

ly, has; The Interior of the Earth; Changes of the Circulation During Cerebral activity; Atmospheric Dust; The Fossil Man; On the Modes of Distribution of Plants; Notes on a few of our Birds, and other articles.

She was an earnest, consistent Christian, and for many years a member of the St. Francis Street Methodist Church. Throughout this city she was known and loved particularly on account of her kind attentions to the sick and suffering. Her heart was full of sympathy, and her hands were ever ready to help those who needed her tender ministrations. Her illness was short, and her death sudden and unexpected. Leaning on the arm of her Saviour, and saying, confidently, "It is all right," this good woman quietly and sweetly entered into everlasting life.

BY MRS. ALBERT SMITH.

BY ROWLAND BROWN

John Lusklin gives the following advice to young ladies: "In order to investigate oneself, it is well to find out what one is now. Don't think vaguely about it. Take pen and paper and write down an accurate description of yourself as is possible; and if you dare not, find out why you dare not, and try and get strength of heart enough to look

Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JULY 1, 1880.

Our Political Duty.

Last week the absorbing topic with the American public was the Democratic National Convention at Cincinnati. On Thursday, June 24, the Convention concluded its labors, nominating General Winfield Scott Hancock for President, and W. H. English, of Indiana, for Vice President. The nomination seems to give general satisfaction to the party, and is regarded by all parties as a strong one. The character of Gen. Hancock is, we believe, above reproach. The candidates of the two great parties are now before the people, and every voter must make his choice. We shall not discuss the political principles which they represent, nor their personal claims to the suffrages of good men. Honest and capable men can alone receive the support of the Christian citizen. Our prayer is that the best man may be elected.

The canvass will now begin in earnest, and long months of intense excitement are before us. We must study to avoid wrath, anger and bitterness, and especially to keep aloof from all uncharitable and slanderous speech. Christian men will be found on both sides in this contest. Let them act conscientiously, in the spirit of moderation and truth, and with an eye single to the glory of God. Amidst the passions and stormy impulses of the hour, the church must keep on in the work of righteousness and peace. The preachers have nothing to do with politics, as preachers, beyond insisting on the support of good and capable men, and of righteous principles. The principles of the gospel are binding always and everywhere. The application of them must be left to the conscience and intelligence of the individual. The church is not political, nor can its ministers become partisans without degrading themselves and soiling their garments. They must move freely in this atmosphere of political excitement without allowing it to infect their own spirit, or to call them away from their legitimate business of saving souls.

If they keep themselves in the spirit of their work there will be a large harvest of souls, despite the absorbing political conflict. A great political canvass is not necessarily unfriendly to revivals in the church. When the winds of the people are aroused, and their enthusiasm stirred, the current may be turned into religious channels. Christians must keep themselves in the love of God, and with special carefulness during the months ahead of them. Many will grow lukewarm, and some will make shipwreck of their souls, if they lose sight of their higher citizenship, and fail to realize that their conversation is in heaven. A political campaign is apt to draw young men into the whirlpool of dissipation, and to make them forgetful of their moral and religious duties. We do not advise Christian men to let politics alone, but we do earnestly warn them against the perils they must encounter. There will be abundant temptations to bribery, gambling, lying, profanity and intemperance. But the only hope of purifying politics, and of securing good men for office, is in the Christian men of the country. They should be active, courageous, vigilant, and at the same time true to their religious profession. "Anything to beat the opposing party or candidate" is the partisan's watchword, but this will not do for the Christian politician. What he cannot do fairly, honorably and righteously, he may not do at all.

Important interests are involved, and questions that vitally concern every Christian, but the morals of an administration and of a Congress are paramount. If honest, incorruptible men are elected, the country will suffer no great harm, whichever party is victorious. It behooves us to scan measures, policies and men, and work, and pray, and vote, for the success of what will best promote the well-being of the whole country. Our concern is for the country, but this is embraced in a higher concern for the religious welfare. If our politics can be leavened by the gospel, and if in this canvass Christian men will put on the Lord Jesus Christ, the result cannot be disastrous. Devout men will pray for guidance in the choice they must make, and they will pray for the success of the party they prefer. No matter. If the Spirit of Christ is in them, and their conversation such as becometh the gospel, their variances can do no harm.

Nobody can now forecast the result. Each party is sanguine, and will be, until the result is declared by the polls in November. There is a

Divine Providence over the national as well as the individual life. In either case ours is duty, the duty of the present hour, and, having done that, we can rest in the conviction that "the Lord reigneth." What the country has most to fear is the righteous retribution of a holy God. We tremble when we think of the political corruption of the nation, and the manifold sins of the people. We know not where the blow may fall, nor how, but there is shift enough in the land to provoke the thunderbolts of heaven. There is occasion for the earnest prayers and intercessions of the people of God. The religion of Christ is the country's only safety, and the salvation of the nation depends upon the good people in it. How they live, pray and vote are vastly important, and especially how the church and ministry demean themselves as the light of the world and the salt of the earth.

Besides the direct agency of Christian men in political affairs, the church, as non-political, is doing a mighty service to the country by enlisting sinners to repentance, by rebuking sin, and by pouring forth the living waters of the gospel upon society. These healing streams, as they touch the individual, are felt in all the relations of life, and nowhere more beneficently than in the sphere of political duties. Righteousness exalteth a nation, because it molds the character and shapes the conduct of its citizens.

The Negro and Slavery.

Is it not time that Northern Bishops and others should cease their senseless drivel about the degrading influences of slavery upon the character of the negro? But for slavery the negroes in America would be today stupid savages in the jungles of Africa. It was slavery that brought them here, and that has been the means of Christianizing and civilizing millions of them. It is due to slavery that they are better than the barbarous hordes that were encountered by Stanley on the Livingstone.

If previous to their enslavement the American negroes had been civilized Christian people, there might be some reason in this talk about the unfavorable influence of slavery. But in fact, and in the order of a beneficent Providence, the ignorant and brutal savage of Africa has been immeasurably elevated and blessed by a means which philanthropists denounce as "the sum of all villainies." The hand of God was in it, and when the mission of slavery was accomplished, the institution was abolished. As between the heathen in Africa and the freedmen in the United States, the vast superiority of the latter ought to be evident to the mildest comprehension.

Slavery was fastened upon the South against her protest by English and Northern influence, but like the captivity of Joseph, God meant it for good. Instead of so many naked savages, it has given four or five millions of tolerably civilized people, multitudes of whom are industrious and well-behaved Christians. "By it they were brought in contact with the very best type of Anglo-Saxon character; and with the purest form of the gospel as preached by the Southern Methodists and others. The negro, thus enlightened and saved by means of slavery, has reason to be thankful that in this wonderful way he was brought up out of savagery and made a Christian man. Of course our philanthropists are not going to see this plain truth, nor to acknowledge it. Were they to do so, much of their eloquent and bitter denunciations of slavery would appear to be the nonsense which it really is.

Slavery is a thing of the past, but why may not fair-minded men review the matter calmly, and concede that incalculable good has come out of it for the negro? And why should intelligent men continue to write and speak of it as if the people enslaved had been originally anything but the most degraded and brutalized people on the face of the earth? The salvation of the African continent is likely to grow out of American slavery. God, who sees the end from the beginning, had a great and benevolent purpose in it, and in time that purpose will be made more and more clear. With all the evils connected with slavery, it is evident that the good greatly exceeded, and that the people enslaved were the chief beneficiaries. The English and Yankee slave-traders, we may well believe, had no humane object in view, but we cannot now shut our eyes to the fact that good to the negro and to Africa has come out of their sordid traffic.

The Offering of the Wise Men.

"And when they had opened their treasures they presented unto Him gifts—gold, frankincense and myrrh." The fact stated here would not have such a peculiar significance if it had not been stated in such a peculiar way. The fact is this: The first offer-

ing ever made to Jesus was gold, and the offering was made by strangers! A superficial view would see in this gift nothing but a special providence, making preparations for the supply of the present, pressing necessities of the holy family. The wise men may have had personal knowledge of the poverty of Joseph and Mary, and their offering may have been given to relieve the harsher aspects of that poverty. But did not God intend to teach something else when, under the influences of His Spirit, these eastern strangers laid down their gold at the feet of His Son? "They presented unto Him gifts—gold." The gold came first. The question is: "Why was the gold first offered?" Are facts recorded in the Scripture in a sort of haphazard way, without any meaning in the arrangement? Does the Spirit of inspiration take cognizance of facts, and ignore their proper arrangement? Does He not rather arrange them in the order by which instruction shall be more easily imparted?

There is more in this matter of arrangement than we are apt to see at first glance. The men of science tell us that they can arrange two lights in such a way as to produce total darkness, two sounds in such a manner as to produce silence. Now God did not merely intend that the gold of the Magi should simply supply the present want of Joseph and Mary. That gold has a meaning for us of today. That gold meant something in addition to a supply for want. Gold has always been the surest and the speediest medium of communication between people and nations. No matter how different the laws, or how diverse the languages, or habits, or customs of the people, they have ever found gold the most certain medium of access and communication. Jesus was to be a king. His kingdom was to interfere with the geographical boundaries of no other kingdom, and yet was to permeate them all. As trade and commerce, and literature, could pass from one people to another only by means of this universal medium, this offering of the wise men teaches that the kingdom of the Lord is to be extended on the same medium and by the same means. There is no other way by which the church can enlarge herself over the earth. The reason she has not gone "into all the world" is that those who have sought and found the Lord have not made the offering which the wise men made. They have not presented their gold. They read the passage backward: "Myrrh, frankincense and gold." It is a sad reflection that human nature is so prone to reverse the natural order of things, and if generally happens that people who embrace religion consecrate their money to the Lord last of all. It is so strange that people who profess the religion of Christ—a religion whose very essence is the missionary spirit—will be so slow to give the best evidences of their possession of it by consecrating their money to the Lord. It is so strange that the Methodists—the first throb of whose church life was felt when two separate missionary lines crossed each other—should manifest so little of the missionary spirit. May the Lord keep the Methodist Church from that time when she will be forced to say: "The crown is fallen from our head. Woe unto us that we have sinned!"

OUTIS.

Bishop Warren's First Letter.

MR. EDITOR: In the arrangement of episcopal residences by the Bishops of the Methodist Episcopal Church, Bishop Warren was assigned to Atlanta, Ga. In residence, therefore, he becomes the successor of Bishop Gilbert Haven. I faintly hope that he had inherited nothing of that gentleman's sectional bitterness and color-blindness. Bishop Warren's first letter from the South, to the New York Christian Advocate, is before me, entitled: "The First Dash Into An Unknown Sea." There is in his style a sparkle, freshness and classic-flush much resembling his well-known episcopal predecessor at Atlanta, who, within the range of my reading, was the finest newspaper letter-writer in America. But the tone of the new Bishop's first communication from the South does not affect me favorably, and, I fear, an evil prophecy for the future. He was elevated to his high office by a conservative General Conference, and was thought to be a man of great breadth, grace and conservatism. This may be his character, and may prove to be his episcopal history, but, with the voice of Jacob, some passages in his letter betrayed the hand of Esau. In describing his feelings, moving out from Cincinnati, "toward an unknown South," he said:

Behind were marble churches, elegant homes, cultured companions, the beauty of music and the glory of art. But the before to which I was going had lowly churches, the results of generations of oppression and cruelty, and possibly the hostility of what culture there was. But my first recollection of

a political act is this: My father carried the only vote that was given for abolition in his town, while the crowd shouted and jeered. "Here comes the third party, the whole of it." And I have long regarded the following verse of Bodbridge as a touchstone of Christian faith and practice:

Thou hast a lamb in all Thy flock
I would disdain to feed!
Thou hast a foe before whose face
I fear Thy cause to plead!

Hence I felt that just as I was being thrust forward through all the stormy night by the strong arm of Northern capital and power, through two States 330 miles into the South, so was I carried by the stronger and longer arm of God into the ignorance I went to enlighten, and the sin for which I brought Christ's healing.

Regrets at leaving the friends of a lifetime, the wealth of Northern cities, with splendid churches, etc., were natural. No doubt the new Bishop will feel the sad deprivation of all these in his Southern home, but why the necessity of referring to "the results of generations of oppression and cruelty," and his political pedigree? Why, on entering the South as an ambassador of peace, is he reminded of the fact that his father was once the sole incarnation of abolitionism in his time? Well, we must hope that a longer residence and more careful observation will enable the Bishop to judge more fairly and write more carefully. In speaking of Chattanooga—"a strategic point" for ecclesiastical operations—he said:

Republicanism has seized the city, and holds the reins of power. It even compels the Democracy to admit colored men as delegates to State Conventions.

So, so. This writer has often seen colored Democrats in Legislatures and Conventions, but has now to learn for the first time that it was by compulsion.

Now to the purpose of this communication. I wish not to revive any animosities or unpleasant memories. Fraternity and harmony between all branches of Methodism should be earnestly coveted. Strife is to be deplored on its own account, and because of its disastrous results. In order, therefore, to prevent antagonisms and cultivate fraternity, we should remember certain facts, and agree upon certain principles.

1. The Methodist Episcopal Church has a right to extend her work in the South, and the Methodist Episcopal Church, South, to move northward. That has been settled. Whether it is wisdom is another question. I believe the great interests of our common Methodism would to-day be best conserved by each church sincerely regarding the geographical line agreed upon in the "Plan of Separation." But history has progressed too far to make that debatable or possible. We could readily recall our men from the North, but the Methodist Episcopal Church will never withdraw from the South.

2. Each church should be careful and prayerful to work in the Spirit of the Master. While our brethren of the Methodist Episcopal Church labor among us, it should be with that charity that "vaunteth not itself." To come denouncing our "feudal civilization"—telling us how naughty we are, and how righteous they are, how basely ignorant is the South, and how inapproachably enlightened is the North—is not calculated to increase the heartiness of fraternal welcome. Bishop Warren should recall this lesson in entering upon his official labors in the South. Its gross violation has provoked rancor and contention.

3. We should work independently of each other. There can be fraternity without identity. They cannot expect our assistance in building a rival altar. With our Presbyterian brethren we are on the best of terms, but we do not expect them to assist in extending our Methodism. But just here has been the chief cause of complaint, long and loud. They are not recognized—they are ostracized, etc. On this sort of pulling the Methodist Advocate at Atlanta, and the Southwestern, New Orleans, have lived for the past several years. They seem to be more ambitious of social martyrdom than Christian zeal and achievement. And to perpetuate this whirling the Book Concern has to make an annual appropriation. If such papers could die, and such editors be transferred to the North, or Liberia, if preferred, our Methodisms would be at peace. Let these facts be understood and kept well in mind, and we need not learn war any more.

C. P. O.

P. S.—Bishops, like presidential candidates, should write but few letters.

Letter from Arkansas.

LITTLE ROCK, ARK., June 14, 1880.

MR. EDITOR: Eleven days ago, provided with my valise, an ample lunch basket, a sermon, and delightful companions, I started for the commencement exercises of Arkansas Industrial University—an institution located at Fayetteville, in the "Great Northwest" of Arkansas. The route lay over the Fort Smith and Little Rock railroad, and almost contin-

uously in sight of the Arkansas river to Alma, through a country that is marvellously beautiful. I had no idea that there was such grand and picturesque scenery in this latitude, and was for two days in a state of delighted surprise. Mountains are a perpetual wonder to the Creole, and here were mountains to the right, mountains to the left, mountains to the front, fragrant and billowy, with rich foliage, and such foliage as indicates the richest of soils. Sometimes we traveled in the valleys, and these mountains rose grandly upon either side, sometimes along the edge of the river into which we looked from the dizzy heights, while the mountains on the other side pressed threateningly upon us. I was forcibly reminded of Mr. Vanderbilt's road along the Hudson river.

At Alma we took stage and jolted, jolted to weariness and faintness, though not to grumbling, for really we had no time for anything but wonder and song. When night came we were on top of Boston Mountain, 1837 feet above sea level, and such a strong cold wind blowing that heavy bed clothing was in requisition. Think of it, in this June weather, wearing an overcoat in the day and blankets at night, and just one State above you.

A good breakfast before sunrise gave us an early start at the hour when city folks most do revel in sleep. The Ozark valleys would be equal to those of Virginia in beauty, as they are in fertility, if they had the same skillful hands to cultivate them. Wheat, corn, rye and oats, and cotton too, are grown profitably by white labor. In a drive of fifty-five miles through a rich farming and orchard country, I saw one negro man and one negro woman. This is the very refuge sought for by thousands of your readers, weary and disgusted with negro arrogance.

The apple culture is very successful here, both in quality and quantity. The Shafter variety is very popular, and almost the entire crop is exported East at large prices. One may stand on an eminence in Bentonville, so Gov. Miller remarked to me, and look out upon 750,000 apple trees in cultivation.

The wild towers were strange to one familiar only with the flora of our low lands. There were massive boulders, evidently dislodged with violence from the peaks, that seemed poised upon a treacherous point near the road, and as frightful as wonder. At least fifty times our wheels were in the brooks—the mountain streams of literature—and, as I heard them bawling among the pebbles, or roaring over the rocks, I found the key to many mysterious passages in the letters of romantic tourists.

Noon found us in the lovely little town called the "Queen of the Ozarks." Washington cannot monopolize the pretension of being the city of magnificent distances, for here one can look through a Colorado atmosphere down what is almost a colossus of mountains many miles away to the Indian nation, or the Missouri line. The object of interest here, and one that would be conspicuous anywhere, is the University Building. Its foundation and basement are constructed of native rock, that stands the moisture and heat test better than any stone accessible to us in contiguous States; the superstructure is of brick. The building is five stories high, and the light in its towers can be seen at night for miles around. It has accommodations for a thousand students. Under the presidency of Maj. Gen. D. H. Hill, during the past year, the university has rivaled in numbers some of our oldest and richest colleges. There are 450 matriculates, 99 of whom were girls and young ladies. Thirteen States, and nearly every county in Arkansas were represented among its students, and better students few, if any college, ever had. Some of these are married men, and some of the "boys." If the book is allowed to tell their age, most are as high as thirty-three years. Some evince their thirst for knowledge by supporting themselves in manual work for their fellows or the faculty, and all by such obedience to college law that only one case of extreme discipline was necessary.

"Princeton," albeit the Alma Mater of theologians might well sit at the feet of the A. I. U., and learn deportment. There were ten graduates this year, seven young men and three young ladies. Their commencement speeches and essays were very creditable in matter, composition and eloquence. I almost forgot to say that my mission was one of pleasure in preaching the baccalaureate and one of labor, as the State Visitor to the institution.

I met two remarkable individuals. Both were untitled and obscure, and both show the pluck of our now prosperous State. One was an old man, whose hair and beard were white with age, and who did not seem to be strong, but who had traveled on foot

the same distance, and, in fact, by the same road we had from Alma to the summit of Boston Mountain. He accomplished the distance in about the same time, and with as little fatigue apparently as we. One would suppose that only extreme poverty or urgent business could have induced such a journey, but he did not seem poor, and stated his errand as one of pleasure, to see some distant relatives. He deprecated his advancing age by stating that in other years he used to walk fifty miles a day, but now, in a mountainous country, he could not easily exceed thirty.

The other was a blind man, who was a graduate of the University of Virginia. He pursued his studies by the aid of his fellows, who generously studied their lessons aloud. This blind man had educated his horse so as that he understood his master perfectly. He could give him a direction, and feel sure his horse would not mistake the road. This enabled him to go to places he had not previously visited. He would say to this horse: "Selim, I want to go to Gen. Hill's house, or to Mr. Vaughan's store, or to the 'Sentinel' office, and no man with two eyes went with more directness. He learned to understand his horse, too, and escaped many a brush from a limb, or even fall, by heeding the warnings his horse gave. When a branch reaches across the road Selim lifts his head, and when the branch hangs very low Selim grunts, and the watchful master is thus protected from accidents by his horse." I commend this fact to a certain class of speculators who are restating the mental faculties of inferior animals. Yours truly,

CHAS. F. EVANS.

Letter from Dr. Oliver.

GADSDEN, ALA., June 15, 1880.

MR. EDITOR: Having had recently rather an uncommon circulation, I thought I would gather up some items, and put them at your disposal. About the twenty-fourth of May I went up from Gadsden to Nashville, to attend the meeting of the Board of Trust of the Vanderbilt University, and to be present at the commencement exercises, as well as to get a look at the Exposition, etc.

As your readers, and the readers of other papers, have been largely treated to Nashville affairs, I shall give them but a brief notice. The exercises of the university were, as usual, attractive and entertaining. The impression made upon visitors could hardly have been otherwise than pleasing. I am told that a great many inspected the university grounds while in attendance on the Exposition. These grounds are truly elysian. "A thing of beauty," and, may I not add, a "joy forever," for who can forget, after seeing them, their stately buildings, their winding walks, amid cooling shades of majestic trees and creeping vines, and broad acres of blue grass? Truly, it must be said of Vanderbilt University, "It is beautiful for situation." And though we cannot call it "the joy of the whole earth," yet it is likely to become the joy of Southern Methodism, and may become a blessing to the world. Bishop McTear has done a service to his church which entitles him to its admiration and praise. He ever seems to carry with him a profound sense of his responsibility to God, and to all concerned, in managing its affairs, and in using his large powers for the accomplishment of the greatest possible good.

The guardianship of a momentous trust rests upon his atlas shoulders, and wisely, and seriously, and prayerfully, he seems to bear up under his burden. May he, like Moses, live long without any dimness of vision, or abatement of strength.

Dr. Tudor's commencement sermon was able and full of evangelical truth. The Rev. Mr. McDonald, fraternal messenger from the English Wesleyans to the General Conference of the Methodist Episcopal Church, was kindly captured and brought to the commencement, where he was largely used, and much to the gratification of those in attendance. He is as un-English and as un-bivine as you can well imagine. In slenderness, liteness and vivacity, he resembles the French. He must be somewhere between thirty-five and forty years of age. He is bald on the top of his head. His eyes are dark, and full of genial fire. His manner in the pulpit appears natural and unstudied. He impresses you as a man of culture, and as one who has worked at hard theological problems. He knows the use of choice words to give wing and force to choice ideas, which he utters in a rapid, clear-cut, conversational style. I heard him on one or two occasions, but had not the pleasure of hearing his address on commencement day, but heard from it through a Presbyterian minister who was present, and a listener. He characterized it as splendid. The great Wesleyan body he represented has not suffered in his hands, but

seeing and hearing him makes one more anxious to enlarge his acquaintance with these wise and godly men whose fraternal messages he brought hither. I cannot pause to enlarge upon the elegant structures which are in course of erection. Science Hall and Wesley Hall are moving toward completion. Both are to be in the best style of architecture. The latter, it is said, will be a larger and stately building than the university proper. The gymnasium, which cost some \$10,000, is a gem of beauty, and regarded as indispensable to the university.

Dr. Garland, though white-haired, and bowed somewhat in form, from many years of hard work, yet gives to the cause of sanctified education the promise of valuable service in the future. Our venerable and honored Dr. Summers is still doing noble work as Dean of the Theological Department. Having joined the Conference when the doctor was a leading member of it, I have always felt that I owed his opinions and authority some deference. So, while in Nashville, he having promised to fill the pulpit of Dr. B., of the Presbyterian Church, while he was absent, pressed me into service. I told the congregation that if they were disappointed that they might know who was responsible, but my embarrassment was somewhat relieved when a brother declared that he was not offended at the substitute. Good man, and wise, may God spare him long to train our young men under his charge, to preach the unsearchable riches of Christ.

Leaving Nashville, I came by Gadsden, and preached, and then passed on down to Calera, where I spent a Sabbath, delivering a Sunday-school address and a sermon.

Monday, June 7, I started for Eufaula to meet the Sunday-School State Convention, having been appointed to deliver an address on the Sunday-school and its mission. Monday night I spent in Montgomery, with the family of Dr. M. S. Andrews. It was a benediction to be with my old friends, Dr. Andrews and his wife, and to form the acquaintance of his interesting children. Here I met Brother and Sister Smith (the latter the aunt of Rev. John Hanson, of your city,) with others whom I once served as pastor, when a younger man. How many have died since then? But, thank God, many rest from their labors, and their works do follow them.

The State Sunday-School Convention at Eufaula was held from the eighth to the tenth of this month. Although the weather was hot, the occasion was an enjoyable one, and will afford pleasurable remembrances. My home was with the pleasant and pious family of Capt. Dent, who was a gallant officer in the Confederate Army, and who also served as a lay delegate in our late General Conference. Here I had as a room-mate Maj. Law, of Union Springs, who also knew service in the army and General Conference. I was glad to see these two noble laymen devoted to the cause of Christ, and ever ready to serve it. Bro. Dent is blessed with a good wife, and with happy and loving children. Thank God for the Christian homes of the land!

Eufaula flung wide its doors for the entertainment of the convention. Its proceedings were pervaded by a catholic spirit, and denominationalism for the time seemed lost in evangelism. May God bless the large measures adopted for the promotion of the Sunday-school interest in our State. I had the pleasure of meeting Dr. Rivers in Eufaula. He is doing a good work and is greatly esteemed. Here, too, I met Dr. A. S. Andrews, Bros. Crawford, presiding elder of Bufala District, and Barker and others whom I love in the Lord. In meeting these dear brothers the feelings of the old and better days came back. When members of the same Conference we used to sing, pray and preach together. I bless God for our meeting in support of so noble a cause, and that we could bear mutual testimony to the grace of God which is able to keep us from falling. May we meet to magnify it in heaven. I also was glad to meet Bro. Padgett and wife, from Pike, who speaks of attending the International Sunday-school Convention at Toronto next year.

Yours, C. D. OLIVER.

Advanced Temperance Lines.

BY DR. J. W. HAMMON.

The great temperance reform having been recently lifted out from the local, district and State contests, in which it has so long been engaged, has come at last in its aggressive development to be a question of national import and influence.

Its secure lodgment in the Congress of the United States in prohibiting the sale of intoxicating liquors, by act of Congress, on lands in the Omaha Indian Reservation, under penalty of forfeiture of title thereto, and again in the introduction of a bill by the Hon. Henry W. Blair,

proposing an amendment to the Constitution, and to become valid when ratified by the legislatures of three-fourths of the several States, as provided in the Constitution, which bill prohibits the manufacture, sale and importation of alcoholic and distilled liquors anywhere in the United States, except for medicinal, mechanical, chemical and scientific purposes, and for use in the arts, after the year 1900, is now the advanced and aggressive position, to which all the energies of temperance men, temperance organizations, and the religious element of the whole country should now direct all their movements and point all their blows.

It is a matter of history that the temperance reform has met with the most violent opposition in all the stages of its progress, from the simple pledge to the principle of prohibition, and now in its further achievements and progress the only formidable obstacle to its complete triumph is the authorized legality of the traffic by Congress and the States under statutory enactments.

The legalized traffic on the one hand, and moral suasion on the other, with its outcrop of organizations, pledges, lectures and reformatory efforts, have stood face to face for years, and the traffic not only holds its own but has actually been gaining in volume and in its damaging power annually.

After all our labors, expenditures and hereafter efforts, no positive and fixed advancement, in suppressing the traffic, has been made, save in one State only, in all these United States. This one State has solved the question, and given us the keynote for all future aggressive and successful work.

The real issue before us is not the regulation or partial limitation of the traffic that has been tested and is a failure; but it is the absolute suppression of the manufacture and sale, by placing it under the strictest government surveillance, and then only for medicinal, mechanical, chemical and scientific purposes.

With this view of the subject, and the only right one, how vain and foolish it is to waste time, talent and money to suppress intemperance by moral suasion, when the cause that originates all the evil, and all the damage will continue to originate it beyond any and all of our efforts? Just so long as its sale and manufacture is sanctioned by national and State legislation, entrenched and fortified by law, it must be bombarded and stormed by law; all the artillery and magazines of law must be brought to bear upon it. It must be dealt with not only as a moral but a civil crime. It must be outlawed, as making war against the best interests of our citizens and the commonwealth. Prohibitory legislation is the only remedy, the only power that will effect its legal status, and clear our way for the more effectual work of moral suasion in the future.

Every man who is opposed to the evil effects of the traffic, and the consequent intemperance growing out of it, whether they be church members or not, who will not aid in wresting the law out of the hands of those who support the traffic, are positively guilty for its continuance, and participate in the damage done to society and the commonwealth. Philosophize and argue as you please about this matter, but unless the traffic is stripped of its legality, and the manufacture of it by individuals outlawed, just so long will it continue to fill the land with intemperance, poverty, crimes, sufferings and taxation.

How any Christian man can hesitate or remain neutral, is one of the strangest paradoxes in Christian cities. It is the main obstacle to the spread and success of religious principles among the masses of our population. It is a blot and a blot upon every Christian community, and a rock of offense greater than any other with which the Christian world has to contend.

The only question to be presented to the public everywhere, and to be determined by them, in order to secure the prohibition necessary is: Does the traffic injuriously affect the sources of public prosperity, public morals, public order, public peace, public happiness, and the financial strength of the commonwealth?

Directly and indirectly it is at war with all their sources of public prosperity, morals and happiness, and is a political evil of the first magnitude.

Meeting of the Bishops at Chattanooga.

The main purpose of this meeting was, we believe, the appointment of delegates to the Ecumenical Conference. The Chattanooga Times, of June 25, says:

The bishops of the Southern Methodist Church, after an all day's session, completed their labors yesterday evening, and adjourned to meet again in Nashville, May 1881.

A great deal of business was done during the two days' council, the greater portion of which remains a

profound secret, the Times having been unable to learn the result of the proceedings, although several of the bishops were questioned, and every effort made to worm from them their action.

The list of nineteen ministers and nineteen laymen, as delegates to the Ecumenical Conference in London in 1881, will not be published until it is completed. The appointments of the delegates will entail considerable correspondence between the secretary of the College of Bishops, Bishop McTear, and several parties at a distance, whose appointment will depend on the result of the correspondence, and the completion of the list will be therefore delayed.

Bishops Pierce, McTear and Wightman are the three members of the Episcopal College designated to attend the Ecumenical Council.

The plan of visitation by the different bishops, agreed upon at a Conference held a few months ago, will be adhered to without any modifications. Bishops Dorsett and Pierce returned home yesterday evening. Bishop McTear left for Nashville last night. Bishops Kavanaugh and Paine, accompanied by their wives, and Bishop Wightman, remained over to-day. They will possibly remain over until Saturday.

Seashore Camp Meeting.

The Seashore Camp Meeting closed Wednesday night, June 23. We estimate that there were ninety conversions—some think that there were over one hundred. The services increased in interest until the last hour of the meeting. There were between forty and fifty applications for church membership. Quite a number of those who professed to have received assurance of sins forgiven were already members of the Methodist or other churches. The penitents were mostly young people, noticeably the children were found pressing into the kingdom and flocking to the Saviour. It was also a time of refreshing to Christians, and of a deeper work of grace. God's people were filled with peace, and they left the sacred place with shining faces and rejoicing hearts. Twenty-nine sermons were preached, and the gospel was in them all. We know not when we have heard so many sermons of so high an order of excellence and power. The trustees have fixed the time for the future meetings at Seashore for the second Wednesday in July. The attendance this year was about equal to other years, but many were prevented by the earlier date. It is thought that the second Wednesday in July will meet the convenience and wishes of all. The time is made permanent in order that people may know of it, and make their arrangements accordingly. The trustees are entitled to a vote of thanks for the admirable manner in which they discharged their laborious duties. They have reduced everything to system, and matters moved smoothly, and the best of order prevailed. A number of families remain on the camp ground for the summer. On Sunday last Dr. Edward Wadsworth, of the Mobile District, and Rev. H. D. Mill, of North Alabama, preached in the tabernacle to good congregations.

From a Subscriber.

COLUMBIA, LA., June 1880.

MR. EDITOR: Enclosed find \$2 for the renewal of the ADVOCATE. I have been a subscriber for about nine years, and by the help of God intend to continue. I will send you two new subscribers soon, although no agent or preacher. My little girl Louise is always out of sorts when the old text-book fails to come. We are grieved. On the eighth instant we lost our little boy Vallerie, who was sick five days. A few minutes before he died he seemed to brighten up, and said he was going to heaven, and called his little brothers and sisters, and bade them a good-by. Oh, how sad! but what a joy! He was consecrated to God by that godly man—J. F. Wynn. Pray for us.

Truly, G. B. GRAY.

The Pacific Methodist informs us that Rev. J. W. Lambuth and wife arrived at San Francisco from China, Sunday, June 6. They left Tuesday, June 8, for Nashville, and expect to spend the summer on the lakes in Michigan. Bro. Lambuth is in feeble health, and returns to this country for rest and recuperation. He has seen long and hard service as superintendent of our missions in China. His friends in America, and in Mississippi especially, will be glad to see him, and to do what they can to make his sojourn among them pleasant and profitable.

Rev. W. W. Wadsworth, of the North Georgia Conference, after doing good service at Seashore Camp Meeting, spent a few days in New Orleans, preaching on Sunday, June 27, at Felicite street in the morning and at Carondelet street at night. Bro. Wadsworth informed us that his charge, Lagrange, Ga., has recently been blessed with a most fruitful revival. We need not say that our people here have been greatly edified and delighted with his preaching.

Bishop Keener at last accounts was improving slowly. His attack is,

no doubt, the result of over-work. He has been almost incessantly engaged in District Conferences and other appointments since the meeting of the bishops in May. Our bishops ought to have some rest, at least during the heated term. If they do not take it, they will either fall or be prematurely laid aside.

Register of Vanderbilt University for 1879-80, and announcement for 1880-81, have been received. The number of students in attendance last year was 485. See advertisement of Vanderbilt in this number of our paper.

In our advertising columns will be found the card of a lady who desires a position as teacher and governess. We can commend her most cordially as an accomplished teacher.

Rev. John H. Scruggs, writing from Aberdeen, Miss., June 21, says: "Bishop Paine left this morning for Chattanooga, to meet the Bishops. He is about as well as usual."

For notice about Montgomery District Conference see eighth page.

Personal and Other.

A letter from Holland states that secessions from the Dutch Reformed Church and the (also Protestant) Eglise Wallonne in Holland are constantly increasing. M. Albert Reville, of the Revue des Deux Mondes, and Dr. Alard Pierson, when still popular preachers with the Walloon community of Rotterdam, seceded some ten years ago. Both are now university teachers—the former at the College de France, the latter at the young Amsterdam University. Baskin Hot, of a race of distinguished Huguenot preachers, resigned his ministry in the Walloon Church to take the editorship of an Indian Government organ. The Free Kirk movement was set on foot about two years ago by the two brothers Hugenoltz, who had seceded, together with their congregations, from the National Reformed Church. Since then, within a year's time, three of the most distinguished preachers in the Protestant Church have sent in their resignations to the Kerkeraad, (Church Council) one with the object of spreading socialistic views, the two others on conscientious grounds.

THE EMPRESS ENGINE.—Letters received from the Cape by the steamer Balmoral Castle state that the Empress Engine during her stay at Durban was to occupy the same rooms in Government House, to ride in the same carriage and eat from the same table as the British Imperial did. Traveling in Cape carts she was timed to reach Ketyozzi, where the prince was killed on the anniversary of his death. Round the spot where the two troopers who fell at the same time as the prince are buried a ditch has been dug and a wall raised, so as to form a small cemetery, in which trees have been planted, as well as violets, the Napoleon emblem. Gebobodo, the leader of the Zulus who attacked the prince and his party, stood by the two graves, and with uplifted hand solemnly declared that they should never be desecrated. The Zulu superstition with regard to the dead is so deeply founded that this pledge is likely to be faithfully kept.

The annual meeting of the Wesleyan missionaries in the Cape of Good Hope District, recently held in Cape town under the genial presidency of Rev. R. Kidgill, is reported to have been a very harmonious and interesting character. Several measures were adopted with a view to the economical and effective carrying on of the work, which had been suggested by Rev. John Kihner. The work on most of the stations was represented to be in a very encouraging and prosperous state. The net increase of church members for the past year is 184. The two young missionaries, Messrs. Harker and Child, were ordained to the full work of the ministry.

A GOOD DIGESTION.—An ostrich, long on exhibition at Rome, having been suffocated by thrusting its neck between the bars, there were found in its stomach four large stones, eleven smaller ones, seven nails, a necktie pin, an envelope, thirteen copper coins, fourteen beads, a piece of a handkerchief, a silver medal of the Pope and the cross of an Italian order.

A bust, perhaps of an empress or member of an imperial family, of the date A. D. 230-290, lately purchased by the authorities from Signor Castellini, forms an interesting addition to the gallery of Roman portraits in the British Museum.

A plebeian paper of a grossly immoral character, says the New York Observer, is circulating very extensively on the Southern lines of railroad, claiming the patronage of the Young Men's Christian Association. It is an infamous fraud.

The cost of preparing "Picturesque America" for the press, as reported by Mr. Appleton, was \$138,000; after which the expense of paper, printing, etc., was to be added, and yet the profit on the work was great, exceeding \$100,000.

The Mobile and Ohio Railroad Company are pushing their extension from Columbus, Ky., to Cairo, Ill., and expect to have their trains running into the latter city by the first of September.

M. Th. Locart, it is stated, is about to undertake a scientific mission in the country between the Senegal and the Upper Niger, with the view of making researches in the ornithology and entomology of that region.

Ebenezer Morgan, a retired sea captain living in New London, Conn., has given \$25,000 to the fund in aid of the translation of the Bible into different languages for use by missionaries.

South Carolina has appropriated fifteen thousand dollars for a bronze statue of Gen. Daniel Morgan, the hero of the Battle of the Cowpens, during the War of the Revolution.

Rev. Dr. A. A. Lipscomb is at his home in Athens, having returned from Vanderbilt University on account of his feeble health.

Joachim Miller is reported as saying that San Francisco has no vices and vices of the East, without its virtues.

Bishop Morrill will visit the missions and Conferences in Europe and India during the coming summer.

Mr. Bartholdi says that the great statue of "Liberty" will be ready for its place in New York Harbor in 1883.

Bishop Simpson will visit Conferences and missions in Japan and China this summer.

Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, by ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also make pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

JOHN JANKIN'S SERMON.

The minister said last night, says he, "Don't be afraid of giving." If your life ain't shut in to other folks, Why what's the use of living? And that's what I says to wife, says I. There's a brown, the unblameable dinner. He'd sooner a beggar would starve than give. A cent toward buying a dinner. I tell you our minister's prime, he is. But I can't quite determine. When I heard him give it right and left. Just who was his his sermon. Of course there could n't be no mistake. When he talked of long-winded praying. For Peters and Johnson they sat and scowled. At every word he was saying. And the minister he went on to say, "There's various kinds of cheating." And religion 's as good for every day. As it is to bring to meeting. I do n't think much of a man that gives. The Lord Amen! at my preaching! And spends his time the following week In chaffing and over-reverencing!"

I guess that dose was bitter enough. For a man like Jones to swallow. But I noticed he did n't open his mouth. Not once, after that, to halloo. Hallelujah, says I, for the minister— Of course I said it quick. Give nascent more of this open talk. It's very refreshing diet. The minister hit 'em every time? And when he spoke of fashion. And a rickety old box and things. As a woman's ruling passion. And a woman to church to see styles. I couldn't help a winking. And a nudges my wife, and says I, "that's you. And guess it's not her thinking." Says I to myself, that sermon's pat. But you s a queer creation. And in such afraid that almost of the folks. Want take the application. Now if he had said a word about My personal mode of sluttin'. I'd have gone to work to right myself. And not set here a grinning! Just then the minister says, says he: "And now I have come to the folks Who've lost this shaver by using their friends As sort of moral umbrellas. Go home," says he, "and bid your folks. Instead of jinnin' your brother's." Go home," says he, "and wear the coats You've tried to fit for others."

FOR 61.

A special offer of subscription for the ADVOCATE, from the present time to January next, for one dollar, below the regular price, and to preachers for fifty cents. It is hoped this incentive to secure new subscribers at extra low rates will be availed of, and our subscription list increased several thousand names during the next thirty days. We are satisfied this will be the case. If each subscriber will tell his neighbors and friends of it, and we know our agents will take pains in sending out the name, roll on the list, and let all the members of the church come in, and let there be a grand rally for the summer campaign. Tell your friends to give a trial; there's room for all. It is cheaper than borrowing a paper; more readily than ever before. There will be more than a thousand columns, nineteen months long, of original and selected reading before January, 1881, distributed in the thirty or more copies of the paper, mailed each week the rest of the year. Every subscriber has the full benefit of material and labor, costing thousands of dollars to produce, for one dollar. It is only a question of time when a week. Bring it before the people, show your own or send for another. Samples are mailed free to any address desired. A copy of the new hymn-book is the premium for all yearly subscribers with \$2.

A little girl, in the infant class of a Sunday school, thoroughly appreciated the difference between being good from choice and from necessity. At the close of the school, one day, the teacher remarked, "Beckie, dear, you have been a very good little girl, to-day." "Yes, m'm, I couldn't help being good, I got a thrupenny," the youthful Beckie replied with perfect seriousness.

For the lake coast the Steamer Heroine offers advantages for pleasant travel at a low price. Excursion tickets are issued on Saturday good to return on the following Monday. See the time table in another column. She is a staunch and swift boat, and well manned.

A clergyman asked his Sunday school, "With what remarkable weapon did Samson cut one day a number of Philistines?" For awhile there was no answer, and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this?" Quick as thought, a little fellow innocently replied, "The jaw-line of an ass, sir."

The Crescent Insurance Company was organized in 1869. A reorganization, has just taken place, and their new charter is being published in several daily papers. This company is one of the best in the South, well managed, and its officers are gentlemen of high standing in the community.

Tell your neighbor he can get the ADVOCATE to January 1, 1881, for \$1.00.

A good colored man once said, in a class meeting: "Brethren, when I was a boy, I took a hat and went into the woods. When I found a tree that was straight, big and solid, I didn't touch it; but when I found one leaning a little and hollow inside, I soon had him down. So when de debil goes after churchmen, he don't touch dem dat stand straight and true, but dem dat lean a little and are hollow inside."

MR. PHILIP WERLEIN, 135 Canal street, New Orleans, the well-known and reliable piano, organ and music dealer, offers his very large stock at low prices, and on terms which he will make to suit. In his stock are the well-known Chickering, Mathias and Hale Pianos, Mason & Hamlin and Eskey Organs. He asks your patronage, and sells with full guarantee.

W. C. SHEPARD & Co.—American China dinner, breakfast and tea set, 160 pieces, for \$15. Equal in looks and usefulness to French China.

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Indigestion, Dyspepsia, nervous prostration and all forms of general debility relieved by taking **Morrill's Rejuvenated Beef Tonic**, the only preparation of beef containing its entire nutritive properties. It is not a mere stimulant like the extracts of beef, but contains blood-making, force generating and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork or acute disease; particularly if resulting from pulmonary complaints. **CASWELL, HAZARD & Co., Proprietors, New York.** Sold by druggists.

Business Notices.

FOR SORE THROATS from fever, colds and chills, apply Burnett's Kallibon, which at once attacks the burning pain and irritation, and heals at its base.

FOR SICK HEADACHE, Flatulency, Colic, Heartburn, and all other troubles arising from a disordered digestion, use "Vest Pocket Dyspepsia Cure." Price, 25 cents. Sold by all druggists. L. L. Lyons, wholesale agent, New Orleans.

To the Consumptive.—Wilbur's Compound of Cod-Liver Oil and Lime, without possessing the disagreeable flavor of the article as heretofore made, is endowed by the Phosphate of Lime with a healing property which renders the Oil doubly efficacious. Remarkable testimonials of its efficacy can be shown. Sold by A. B. Wilmon, Chemist, Boston, and all druggists.

We are personally acquainted with the firm of H. Dudley Coleman & Bro., manufacturers and dealers in mills, engines, presses and machinery, of this city, and know them to be reliable gentlemen.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chaps, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surfeit of sweetened milk. Removes all eruptions. Price, 50 cents and 1 per box. Sold by druggists, and at depot, 67 North Sixth street, St. Louis (Lindell Hotel).

QUERU'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for consumption, bronchitis and tubercular action, mild, bland and nutritious form in which Cod Liver Oil can be used, and with more potent secured to the patient by a single teaspoonful of this Jelly than the double quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUXE, 3 First street, New York.

NEW ADVERTISEMENTS.

A LADY, GRADUATE OF THE HIGH AND NORMAL Schools of New Orleans, and an experienced teacher, wants the position of Governess in a family, to teach English, and music if desired. Best references from last employers; also refers to Dr. Linus Parker. Address E. H., care Christian Advocate, New Orleans.

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The Academic, Biblical and Law Departments open September 1st. The Pharmaceutical, Medical and Dental Departments open October 1st. Fees payable in advance.—In the Academic Department, \$65; Biblical, \$15; Law, \$100; Medical, \$65; Pharmaceutical, \$65; Dental, \$20. Board, with furnished lodgings, from \$10 to \$20 a month. Six Scholarships (each \$100) are annually awarded to successful students. Three Graduate Fellowships, at \$500 each, and one Post-graduate Fellowship, at \$500, annually awarded. For Catalogue, apply to E. C. GARRARD, Chancellor.

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LEAVES NEW LAKE END:

Educational.

BRITISH METHODIST DAY-SCHOOLS.

The annual report of the British Wesleyan Methodist Day-Schools, just published, gives some interesting figures. The number of the Wesleyan day-schools has decreased from 896 to 851, but the number of scholars on the books has risen to 179,000, being an increase of 965. The total income of the schools was \$49,545 more than that of the previous year, and the total expenditure showed an increase of \$54,865. The negotiations of the Committee with the Chapel Committee respecting the desirability of some modification of the rules respecting the erection, purchase, or enlargement of school-rooms, and the resolution of the Conference arising out of those negotiations, are then presented. This part of the report concludes with some useful references to the "Balance Pages," which exhibit all the items of income and expenditure. Through the operation of the "Thanks-giving Fund," the debt due to the Treasurers has been reduced from \$24,555 to \$15,465, and since the beginning of this year a further reduction of \$14,000 has been effected, so that, practically, the Committee and the department which it conducts may be considered to be out of debt.—N. Y. Christian Advocate.

Boston University has 510 students—397 young men and 113 young women. It is announced that authority has been given for the holding of examination for admission to the College of Liberal Arts by university examiners in places at a distance from Boston. Members of the School of All Sciences who are Bachelors of Arts can pursue approved courses of study in the National University at Athens, without expense for tuition, and also in the Royal University at Rome.

In the Indiana University, Professor John G. Newkirk has been continued in the chair of history; Professor O. B. Clark, late professor of Greek, appointed to the chair of English language and literature; Vice-Professor G. W. Hoss, retired; and Professor R. B. Richardson, a graduate of Yale, who was four years tutor of Greek in that institution, and spent two years at the University of Berlin, appointed to the chair of Greek.

France is recognizing woman's importance in educational inspection. Jules Ferry having appointed Juliette Baudin, who received the red ribbon of the legion of honor last year for gallant conduct during the Franco-German war, delegate-general for the inspection of schools for the reception of little children under six years of age.

Of the \$100,000 required to put the Harvard Divinity School on a proper basis, \$100,000 have been subscribed, and the committee now make an earnest appeal to the Alumni, and to all ministers interested in sectarian theological education, to aid in making up the remainder. Subscriptions may, if it is more convenient, be made payable in installments covering a period of three years.

The work of prosecuting the spiritual mediumship, which have disgraced Philadelphia for some years and flooded the land with quackery, has culminated in the demolition of five swindlers' concerns with high-sounding names and the arrest of several members of their "faculties." One of these gentry had papers in his possession which evidenced the sale of 3,000 sheepskins. One-half ton of bogus diplomas were captured by the police.

The Princeton College Faculty have lately forced by a number of cases of insubordination to suspend the sessions of the college till the Thursday before commencement. In the last month the college has had thirty cases of insubordination, nearly one in ten, and two deaths, one of them a suicide while under the influence of the fever.

A technical school with shops under the charge of experienced workmen as instructors is soon to be established in Philadelphia. The course of thirty lessons, thirty lectures, sixty hours practice divided into terms of ten weeks each, costs altogether \$15—\$5 per term. This fee includes the use of materials and tools.

The University of Wooster has 550 students in the collegiate and preparatory departments. Among its students are many of missionaries in Persia, India and China. There are five Indian students of the Creek Nation. The university claims to rank next to Princeton and Hamilton in the number of students it sends to theological seminaries.

West Point sends forth fifty graduates. The Secretary of War, in his address to the class, took occasion to commend all perseverance, or manly treatment, of real or supposed inferiors. The cadets had the coolness to applaud the sentiment.

The University of Michigan has sixty-five instructors, with ten assistants. The work and the organization of the School of Mines are dropped. A new chair—that of the Science and Art of Teaching—has been established, and instruction in Sanskrit is now provided.

The Kentucky Legislature has passed an act for the purpose of a half cent upon the one hundred and fifty dollars worth of property, for the benefit of the Agricultural and Mechanical College in Lexington. It will yield about \$25,000.

Archbishop Williams, of Boston, has purchased the Stanwood estate, Brighton, upon which a Roman Catholic Theological Seminary is to be established.

The Board of Overseers of Harvard College voted to accept the act of the Legislature of 1880, providing that non-residents, otherwise qualified, shall be eligible to the office of Overseer.

Mr. Henry Winkley, who recently gave \$20,000 to Dartmouth, has within the past three years given the town sum of \$100,000 to this college. And he has done this without being asked.

Johns Hopkins University will confer degrees as soon as they are earned without reference to time of study, will allow greater option in the pursuit of work, and abolish the class system.

Russia has now eight universities, that of St. Petersburg having 1,000 students. It is proposed to establish a ninth university at Voronez.

The Wisconsin Legislature have ordered the purchase of 600 of Webster's Unabridged Dictionaries for the public schools.

Prof. Conrad, of the Arkansas Industrial University, is attempting to make for it a complete collection for the minerals of that State.

In Indiana during the past year 500,882 children were enrolled in the schools out of a school population of 708,101. Of this number, 7,820 were colored.

—Harvard College has established a permanent Professorship of Sanskrit, and called thereon Prof. Charles R. Lanman, of Johns Hopkins University, Baltimore.

—Greenwich Academy, at Greenwich, R. I., during the season of warm weather is to be made the pleasant home of summer boarders.

An effort is being made to raise \$50,000 for a new school for the Episcopal Divinity School of Philadelphia.

—The Kansas State University has a comfortable attendance of four hundred and sixty students.

—Grosvenor Gallery in London is now open for two hours on Sunday evenings.

—The Victoria (Philosophical) Institute has received a legacy of £100 under the will of the late Mr. Robert Napier.

—California now has in her treasury \$1,271,856.35 of school money, subject to appropriation.

—The State Normal School at San Jose, Cal., has been entirely destroyed by fire.

—The Massachusetts State Normal School at Salem now has two hundred and forty students.

—Nearly 12,000 volumes were added to the Harvard Library last year.

—Rochester University has a Senior class of twenty-nine.

A NEW DEPARTURE!

PREMIUMS

For Advocate

Subscriptions

FOR JUNE AND JULY.

As an inducement for our readers to add to increasing our subscription list we have decided to make the following special offers for a limited period:

1. We will allow any one who will send us a new subscriber with a cash commission of twenty-five cents, or will send a copy of the new hymn-book, postpaid.

2. We will allow any one who will send us two new subscribers with a cash commission of fifty cents, or will send a copy of hymn-book, price, seventy-five cents.

3. We will allow for four new subscribers with a cash commission of \$1, or will send an extra copy of the Advocate for one year to any address desired. If preferred, we will send a copy of Bishop Marvin's great work, "To the East by Way of the West," price, \$2, one of the most interesting works of travel ever written, or a copy of Marvin's Sermon, "Mystery's Sermon," Huggins' "Our Children," or Smith's Bible Dictionary.

4. We will allow for seven new subscribers with a cash commission of \$2, or will send an extra copy of the Advocate in addition to any one of the books mentioned in our third offer. If preferred, we will send a copy of "Bishop Marvin's Life and Labors," price, \$1, handsomely bound in cloth and gold (without extra postage) or a family Bible, illustrated, containing family record, etc.

5. We will allow for ten new subscribers with \$2 a cash commission of \$4, or your choice of any \$4 book published, or of other books to the same amount, as you may desire, published in this country. If preferred, we will send one copy each of our three of our church papers, or three extra copies of our own Advocate to any address.

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These offers are open till, and we think, are the most liberal offered by any paper. Will not our friends rally and benefit themselves, while doing a lasting good to all whom they may induce to subscribe for a large eight-page family journal, devoted to religion, education, science, commerce, industry and domestic economy, whose columns are filled with information of interest to all Christians, but especially to our own church members. It contains matters of church interest pertaining to your conference, with contributions weekly from some of the members thereof. It will have a full report of your Annual Conference, giving appointments for following year, and all other items of interest and information throughout the entire year. Besides which it comprises matters of interest to the planter, the mechanic, the merchant, and every household, and is regarded as necessary by thousands. The price current in the New Orleans market and commercial report is corrected weekly, and forms a special feature of interest, and the subscription price of \$2 a year, postage paid, is certainly very low for fifty-two weekly visits of a first-class paper.

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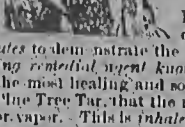
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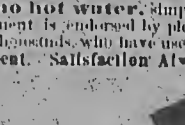
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Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONSTITUTIONS.
M. E. PRIGG, D. D., Editor.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JULY 8, 1880.

Honest Providing.

The duty of providing for the family is matter of inspired precept. Generally there will be the disposition to do this from love, but there are cases of negligence that need the voice of divine authority addressed to the conscience. The promptings of the affections ought to be sufficient, without appeal to the conscience. In most cases, where the immediate family is concerned, and where physical comforts alone are considered, it is so. But beyond wife and children, and their food and raiment, there are claims which are not always recognized. Beside the wants of the body are those of the mind and the immortal soul. The intellectual and spiritual welfare demand generous and careful consideration. The food and clothing of the mind are the higher necessities, and are the ones which even tender parents are apt to overlook.

The point emphasized, however, is the means by which provision is made. "Provide things honest in the sight of all men." It is true that "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." The end, however, does not justify the use of means open to the suspicion of dishonesty. It is right, and the bounden duty of the head of the family, to see that his house is furnished with things needful, but it must be done in an honest way. To go recklessly in debt for this purpose would not be justifiable. Neither with the most humble end in view would it be right to perpetrate fraud. The temptation is often presented in this way. A needy family, failure in honest pursuits to meet the necessary expenses. The heart is wrung with sorrow, and pleads for any expedient to drive away the dark shadow of want from the threshold. Dependent and helpless ones are looking to him whose duty it is to provide for them. The wages of unrighteousness in some form are offered. A suffering home pleads against the conscience. The world is full of bribes. The mess of pottage is ready for him who is constrained to sell his birthright.

For the sake of his family a man touches the meanest thing, deals in whisky, handles futures, and takes chances in the lottery. Or, perhaps, the victim of unfortunate speculations, he covers up his property, or transfers to wife and children, in some way, what belongs to his creditors. It is not avarice, nor the desire to be rich, but love for his family, that leads him to these censurable expedients. And this is the very point of the precept. "It is as a provider, in the discharge of a most sacred obligation, in keeping his own house from hunger, that a man is to provide things honest in the sight of all men."

If anything could justify a departure from Christian integrity, it would be in such a case as this. If it were for means to gratify the love of pleasure, or of display, or of fashionable gaiety, or merely to accumulate wealth, no excuse would be thought of. But there is none even where the alternative seems to be absolute destitution. A man may carry a heavy life insurance for the future competency of his family, while needy and suffering creditors get nothing. In many ways he may do violence to Christian principle, and persuade himself that the end justifies the means. A man is praised as a liberal provider. He is even generous and profuse in his domestic expenditures. But how is the money made? Has nobody been wronged or defrauded, in order that there may be comfort and elegance in his own home?

It is significant that one of these passages about honest providing is connected with a gift of charity. As if it were possible that the gift of the Corinthians to the poor saints of Jerusalem might be tainted. "Avoiding this that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men." In our times men have made way with trust funds, and have embellished while giving largely to religious and charitable objects. It is a pleasure to give, and sometimes it is eminently respectable to do so. Whether it be for one's own, or for benevolent objects, provision should be for honest things. Money, beyond its uses, is sanctified by the means by which it is attained. No affected consideration of it to wife and children, and charity, can make it clean, if it be gained by humoral or dishonest practices.

It is a most humiliating thing that a State should be willing to swell its revenues, and support its schools and charities by licenses on gambling, or other pernicious enterprises. What the State does the citizen does also, and public morals, as well as the individual conscience, are sacrificed to a low and degrading expediency.

How much the church suffers by the dishonesty of its members we cannot tell. But the world looks sharply after the business record of those who profess to have renounced "the hidden things of dishonesty." It has no respect for the religion of those who are careless and indifferent about the methods of making money, or the means of securing a livelihood. The things provided must be honest things, and not the result of fraud, or of harmful and base pursuits. Christian men may be slandered and too severely criticised by those who are unfriendly to the church, but there is, nevertheless, too much occasion for just reproof. Honesty is conspicuously a Christian virtue, and it must shine with a peculiar luster in the character and conduct of Christian men. If religion does not make men honest, if it does not lead them to provide things honest in the sight of all men, there is abundant reason to discredit its claims as the reparator of human nature. The test of honest providing is one that applies to all in the secular and business relations—to the poor and the rich—since all come within the scope of this duty. Their religion is manifested in this, is tried by it, more thoroughly and universally than by almost any other aspect of Christian practice. It is a point of contact with the world which reveals the strength of Christian principle.

Watching and Praying.

These duties are often connected in the inspired admonition. Watching implies that the Christian is in an enemies land, that there are dangers to be guarded against. His foes are not open and manifest. They lie in ambush, and may come upon him from unexpected quarters. The heart itself is at least prone to evil, and the exact point of greatest weakness may not be suspected. The temper may be easily ruffled, and by provocation kindled into a sudden and furious flame. The Israelite declared that he would set a watch before the door of his lips, and said: "I will take heed to my ways, that I sin not with my tongue." There is need of vigilance in reference to the thoughts and the whole inward life. We are cautioned to keep the heart with all diligence, "for out of it are the issues of life." The husbandman must watch lest his fields be broken in upon, and the fruits of his labor be destroyed. The mariner must keep a lookout at the mast-head, and he must examine his charts, make frequent observations, and take soundings, or he may run his ship upon the rocks. The garrison must have wakeful sentries, and the army pickets to prevent surprise. In business the details must be closely scrutinized, the state of the markets, the expense and the profit, and bills payable and receivable. Many a fine business has been ruined, not for lack of energy or of capital, but by negligence. The religious safety calls for this ever-awakeful spirit, for carefulness and circumspection.

Prayer is the language of dependence. It is an appeal to Him who alone is able to make us stand. The divine help is a felt necessity, and with boldness may the weak and tempted come to the throne of grace. God is able and willing to help, only he has made prayer the condition of His aid. In order to receive we must ask. In our extremity the mighty arm will be outstretched to save. Sinking, perishing, we shall not cry in vain to the Saviour of sinners. It is not the ample trust, but the doubt that Christ rebukes. "Wherefore didst thou doubt, O thou of little faith?"

Watching and praying are the complement of each other. It is watching unto prayer. They were enjoined together by the Master at Gethsemane. "Watch and pray, that ye enter not into temptation." "Be ye, therefore, sober, and watch unto prayer." He who watches knows best how to pray, and what to pray for. He sees the weak points in his own heart, and the powers that are arrayed against him. His prayer is directed to the points assailed, and for the special grace needed. Watching is our part that wherein we co-operate with the divine, and thus secure completeness. Without watching prayer is apt to be formal and languid, and does not anticipate and prevent the dangers into which we are drifting. God has put these duties together. They are intimately related. They are closely conjoined, because to be effective they must be united.

There are those who watch, but do not pray. They see their perils, and take upon themselves the whole bur-

den. While the eye is upon the enemy, the hand does not grasp the sword of the Lord. While the foe assaults, God, as our shield, is not apprehended. And there are those who pray but do not watch. Their praying is at hap-hazard, and their petitions are like a bow drawn at a venture. And it may be that there are those who watch at times, and pray at other times, but they do not watch and pray at the same time, and at all times. It is written: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Watching must be unto prayer. He watches to purpose who also prays. He prays availingly who also watches.

Herein is the complete security of the Christian in an evil world, and in conflict with the flesh and with the powers of darkness. With all vigilance must be united all prayer. While we help ourselves we must fly to Christ for help. While we are ever alert on the watch-tower, and ever carefully inspecting the citadel and the outposts, we must feel that the Lord is our refuge and strength. Watching alone will not do. Neither is prayer by itself sufficient. To attempt the spiritual life with these dissevered is certain failure. As well might a bird fly with one wing. As well might we row a boat with one oar. We must both watch and pray, if we would contend successfully, and gain the everlasting crown.

The Situation at the South.

It is refreshing to find anything like fairness and justice in Northern periodicals on this subject. And when we do find them we are more than glad to give due credit. A Good Company, one of the best literary magazines in the country, published at Springfield, Massachusetts, in its Editor's table, discourses of the situation at the South, as follows:

The state of things at the South, as many Northern people think of it, would be sufficiently indicated by a few such catch-words as "Exodus," "Solid South," "Kemper County," "Fool's Brand." These are the features of the situation that they have heard the most about. Out of them they form a picture which has a very somber tinge. They are ready to believe that almost any other plan of reconstruction would have been better than the one which was tried; that the last estate of the freed people is a little worse than the first. Their feelings keep up a pendulum, swinging between indignation over the condition of things at present and discouragement over the outlook for the future. The situation is not by any means as pleasant as it might be—that is to be conceded. But these friends would have a happier and at the same time a truer conception of it if they would make more account than they do of two important facts.

In the first place a bad state of things was to have been expected while the double reconstruction was going on in social life and in civil affairs. Friction of a serious sort was inevitable. To be surprised or to be dismayed by it shows that we did not understand the problem to start with. Disorder? It has been had enough; no doubt of that. But was it reasonable to look for anything different in these communities which had been for years the resort of bushwhackers and the prey of cavalry raids? After the great fire in Chicago the best citizens patrolled the streets by night, fearing lest the temporary derangement of courts and police service, and the shock given to those various forces which work together in a robust public sentiment, might invite robbery and riot. But these troubled districts in the South were unspeakably worse off after the war, in every respect than Chicago was after the fire.

Violence? Yes, it has been frequent enough, and ugly enough, also. With the colored man it has been too often a word and a shot, and the shot first. But we must not forget that the South has always been the abode of violence. Its barrooms for generations have been dented with bullets. Life has been cheap in Kemper county not merely for ten years; it has been just as cheap for fifty. The state of things has been the worst since the war in just those districts where it was the worst before the war. The manners and morals of the frontier were always congenial to the system of slaveholding. What magic did any one suppose there was in Acts of Congress, or in Amendments to the Constitution, to tame at once into gentleness the domineering temper which that system had been breeding in the Southern character for generations?

Robbery of political rights? Yes, the story of tissue ballots and rifle clubs is a shameful one. But it is not such a surprising one, after all, to those who see how effect is apt to follow cause. And has the South any special monopoly of rascality in politics? The Northern metropolis has not forgotten how recently and how long it was as clay in the hands of Tweed. Maine will not be likely to throw stones at Mississippi so long as she remembers her Garcelon. And where is the Southern State which Pennsylvania, with her Keable and her Board of Pardons, can point the finger of shame?

Caste prejudice of course there is, and is likely to be for many years yet. The tint of slavery stays so long in nothing else. How slowly it lets go its hold even in New England. Why should we expect the Carolinas to do better than Connecticut? Where is the Southern community which shows more infamous aspects of it than West Point?

We have attributed many troubles at the South to "the old rebel spirit,"

and to the failure of reconstruction, which it would have been just as fair to attribute to the spots on the sun. And we have been childishly impatient for results. We have been looking for a growth in fifteen years that we could not reasonably expect in fifty. The disease at the South was too deep and of too long standing to be thrown off quickly. It takes a great deal longer to heal a wound than to make it. Some of us have not been as wise as the heterodox little five-year-old who declared to his mother that even God could not do everything—"he couldn't make a two-year-old calf in a minute."

Then there is the other important fact that the situation on the whole is much better than it appears in the papers. The worst side is seen there. The assassinations, the stories of refugees, the fire-eating humbuges are what is written up. That the school privileges of the freedmen are improving in a thousand villages is not likely to be mentioned in the dispatches. Such unexciting facts do not change votes nor sell newspapers. No great daily sends down a commissioner to report how many communities have divided their local offices with colored men. The really significant facts—as is generally the way with significant facts—do not make much noise. We hear little or nothing of what Gen. Armstrong calls the slow and steady ground swell of right thinking that to day is moving through the South.

And we are not to forget that where there is one community which has had trouble there are dozens that have had none. In the late slaveholding States there are over fifteen thousand post-offices. How few of these fifteen thousand have ever had even the rumor of "outrages" associated with their names? No other emancipated people ever made, in the same length of time, an approach to such progress as our freed people have made in the last fifteen years. And it is safe to say that the difference in regard for life and personal rights between the New England and Carolina zones across our country has lessened more in the last ten years than in any previous twenty of the last hundred. These are facts that are full of encouragement.

Among the Editors.

Christian at Work.

In a recent issue of the Christian at Work I find the Golden Rule quoted and the comment: "Here is a Divine philosophy above anything ever dreamed of by any merely human sage." This last would seem to be an inadvertence and erroneous. I think Plato did in his writings indicate the virtue of forgiveness of injuries.

Yes, Plato did inculcate the duty of forgiveness, and so did Seneca, and Confucius wrote: "Do not unto others what you would not have them do to you." But none of the heathen philosophers approach the exalted sublimity of Christ's command. Plato and Seneca say "forgive." Christ commands not only forgiveness, but says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Confucius says: "Do not unto others what you would not have them do to you." Christ goes further: "Do unto others as you would that they should do unto you." Under the command of Confucius if you meet a poor helpless man prostrate in the road you are not to kick him or abuse him; but Christ commands you to go to him, lift him up, care for him. Confucius says you must not mock the poor; Christ says you must help them. Confucius says you must not pull a man down; Christ says you must lift him up. Christ's commands are positive; the injunction of Confucius negative. A man could obey the command of Confucius and the behests of Plato and Seneca all his life and yet never catch a glimpse of the celestial city, nor hear a single sound from the choros of the heavenly host.

Pacific Methodist.

But there is something in the discussion of secret societies upon which we wish to have a word. It is not uncommon for men to forego church duties when they come in contact with those imposed by Odd Fellowship, or Masonry, or any of the other associations for mutual benefit. We do not like it, but we are prone almost to forgive them when we remember that the church has almost given up to these organizations a portion of its work which is of vast importance in our social and religious life. We allude particularly to the fact that the Protestant Church has never, to our knowledge, made proper provision for its poor, its sick, its lame, halt and blind. Widows and orphans sometimes need more than the empty consolation of words. If it is the bereft family of an Odd Fellow or a Mason their food and raiment are assured. If a brother in one of these societies is stricken with sickness or disabled by accident, money and help flow to him by right. What church is it that sends its members with money to the needy, not spasmodically, but continuously, until the necessity does not exist? What church takes the indigent widow by the hand and places her in safety? What church stands in loco parentis to the helpless orphan, watching over his youth with careful eye and giving him the advantages of education and advancement? Do not Masonry and Odd Fellowship base their superiority and popularity on the strict observance of these very things? Does not our holy Christianity teach that the observance of them is "pure religion and undefiled," and that the man who says he loves God and doeth not these things "is a liar?"

Interior.

One of the greatest crimes committed in the name of patriotism is the personal abuse of good men. In the days of Socrates, or those of Savonarola, the fashion was to hunt good men down with persecution and death. Those weapons are not the fashion now. But our denunciations have others equally effective. It is to destroy character by malignant misrepresentation and defraction through the omnipotent public press. Is there any political party in the United

States or in Great Britain that will not stoop to the meanness of willful falsehood in order to defame and destroy its opponents? Is there any great partisan journal to-day in our own country, or across the seas, that would hesitate for one moment to carry the election by willful and persistent lying against its opponents, provided it could do so by no other means? If there is, we have not yet heard of it. Yet this is done in the name of patriotism for the dear country.

Texas Christian Advocate.

—Alas for Protestantism! As our readers know the Protestant Episcopal Church is now generally discrediting the Protestant name. Many of our Baptist brethren claim that they are not Protestants, and now we find the same disclaimer in one of our exchanges on the part of the Presbyterians. It looks as though Methodism will soon be left alone the representative of Protestantism. We copy from the Presbyterian disclaimer:

"It is one of the honors of the Presbyterian Church that she has not been under the necessity of seceding from the great apostasy. She stood, by a desperate and forlorn struggle, in the valleys of Piedmont and of Scotland, successfully against the absorption. If there is any church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other dismal chasm, from John the Baptist, our Great Sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church."

Hudson Methodist.

PERFECTION.—Mr. Wesley was no fanatic on the subject of perfection. He held to very moderate views, keeping near the shore of revealed truth. That there is such a thing as perfection attainable in this life cannot be denied; for the Scriptures exhort us to seek it. It is attainable by growth in grace through faith. The more it is sought and practiced, and the less it is professed, the better it is for all concerned. All Christians obtain the germ of perfection through justification; every new installment of grace is a higher perfection. We may grow as long as we live. Every justified soul that does not apostatize will be saved. "If children, then heirs." The least of God's saints—the merest babe in Christ, is an heir of God and cannot be lost. What then is the profit of perfection? Much every way. It contributes to safety, to happiness, to usefulness in this world and to glory in the world to come.

Western Methodist.

There is a great deal of complaint among the people about shoddy. The dry goods they buy, and the groceries, for the boots and shoes, the hats, the dresses and medicines, the wares, the implements, whatever they buy, nearly everything, is inferior. Why is this? There are, at least, two reasons. One is—because there is more cheating now than heretofore. The other is—because people want more than their money's worth. On this account manufacturers and dealers furnish for customers articles which, while inferior in quality are superior in appearance. These are bought, but soon the deception is manifest, and is followed by complaints if not denunciations. The remedy is honest, not only in manufacturers and dealers, but in consumers.

Is there not shoddy in our schools also? If teachers were paid better, the teaching would be better. The pay of teachers, male and female, in many cases is miserably low; if raised, the improvement would be great, indeed.

Is there not shoddy in our churches even? The money paid for the service is not sufficient sometimes to obtain what is needed. This is a reason, though of course there are higher considerations to be taken into account.

From Mexico.

CITY OF MEXICO, June 12, 1880.

MR. EDITOR: At the Vera Cruz station I was taken in charge by an American and his wife, bound also for the City of Mexico, and whose kindness to a lonely stranger I can never forget. The cars are not like ours at home, but more on the English style. They are divided into small compartments, each of which can seat eight people. Fortunately we had one all to ourselves, and in it we were locked up like mummy animals, to sleep in dust and heat, until the morning brought us into the mountains, and then heat, dust, and everything else, were forgotten in the exquisite pleasure of that day's ride. On all sides, as far as we could see, mountains and valleys rose and fell, and almost all the way along on one side or the other could be seen that famous volcano Orizaba, with its perpetual crown of snow. When I first saw it the early sunlight had just touched it, changing its white surface into a cloud of rose color, more delicately tinted than any I have ever seen in sunrise or sunset skies. So unlike anything earthly, was this "awful rose of dawn" that, if an angel had implied into sight from the blue sky that seemed so near, I think I should not have been startled, but should have felt that his feet had found an appropriate resting-place there; and, though this glory gradually faded "into the light of common day," Orizaba was still, and shall ever be to me, a mount of transfiguration. Such heights and depths! The train went spinning along, sometimes in curves so sharp that we could see both ends of its snake-like body at once, sometimes so high that the towns and fields in the valleys seemed like the toy villages that children play with on the floor, while still far above us wound the track, marked by the stone work of tunnels, or the painted frame-work of bridges.

Sometimes the mountains, would be regal with every variety of foliage, at others so barren that the curse of thorns and thistles seemed specially directed toward them, yet, in whatever dress, they rose always grand and stately, and, no matter how high we went, they still looked down upon us, and we felt little. And the strange foliage there were numbers of trees whose sap was being rapidly sucked away by great crimson parasites that crowned their leafless branches, and every now and then, upon a bonely height, or on the roadside near the track, could be seen a rudely-carved cross, placed there to mark the occurrence of some murder. I counted many of them on the road.

Toward evening we had gained the great table-land on which the city stands, and the scenes changed from mountains to long stretches of level land almost entirely destitute of forests, but showing for miles after miles great plantations of the magnolia plant, from whence is taken the national drink of the Mexicans—pulque. The plant is what is called at home the century plant, and is very pretty and graceful-looking. I wish I could say something good about the pulque. I shall certainly say more about it, but faint will be its praises. The haciendas, or farm-houses, are very picturesque, some of them looking like miniature towns. A high wall, generally surrounds the castle-like house, and the stone and mud huts of the laborers, and the ever-present chapel. We saw churches in all the gradual phases of decay, truly emblematic of the fanaticism that was brought into this country on the points of cruel spears, which has proved more cruel than his fire and sword in its heavy bondage of soul and reason for over three hundred years, but which is gradually crumbling away before the certain power of God's will and word. A lovely village, nestled among the mountains, was pointed out to me, with the remark that it is a well-known den of thieves and murderers, yet in it I could count almost as many cross-topped churches as houses. However, the houses seemed in much better repair than the former. Not far from the city we passed Guadalupe, the holy hill of Mexico's patron saint. I also met, for a great distance on the road, curiously-carved stone pillars, which, niches in them, for different saints to which people were to pray, or their pilgrimages to and from the city. I believe they have been standing since the time of Cortez.

It was night when we reached the city, where I found waiting for me the station bro. Patterson and his two little girls, and soon I had passed from darkness, loneliness and weariness, into light, comfort and rest. I found waiting for me a welcome that seems to grow in warmth and consideration as the days go by, and I feel sure that you will be glad to know that in a land strange, and in many respects yet repulsive to me, I have found a congenial, pleasant home. Another thing I feel sure of, and that is, that you wish me to write just as I would talk if I sat among you, with one dear face after another, to shed its light of kindly interest upon me, and as the first thing I would tell you about would be my school, it lying nearer to my heart and hands than almost anything else, I shall take you right to it now, and let the great city, with its historical associations, and its many colored web of life, wait till a more convenient season.

The school-room stands next to our church, a large door with a pretty stained glass transom opening from one to the other. The school once formed a chapel to an old church, which was torn down in a single night by the Mexican troops, for having harbored the dead body of Maximilian. The room has a high arched ceiling painted light blue. It is lighted by queer little windows in the walls near the ceiling, and perched higher than the windows, are several ugly little brown stone images of saints looking down on us. Strange! Is it not? A Protestant school in a Catholic chapel, and under the very noses of their saints! I wish, however, that the sinners below were as easy to manage as the saints above. Such speechlets, I know not how to describe them. So by their dress, for no two are alike that respect. They come, "some in rags and some in tags," but none in velvet gowns. Our work has not reached the "velvet gowns" yet. Like all work of reformation beginning with that of our Lord himself, it has to grow upward. "The poor must have the gospel preached unto them before the rich can fully receive its benefits."

Though some of the children are kept neatly and cleanly dressed, the most of them have no more regard for cleanliness than they have for truth, and appear in clothes that are more useful for ventilation than protection. The girls do not wear hats, but cover their heads with rebo-

to be by its origin.

MOSCITO TREAT.—An antidote for the poison of mosquitoes has been found in Burnett's Kullitoin.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, whose testimony, to be the only preparation that does not roughen the skin, cheap, salubrious or leave black spots to the pores. Mothers can apply it to infants who become chafed with a variety of immediate relief. Sold by every Dispensing Office, at a cent and half per box. Sold by Argabrite and Ayres, 67 North Sixth Street, St. Louis (Libbey Hall).

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Household.

your limbs be hotter when you take your feet out than when you put them on; then dry them thoroughly and put on thick woolen stockings, even if it be summer, for summer colds are the most dangerous; and for twenty-four hours eat not a mouthful of food; but drink largely as you desire of any kind of warm tea, and at the end of that time, not sooner, the cold will be effectually broken; without any medicine whatever. Efficient as the above means are, not one in a thousand will attend to them, he has been so by the hypothesis that he will pass off as well; nevertheless this article will save you from passing under the eye of a wise man, who does not choose to run the double risk of skin phlegm and dying too.

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No. 14 Camp St., New Orleans.
Price lists mailed on application.

MISCELLANEOUS

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, July 5, 1880.

Our readers should bear in mind that our quotations represent prices for round lots, and that in all small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	Today.	Set.
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Good middling	12 1/2	12 1/2
Good extra	13 1/2	13 1/2
Best extra	14 1/2	14 1/2
Receipts since our last issue	14 1/2	14 1/2

Sugar, P. B.	Today.	Set.
Refined	11 1/2	11 1/2
Crude	10 1/2	10 1/2
Yellow refined	11 1/2	11 1/2
White refined	12 1/2	12 1/2
Crude	10 1/2	10 1/2

Mellons, 10 lbs. P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Butter, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Cheese, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Candle, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Corn Meal, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Flour, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Beans, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Peas, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Provisions.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Meat, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Butter, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Cheese, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Candle, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Corn Meal, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Flour, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Beans, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Peas, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Provisions.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Meat, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Butter, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

PRICES CURRENT—Continued.

STAPLES.

Poultry, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Eggs, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Honey, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Feathers, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Hides, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Oil, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Tallow, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Cotton Seed, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Cooperage, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Staves, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Tobacco, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Spices, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Grain, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Meat, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Butter, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Cheese, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Candle, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Corn Meal, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Flour, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Beans, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Peas, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Provisions.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

Meat, P. B.	Today.	Set.
Common	11 1/2	11 1/2
Choice	12 1/2	12 1/2

"I believe," said a gentleman, coming out of the Hippodrome one night, "that if the regular ministers would preach as that Moody does, they would have half the town running after them! It is grand to listen to the voice of such a representative of the people. But in the churches the big scholars get up, and they are so stiff, and so starched, and so cold, that there is no use in going to hear them."

The friend who had invited and accompanied him to the meeting inquired calmly: "Where do you usually attend church?" And the reply came as he expected: "O, I am one of the outsiders, as you call them; I have not been in a pew for many a year." But then he went on to say that he respected religion, and all that; he rented a sitting for his wife in the church on the corner of — street and — Place. "But why do you never go with her?" persisted his friend. "Because, as I said, they are so prosy and stiff. If I knew a minister in this town who could preach a sermon like that we heard just now, I would go five miles every Sunday to listen to him."

More amused than amazed, his companion turned on him with the single quiet remark: "Well, then, you had better try it next Sunday, for Mr. Moody was away to-day, and the man you heard in the Hippodrome was your wife's pastor, Rev. Dr. B., of the church on the corner of — street and — Place." — Dr. C. S. Robinson.

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MISCELLANEOUS.

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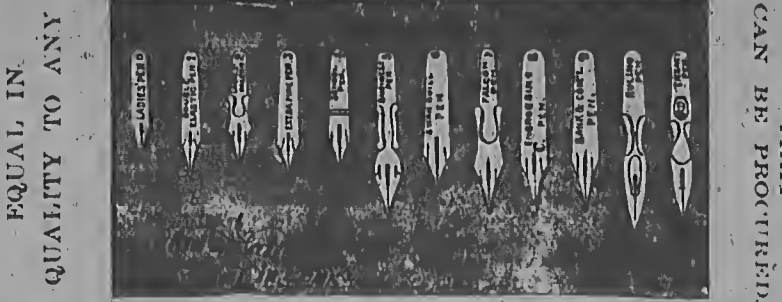
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$P(V)$

Monastic Life.

go and see him again. But when the next Sunday came the bells tortured me more than ever. I was forced to go; and again I came home feeling what a great sinner I was, and thus continued from week to week, and thus I had a dream, which cut down all my hopes.

"I seemed to be in a square place where a number of flowers in pots were standing, and in the middle of them saw Dr. Guthrie with a water-pot. He went round and watered every plant. He said he came to one, which I thought meant me; and then he stood still, and said in a solemn voice, 'It is no good watering this, for it has no roots,' and he passed me by. And when I awoke I felt what a dreadful state I was in. And thus the arrow of conviction entered this poor sinner's heart; till he who had wounded her heart, felt pleased to heal her wound. His love was atoning blood of Jesus Christ, Christ than Heald.

Obituaries.

LOUISA BONNER, consort of Mr. J. M. Clark, was born at Natchez, Miss., in 1816, and died at Bayou Barbery, Livingston parish, La., June 12, 1886.

Sister Clark was a faithful and consistent member of the Methodist Episcopal Church for many years. The light of her heavenly qualities, had illumined her life, retained its ardent brightness until her end. She was "bright and shining light" in Bayou Barbery Church when the "bright" came," when he said: "It is enough to make you brighter." Well does that good and faithful wife enter into the joy of the Lord.

Sister Clark possessed very rare virtues and excellencies. Her heart and hand was ever open to the needy, to comfort the weak, administer to the sick and feed the poor. Her home was the home of servants of God. The weakly liberalists found there a "cordial balm," "a pleasant and happy treat." Beneficent, kind and true, devout and pure, she exemplified the religion of the meek and lowly Jesus more than two years she patiently endured the trial of affliction. The sands of life slowly and gradually passed away, until after much suffering and patient waiting the end came. The dawn of a heavenly day broke the spell that, behind the veil, the "bright and mourning star" above in ineffable splendor, and shed his radiant beams, the moonlight of glory upon the suffering saint, exalting herself erect, as if to take the wings of angels, with her last words shouted: "I see the light, the light of Heaven," and thus her pure spirit flew away, and she lay, asleep in the arms of Jesus.

She leaves a kind and devoted husband, beloved father; whose life she made so prosperous, bright and happy. An affectionate and dutiful son, and five intelligent, fond and devoted daughters, none the loss of a mother. Yet they sorrow and as does with grief, deeply sublimely. They recovered the divine light, and anticipate a happy reunion beyond the river.

A dark cloud of gloom and sadness pervaded the entire circle of her acquaintances, relatives and friends mourned the sad event. Society has lost one of its finest gems, the church one of her brightest jewels; Heaven has gained another crown. She is bequeathed to the richest legacy the world has known or enjoyed—a life of meekness, patient goodness and holiness.

Living in imitation of the Master, afflicted the "light" shored in this dark and dreary land, he composed a heavenly day. "Thy light shone, when with her latest breath exclaimed, "I see the light," "Is the light of Heaven."

Thus, the sublimest sentence, the Word possess in fulgure, dust, or tongue: "Light." Let us see in fulgure, dust, or tongue: "Light." Let us see in

It seems that about two hundred years ago two college professors of Lelpse, in Germany, debated very elaborately the question: "Whether God has fixed *terminus graticus*, or determined a period in the life of an individual within which he may repent, and find favor with his Maker, but after the expiration of which neither of the two is possible." Individual person, I suppose, is meant. The names of these gentlemen were Rechenberg and Ittig. The former took the affirmative, and the latter the negative of the question, and since that time the followers of Rechenberg have been called Terminists, and the question itself, *Terminism*, by, I presume, a not very widespread English terminology. I do not see the word in our common nomenclature generally before this Rechenberg and Ittig debate.

It is very important to succeed in preaching that we have a clear, distinct one of voice in delivery. Ministers are not to be men-pleasers, but they are to deliver the message in the fear of God. We should abandon all selfish notions of popularity when we stand before men as the ambassadors of God, and preach Christ and Him crucified. To hold to the gospel in its integrity, and preach it in its fullness, we must preach so that our hearers will feel the warm glow of our hearts, and know that we have been with Jesus. A burning heart is indispensable in preaching the gospel. If we are to be instrumental in

doing that which we know will have a
 tendency to destroy the church? In all
 good conscience we would say no. Let
 us rather please God than man, "for in
 doing this thou shalt both save thyself
 and them that hear thee." O! save the
 church from such retrograde move-
 ments! The tendency is downward
 and will be, while the church stays to
 the whims of wicked men and women.
 Honesty, fidelity, firmness and fixed-
 ness of purpose, has and will command
 respect in every age of the world. Says
 the apostle: "Watch ye, stand fast in
 the faith, quit you like men, be strong.
 Do not pander to the world." "And be
 not conformed to this world, but be
 transformed by the renewing of your
 mind; that ye may prove what is that
 good, and acceptable, and perfect will
 of God." John Wesley, the father of
 Methodism, says: "Neither in judg-
 ment, spirit nor behavior, which, neg-
 lecting the will of God, entirely follows
 its own." "The will of God" is here
 to be understood, of all the preceptive
 part of Christianity which is in itself so
 excellently "good," so "acceptable" to
 God, and so perfective of our natures.
 And, again: "Love not the world, neither
 the things that are in the world.
 If any man love the world, the love of
 the Father is not in him." The
 world, the flesh and the devil must be
 overcome, or we cannot be "heirs of
 heaven." The victory must be follow-
 ed up at all hazards. He who seeks
 happiness in visible things does not
 love God, and we, as members of the
 church, bring a reproach upon it and
 ourselves. Appeal to the conscience
 of all. "For the fruits of the Spirit is
 love, all goodness and righteousness, in
 proving what is acceptable unto the
 Father."

Dr. Guthrie's Bells and the Woman's Dream.

Street, near Dr. Guthrie's church. The thought struck her mind that there might be some poor lonely creature living in one of those upper stories, with no one visited; so, lifting up her heart to God for His guidance and blessing, she began her investigation. After ascending the almost innumerable stairs of the house, she reached the top story, where the poorest people lived.

Knocking at one of the doors, she was answered by an old woman, who, opening it very cautiously, asked what the stranger wanted. "I want to see you," said the lady. "No one ever comes here, of you wants to see me," replied the woman. "Well," rejoined the kindhearted stranger, "that is just the reason why I want to see you." Then the cautious old woman opened the door, and let the lady into her room, which only contained enough furniture for the bare necessities of life aged her head. The only seats were a rocking-chair and a stool, and Lady L., taking the stool, made the old woman seat herself over the fire in her rocking-chair.

show me that the Lord knows you, and has found you out in your little lovely room." The old woman's face brightened up at once. "Yes, I can," she replied, "and I will tell you all about it, though I have never told any one before. If I had not known and sought me, I should never have known Him, for I lived like a heathen in this room. I have had many troubles and lost my all; and, not having a friend or any one to love, I shut myself up in my own misery, and did not want to know my neighbors."

and died, had not the Lord had mercy upon me!"

"And how did He awaken you from your state of spiritual death?"

"By Dr. Guthrie's bells," replied the old woman. "When they rang on Sundays I used to wish they would leave off—they troubled me. They seemed calling to me, till at last I could not bear it any longer; so one day I put on my shawl and went into the church, just to get peace, as it were, from the bells."

"Well, and how did you like what you heard?"

"Not at all. I came home very angry with Dr. Guthrie, for, as I stood in the aisle, he preached all his

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June 12, 1860.

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Sister Clark possessed very rare virtues and talents. Her heart and hand were ever open to the needy, to comfort the weary, administer to the sick, and cheer the poor. Her home was the home of the servants of God. Her life was a life of self-sacrifice, of continual giving. Her life itself was a lesson in true benevolence. Kind and gentle, she exemplified the religion of the heart, and in doing so, she lived for the benefit of the world. She endured the trial of affliction. The sands of life were and gradually passed away, until at last the shining and patient waiting the end came. The dawn of a heavenly day broke the spell that bound the sister, the "bright and burning star" above the earthly splendor, and shed his radiant beams like the moonlight of glory upon the suffering spirit, and raising herself erect, as if to take the wings of seraphim, she said in her last words: "Thus be ye like the light of heaven, and thus be ye pure spirit beings, and shall have the life of God."

She leaves a kind and devoted husband, and, begotten, indeed, a whole life she made no prospect, bright and happy. An affectionate and dutiful son, and five intelligent, fond and devoted daughters, mourn the loss of a mother. Yet their sorrow not as those without hope. Meekly submissive, they resigned the divine hand, and anticipate a happy reunion beyond the river.

A dark cloud of gloom and sadness pervaded the entire circle of her acquaintances. Relatives and friends mourn the sad event. Society has lost one of its finest gems, the church one of her brightest jewels. Heaven has gained another guest. She has bequeathed to us the richest legacy the world has known or enjoyed—a life of unselfish, patient goodness and holiness.

living in imitation of the Master, diffusing the "light" abroad in this dark and dreary land, she composed a heavenly day. This day she saw, also with her lifted breath exclaimed, "I see the light. 'Tis the 'light' of Heaven."

This, the sublimest sentence, the world possesses in any language or tongue: "Light." Let us seek its follow that "light" that lighteth every man that

Sister Clark possessed this light, reflected it upon the social and domestic circle, and upon the new than world. She now basks in the glory of heavenly light of an endless day.

EDWIN J. HARRIS.

Natchez, mississippi, 1890.

EMELINE J. WILLIAMS died, Mar. 1, 1864, at the residence of her daughter, Warrior, Bart. Morgan county. She was born June 24, 1810, in S.W. Carolina, and moved to Alabama in 1835, and re-married to Rev. A. J. Williams, a local elder of the Methodist Episcopal Church, South, February 1, 1839. She joined the church in 1842, and remained a consistent member of the same until translated to the church triumphant. For many long years she was a child of affliction, but she "endured as one who is lovable," and died in the faith.

RESOLUTIONS passed by the quarterly
Conference of Tuskegee station, Alabama (con-
ference, June 23, 1880):

Whereas, God, in His wise providence, has laid
out of this world the soul of our brother, Dr. F.
MERRILL, L. E.; And whereas, His long and dis-
tinguished services to the cause of the colored people

Read, That we bow with becoming submission to the authority and wisdom of that Providence which has called him from labor to rest.

Resolved, That the foregoing be forwarded to the
NEW ORLEANS CHRISTIAN ADVOCATE and the West-
ern Christian Advocate for publication.

T. F. MASON, Pres.
W. J. GASTLIN, M. D., Sec.

EDWIN ODUM CAMPBELL, eldest son

of George and Laura Campbell, died, June 1, 1840, at East Baton Rouge parish, La. Edloe, as he was called, was dedicated to God by baptism in his infancy, by Rev. N. B. Young, and the teachings of his parents were such that he was ripening into a beautiful character, always fruitful, cheerful and obedient, he was loved by all who knew him. He was conscious of death, and met it fearlessly and calmly.

Another Jew gathered home to the Father's house. Another too to bind the hearts of the parents to heaven has passed through its portals. May God bless this bereavement to the good of the souls of those who loved little Eddie so tenderly. Eddie was nine years old.

R. Y. D.

The grave hath won another noble and self-sacrificing mother.

Mrs. TRUMAN LOUG died, at the residence of her son-in-law, Mr. J. H. Grant, at Carpenter's Station, Ala., February 29, 1890, in the fifty-ninth year of her age. For months she suffered long and terribly. Not a word of murmuring did she ever utter, even amidst the most excruciating pains. All was done that kind and loving hands could do, but it was in vain. Here was a life of good works. Her character

was richly adorned with Christian graces. The close resignation depicted on the brow of the pale, emaciated face of the dying mother made the three surviving daughters feel that their loss was her gain. They humbly bow in submission to the will of God. And Oh! may her companion, whose locks are whitening for the grave, find that consolation in religion that will give him true pleasure while he remains with us.

Lois Gertrude, daughter of Rev. D. A. and M. L. Given, of the Mississippi Conference, died on Sunday afternoon, June 23, 1900, at 12:01 minutes after three o'clock.

Little Lois was born in Livingston county, Miss., July 13, 1877. Another jewel has been gathered in the kingdom of the dead.

Another little lamb was transferred by angels to the heavenly fold above. Little Anna

Smits, daughter of James D. and Mary A. Smith, was born January 31, 1873, and after two or three weeks of very severe suffering died, May 9, 1900. May God bless the dear parents, and help them to bear the stroke, though severe, remembering that Christ said: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."

A. D. MILLER, P. C.

THE BORDER LAND

4. He is terrible. In the majesty of justice. It is the justice of God that prevents his power from becoming partiality on the one hand or tyranny on the other. It keeps all the attributes in even balance. It clothes the Divinity like sacred ermine. It inspires his laws, and determines their application. It is the immutable basis of his throne, and the crowning glory of his scepter. It is perfect in its demands and fault-

—The seventieth anniversary of the American Board of Foreign Missions was held in New York, May 15. The

—The Reformed Episcopal Church has seventeen congregations among the colored people of the South, with a total membership of 1,200. Six missionaries in this denomination are laboring in this field.

—One hundred and forty pupils in the Dallas, Ore., Sunday-school.

fire, and blow the bellows until the ghly glowing light reached every corner of the little, dingy shop, and a bright shower of sparks fell around. Then, when it was red-hot he put it again upon the anvil, and hammered it this way and that, expending a great deal of time and secular energy. At length he threw aside the exhaling:

There! I didn't make anything, at all."

I have often thought that many young people are living like the young black-

"Mamma," says four-year old Minnie, "what are we made of?" "Dust, dear," replies mamma. Not long after, Minnie is heard instructing her younger brother, "We are made of air," she asks. "No," she says, "now, I'll tell you, and you must remember it. We are made of saw-
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MISSIONARY

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MISS TOMBOY.

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The Baby's Sermon.

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The Young Martyr.

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What Will You Make of It?

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"Mamma," says four-year old Minnie, "what are we made of?" "Dust, dear," replies mamma. Not long after, Minnie is heard instructing her younger brother, "We are made of dirt, now, I'll tell you, and you must remember it. We are made of saw-

Christian Advocate.

ORGAN OF THE ALABAMA MINISTERS' AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JULY 15, 1880.

After School.

The commencements are now over, and the schools are closed. The recitation-rooms are empty, college halls are deserted, and the campus is now silent. Hundreds of young people have finished their school course, and now enter upon the business of active life. It is to be hoped that, mentally and morally, they are prepared for useful and successful careers, and that they enter the battle with the whole armor on. If they come from school with minds invigorated by discipline, and with characters shaped and purified by the grace of God, they may be hopeful of success.

Among other things, if they have been well taught, they have learned to apply themselves closely and laboriously. The habit of persevering labor has been formed, and this is one of the most important elements of success in life. The student has found out that everything depends last on his own effort, and that whatever helps may surround him, they are only helps to qualify him to help himself. His mind has been subjected to these years of training that its faculties and powers might be brought up to their highest working force, and that it might be capable of the best practical results. If the mind has been thus trained, and if the moral and religious nature has been equally and rightly developed, then the immediate end of a school course has been largely attained.

The immediate end. But what next? We confess to a feeling of deep concern for the young men and young women who stand buoyant at the vestibule of the temple of enterprise and achievement. The fondly-cherished hopes of parents are not always realized, nor are the expectations of the student. Of all this mass of bloom, how much of it, after the spring aroma is spent, will ripen into the fruit of noble and useful manhood and womanhood? There must be the blossom first, but the blight may come also. The world may not hear much more of the most of those who, in the presence of crowded assemblies, amidst applause and unsim, and showering bouquets, have taken the honors and received their diplomas. Here and there one will come to the surface, in the tide of affairs, years after plunging into the stream of active life. But the majority will pass quietly into domestic and ordinary pursuits, about whom there will be no glimmer of publicity, and no intoxicating praise.

Shall these years of study, enjoyed by many at large sacrifice on the part of loving fathers and mothers, be wasted years? Educated people, in the ordinary walks of life, are not educated in vain if true to their calling as the light and guide of others. Their influence is felt, though it be confined to the home circle and to the paths of practical industry. It does by no means follow because a diploma has been gained that its recipient is above the work of the field, or the shop, or the household. On the contrary, education is the foundation of greatness and success in every industry, and in the walks of obscure labor. Many of our graduates will be needed for teachers, preachers, lawyers and doctors, but many who begin in these callings will fall into mercantile, mechanical and agricultural pursuits, and many more will find the professions already so crowded that they will turn from them with a feeling of discouragement. A learned profession is not necessarily the destiny of the educated young man. We must get rid of this false and harmful notion, and, also, the other and still more damaging idea, that idle gentility is the only other alternative. If a few years at college has raised the youth above work, or unfitted him for it, his education is a doubtful boon. If the girl has been so finished and accomplished as to unfit her for helpfulness at home, as her mother's assistant and house-keeper, and if the boy has been so perverted by his school associations as to look with contempt and disgust upon the store or the field, they have been educated to little purpose. It is, we fear, to some extent true that our institutions of learning turn out into society and upon the world a class of helpless people—young men and young women—who must be employed only in a few certain pursuits, or remain in idleness, unthrifty or destitute all their days.

The first thought of the graduate may be that he has now nothing to do but to enter the race and easily win the prize. But, in fact, he has only the ground-work of practical

success. A trained and invigorated mind is something, but this is about all that the graduate has, if he has done thorough work at college. His technical education is yet to be acquired, and his special knowledge of whatever business he intends to follow. He has an advantage over others, but it will not avail without plodding industry, and the humility that accepts the lowest rung in the ladder before he aspires to the highest. Real competition and rivalry he has never known till now. He has an athlete's training, but the encounter of the arena is yet to be tried.

The greatest of misfortunes it will be if our graduates forget their duty to God. Money is a trust of high import, but education is a higher. We covet these attainments for Christ. Not that we would have all our educated young men become preachers. Only a few of them are called or needed in this sphere. But they are needed in all positions, in all pursuits, as competent workers in the great world. They can do more than others for the church, and for the uplifting of society, if they lay their education at the feet of the Master, and consecrate it, as a holy and sacred trust, to His service. What our colleges and schools have done for the happiness of their students, and for the general welfare, depends mainly upon the genuine Christian culture and character which have been imparted. These minds of mind have failed in their work if the divine image has not been stamped upon the precious coin.

Sea Shore Musings.

The next thing to the patriarchal tent is this rough cabin, humble, as it is, of the work of the plume, or of paint or whitewash. The planks are as they came from the mill, and the process of seasoning has opened the seams so, per force, to secure adequate ventilation. There being no trace of the glazier's art about our habitation, we must needs keep open house, or be without the light or the breeze. It is demonstrated that man, or woman for that matter, wants but little here below. The little cottage in town with its paint and sash, and plaster, and shutters, seems, in comparison, to be a very pretentious and extravagant affair, and a brown stone front like a release into worldly wickedness. The cabin makes the *dolce far niente* possible. Where there are architecture and style, there must also be the intrusion of business cares and the traces of anxious thought. Sweet idleness, such as tropical poetry dreams of, can only be realized in a place something like this, where the shade is abundant, if not of boundless continuity, and where the breezes seem laden with the odor of poppies. "The mild-eyed lotus-eaters" were scarcely more oblivious of life's worry than are the temporary dwellers here. Drowsiness appears to be the normal condition, though we are told that people wake up after a certain period of acclimation.

Our *casa-ris*, Ship Island, twelve miles away, shuts out the great sea so that we never hear the roar of its billows, nor witness their wild fury as they break upon the shore. Enough of the sea we have—its saltiness; its breezes and its tide—while land-locked and sheltered from its noisy tumult, and its fiercely-lashing breakers. Everything is comparatively tranquil in the Sound, when outside all is uproar and elemental war. Such breakwater to the soul is the grace of God, and the peace of God which passeth all understanding. On the calm and sheltered shore of the spiritual Canaan, within the harbor of the church and its ordinances, how pleasant to dwell! And yet our usually placid expanse is sometimes considerably ruffled by these summer squalls. The southwestern horizon becomes gradually rimmed with dark and threatening clouds—a belt of mingled green, blue and black—which stretch from the islands to the main land. The breeze freshens and stiffens into a gale, and the solemn thunder comes pealing and booming over the agitated water. And the gloomy tempest comes marching on until the whole sky is curtained in, and the entire sea-view is swept and tossed into foam. The boys had gone a-fishing, spending the night in Back Bay, and their little raft is returning in the face of the blow. They have rounded the point beyond Blox, and their sail, as a white speck, is visible to anxious eyes. She is moving up homeward in the eye of the wind, but can she get in before the storm strikes her? A half hour too late! She is near enough for us to see her brave little crew, but what will they do now that the tempest is full upon them? The sail goes down, and the anchor goes out, and we breathe more freely. What a good sailor would be they did, and in a few hours, and in calm water, they anchor at home with a due cargo of fish. In navigating the sea of life the handling of sail and anchor are also important. When to take in the

one and to drop the other are tests of character and conditions of safety. There is much of smooth sailing in Christian experience, but there are times when the bending tempest falls suddenly upon us. Sail and anchor! Happy he who has hope as an anchor of the soul, and who is ever ready for the rough and perilous passages of religious life.

What to do with the boys! They are amphibious here, in the water and on the water much of the time. They must needs learn to swim, to row and to sail, and to be expert in catching fish. We observe that the mothers are much troubled, and that they almost wish their boys were girls. It is a boy's destiny, however, to learn in the stern school of experience. He must encounter buffeting waves, he must row his own boat, he must compel the depths to yield of their riches and bounteous store to his energy and enterprise. It is better so. But the anxiety of parental hearts! The boy's schooling in the world's rough work, with its jostling rivalries and fierce competitions, is needed for him; but the severer trial to the parents, is it also a vital element in their probation? The parental and filial relations, with all that is beautiful, tender and agonizing in them, are, after all, the interpretations to us of the divine fatherhood, and of the compassion that goes out toward those who are born for a true and spiritual sonship. Worse than these treacherous waters is the life sea in which our boys are launching their frail barks. May a merciful Heaven bend over them, and temper the wind and wave to their weak and inexperienced hands! Train them as best you can, and then follow them with prayer. Somewhat racy of our surroundings was a sister's recollection, as related in a brief experience meeting after last Sunday's preaching in the tabernacle. When she was yet a little child her mother had gone on a sailing excursion with a company of friends. A furlous and protracted gale swept over the coast, and the boat, long delayed, was almost given up for lost. She, with the other children, engaged in prayer for the mother's safety, after each prayer looking seaward for the missing boat, until at length the anxiously-looked-for sail appeared. It was her earliest lesson in prayer, and its availing power.

People here are largely lethargic. Some catch their own fish, but more buy them. Our considerate friend and brother, Capt. B. D. Wood, however, is an expert in donkeying, and we have reason to rejoice in his success. After dark the shallow waters along shore are illuminated by the torches of the donkey-seekers who, with spear in hand, are wading about, in eager pursuit of this one-sided, out-re-looked, but delicious fish. They come in as the tide goes out, and lie at the bottom, appearing like dark spots in the glare of the torch. It is said that they do *donkey* vigorously when struck, and that no little skill is required to deliver them safe into the basket. There is phosphoric in fish, and brain-food, we are told. Whether the dwellers on this coast, and on this particular spot, verify the conclusions of science, we are not prepared to say. It may be that the first effects alone are stupefying, and that brilliant flashes come in time. Are fish-eaters noted as poets, philosophers and scientists? The first preachers did catch and eat fish. Does this fact coincide with, and account for, the excellent preaching at Seashore?

Something of the glow and brightness of the meeting still seems to linger about the tabernacle and the grounds; as the fragments of the rainbow are seen upon the parting clouds. The vision of the ladder, and of the ascending and descending angels, has by no means faded out, and the blessedness of Bethel is still felt about the pulpit and altar where so many have for the first time seen the opening heaven, and had visions of God.

Babes in Christ.

Babes in Christ, we suppose, all will admit, are those who have recently been "born of the Spirit," born again; "born of God," born of the Holy Spirit. God created angels, and they are called holy angels. "Abah," says St. Luke, was "the son of God." No one will say he was not made with a pure nature—he had the likeness and image of his holy Father. So we read "that which is born of the flesh is flesh," has the same nature; so those born of the Spirit are spiritual, have a spiritual nature. From these premises, we believe, we are authorized to assume that those who are born of the Holy Spirit are holy, part of a "holy nation, a peculiar people." If such is the fact, we take it that, as the parson of sin has been entire, so has the regeneration been entire. If born of God, of the Holy Spirit, we are unable to see how a spiritual child, so born, can be unholiness, or how, if we

faithfully maintain this holy state, we can need, or how possibly we could have a second regeneration. It is gratuitous and without Scripture warrant to say there are "remnants of the carnal mind" in regenerated souls. How can the Holy Spirit give birth to an unholiness? How can God adopt me as His child while I have a carnal, or a partially carnal, nature, "which is enmity against Him?" It seems to me that it would be as reasonable to say the sun would give birth to darkness, or a pure fountain to an impure stream, as to say the Holy Spirit gives birth to impure spiritual children. But, notwithstanding these scriptural statements, and these seemingly reasonable deductions, some wise and good people hold that in the work or fact of regeneration "old things have not passed away," and that all things pertaining to the regenerated soul have not "become new," that we are not as the Holy Spirit affirms we are, "new creatures," but only *partially* so.

But say those who, when we are born of the Spirit, say that we are, as when born of our earthly parents, "unholy and unclean?" "Do we not see, especially in young Christians, ignorance of spiritual things," "weakness also?" "And also temptations powerfully, and sometimes successfully, assail them?" Yes, we see all this, but we think we can show that this may be true, and yet be no proof that regeneration has not been entire.

St. Peter speaks of recently regenerated souls "as new-born babes." Let us proceed to consider what is our spiritual state as new-born babes. This scripture plainly implies that there is an analogy between the babe natural and the babe gracious. What, then, may be some of the characteristics of the babe natural, which may help to the illustration of the condition of the babe gracious and spiritual? 1. The natural babe is *ignorant*. Few young creatures (if any) more so. The babe in Christ is ignorant of himself—of his constitutional or circumstantial weaknesses through which he will be tempted, and through which he will be in danger of shipwreck. Ignorant, necessarily, so, to some extent, for want of experience, of Satan's wiles and devices. Ignorant, necessarily, so, to a considerable degree, of the Scriptures, and the depth and application of their teachings. He must search the Scriptures, and, among his first works, "add" to his "faith knowledge."

2. A babe is weak, helpless and entirely dependent. No young creature more so. Such is our state, spiritually. "Without me, says Christ, ye can do nothing." Some, alas! long remain in this feeble condition. He brews v. 12, 13. This reproof is no proof of any need to remain in this state of weakness, but rather that it is our privilege and duty to develop and go forward. If a babe natural attempts to go in his own strength he fails and falls. So our light, our strength, is from God. If we attempt the spiritual march and conflict in our own strength, we will fail and fall. If a babe natural attempts to live without breathing he soon dies. "Prayer is the Christian's vital breath, his native air," and if he unwisely attempts to live without it he spiritually dies. But the weakness of a babe is no proof of its being imperfect, deformed or diseased. Its a perfect babe, healthy and beautiful, but then it is *only* a babe. Proper food, such exercise as it can take, and healthy growth, are all that it needs to its highest development. So the spiritual babe, though weak, is not deformed, is not diseased. It only needs the "sincere milk of the word."

3. Next we note that the babe natural is without any habits. It can breathe, and it has an instinctive appetite for the best food for it, but nothing more. This is true of the spiritual babe. It breathes prayer, and has an inward yearning for God and His truths. But the natural babe has not, and cannot have spiritual habits until they are formed. We are much weaker before habits are formed than we are afterward, when we have bred a habit. A man without habit is like a mass of water flowing without bound or channel. It is continually weakened until wasted, but the deep channel of habit concentrates and increases strength. The habit of prayer, of Scripture-reading, of pious associations, and all means of grace, do much to develop, strengthen and protect us.

Before the man was born of God, and made a new creature, he had habits of sinning by omission, if not of commission. There was through the educating effect of these habits a certain tendency and facility of omitting duty or committing sin. Through these habitual avenues temptations will assail him. Now we think it is easy to see how there may be a liability to fall into sin through these former habitual channels without resorting to the hypothesis of a partial

regeneration, and the lingering remnants of the carnal mind.

There is no need to fall into sin any more than there was that the angels, or Adam, should fall. "Sufficient grace" is promised, and it is said we "shall never be tempted above that we are able to bear."

But, as we have said, these babes in Christ, however free from moral deformity and moral disease, are still babes, only babes, ignorant, weak, and without the defensive power of habit, hence they are exhorted to desire the sincere milk of the word, that they may grow thereby. If spiritually, we are not growing "up into Him in all things, who is the Head, even Christ." It is because we are not desiring, and nourishing with the sincere milk of the word. It is because we are not adding to our "faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity."

Notes from Nashville.

I had a visit yesterday from a bridal pair, Mr. and Mrs. Barclay, who were married on Thursday, July 8, at Franklin, Tenn. The bridegroom was a gifted student of law at Vanderbilt, now in the practice at Russellville, Ky. The bride is Alice, the accomplished daughter of our honored friend, the Rev. Dr. R. K. Hargrove. I must linger here a moment. I officiated at the funeral of her grandmother, that elect lady, Mrs. Stella Scott, who died in Tusculoo when I was pastor there in 1844. She was, indeed, a mother in Israel. I baptized her baby-niece, bearing her mother's name. I married another aunt to Prof. Vaughn, of the Alabama State University. I officiated at the obsequies of two of her brothers, one a promising Vanderbilt student, the other a sweet little fellow, whose picture side-by-side with that of my sainted grandson, Osmund, is before me now—in a paper weight—a tender souvenir which I have. Another aunt bears my name—and does it honor. Not to mention other attachments, had I not motive enough to pronounce my heartiest benedictions on the "happy, happy pair?" "Troops of friends" echo my benedictions.

I was due this week at the commencement of Southern University, Greensboro, Ala., but domestic affliction precluded my attendance. I should have greatly enjoyed a visit to Greensboro on the auspicious occasion. My son went as alumni orator. He studied at several universities, the State University of Alabama, the University of Nashville (in the Medical Department), universities in Europe—but he seems to have a peculiar regard for the Southern University, having been professor there after his graduation. I have not seen him since his return. Indeed, he had not returned yesterday. It seems hard to get him away from Alabama. I reckon they had a good time at the commencement.

We are quiet at Vanderbilt, save that the workmen at Wesley Hall break the silence with their rattling tools and busy hum. They are nearly home, and I like the disturbance.

A friend who visited me last night suggested that Wesley Hall will be larger than our needs require. Of course! But will it be too large when, instead of fifty biblical students, we shall have two hundred? and ought we not to have that number? and shall we not have it in the course of a few years? We shall see, though some of us may be out of the body "when God death this."

I am constantly receiving communications concerning the University. I beg to say again, through the Advocate, that there is no employment in or near the University in which a needy student may engage to defray expenses—there is no pastoral charge open to such, no clerkship, nothing. If a student comes here he comes here to study, and that will take all his time, except a reasonable amount for preaching or other church work. Let our friends everywhere assist needy students. If they bring them forward after a godly sort, they shall do well (third John). Put a little money in their pockets for clothes, books, other necessities—the Sustenance Fund cannot do everything. But this I say: No deserving young man, called to the ministry, will be sent empty away from Vanderbilt University. Bear in mind, every biblical student must be a licensed preacher, and he must come with due recommendations. If possible, let him be here by September 1, when the session opens. Send for a register.

A good many of the biblical students who were here last session expect to be here next session. A number of them are acting as pastoral supplies, agents for the distribution of books, etc., making a little money to enable them to meet expenses. Is not that laudable?

The members of our faculty are much dispersed during the vacation.

Chancellor Garland, Prof. Granberry and Humphreys are in Virginia, Prof. T. J. Dodd is in Covington, his brother, Prof. J. W. Dodd, is at the North. Prof. Doggett bade us good-bye this week from Halifax, N. S. Prof. Landroth is in the State of New York, Dr. Tullis is in Marshall, Tex., Prof. Lupton has gone, I believe, to Arizona—mines are attractive to chemists. Prof. Brown has just returned from a tour in Alabama and Georgia. He delivered an address at the commencement in Auburn, Ala., where he was much pleased. Dr. Lipscomb, as he writes me this week from Athens, Ga., is improving in health. We expect to see him in his chair in September. He writes incessantly. He is preparing a paper for the October number of the Quarterly Review. I warrant you it will be worth reading! One of your Alabama doctors of divinity was to have had one in the July number, but he did not come up to time. I guess he will be ready for the October number, for which, by the way, we have "just expectations."

Our vigilant secretary of the Board of Missions has struck his last stroke on the second number of his monthly paper, the Advocate of Missions. It is good, I promise you. Our lady friends are preparing for their second issue. You must aid them in their "venture." Mrs. Hays, president of their society, arrived in Nashville this week, attending to executive business.

But my sheet is full. God bless you.
THOS. O. SUMMERS,
NASHVILLE, TENN., JULY 14, 1880.

Centenary College, Louisiana.

COMMENCEMENT.

MR. EDITOR: Having just returned from the commencement exercises of Centenary College, and knowing that you were for some reason denied the privilege of being present, I give you and your readers a few items of this interesting occasion.

This commencement was remarkable for its successes, in spite of its absences. Bishop J. C. Keener, president of the Board of Trustees, was absent on account of sickness. Rev. G. K. Marshall, who was to deliver the annual commencement sermon, was absent from the same cause. Senator R. L. Gibson, who was on his way to fill his place, was by telegram called home to his family, his daughter being dangerously ill, and Rev. Dr. Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, was absent for reasons unknown, for whom a buggy and light wagon waited at the landing for several hours to convey him with speed, safety and comfort from Baton Rouge to Jackson.

It is the genius of Methodism and her institutions to fill vacancies, and the places of these absentees were quickly filled. Rev. W. H. Watkins preached the commencement sermon, and Rev. Joel T. Daves filled the place of Hon. R. L. Gibson, and did it well.

John J. Lane, Esq., was present, took his own place by addressing the alumni, and Rev. Dr. Palmer, of New Orleans, addressed the students as he only could, at the heels of a collection lifted in aid of Methodism. The thunder pealed and lightning flashed while the man of God uttered truths grander than Nature's voice. The doctor mounted the waves of rolling thunder with his grand voice, and faced the lightning through full half of his address, and held the audience to their seats. The doctor is not afraid of lightning. Why should he be?

The collection was novel. It was not in the programme, but it harmonized wonderfully well with this classic entertainment. The object of the collection was to refund the faculty for money they had expended for their own salary to repair the roof of the college building damaged by the storm last spring. The audience, the speaking, and, indeed, the entire occasion, was granted by common consent to be the best since the war.

The Board of Trustees held their session, as usual, and did honest, thorough work. The board, upon request of the faculty, changed the time of the opening session from the first Monday in October to the first Monday in September, and the time of closing from the first Wednesday in July to the first Wednesday in June.

The Board of Trustees, by request of the faculty, permitted the introduction of the open-school system in the curriculum of Centenary College, by which certificates of graduation are given in each separate study.

The degree of A. M. in course was conferred upon C. W. Barlier and Eugene G. Miller, and the honorary degree of D. D. was conferred upon Rev. William M. Patterson, of Mexico.

The following trustees were elected to fill vacancies in the Board of Trustees: Hon. W. F. Kernan, of Clin-

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—A Middletown, Conn., correspondent of the Springfield Republican says: "An era of good feeling began at the last commencement, when it was announced that for the first time in the history of the college a year was completed without the customary deficit in the trustees' budget. It is not a strange thing, then, that the year just drawing to a close, so auspiciously opened, should be one of unprecedented prosperity. The high spirits of the alumni and friends of the college have been further raised by several generous gifts to the endowment fund. Oliver Hoyt, president of the board of trustees, has given \$15,000 this year, in addition to his liberal gift two years since. George F. Scott, president of the Metropolitan National Bank of New York, has given \$125,000 during the year, swelling the endowment fund to about \$500,000. These gifts were secured mainly through the efforts of the president, Mr. Cyrus D. Fess, to whose untiring zeal is due in large measure the present prosperity of the college."

TECHNICAL EDUCATION FOR IDIOTS.—The special school for idiots, which has been in existence at the Lyngby for now just a quarter of a century, points, in its annual report, to very cheering results. From May, 1855, till March, 1880, the register of the Lyngby School for Idiots has been boarding out, or of the entire number 43 have gone directly into service or adopted a regular trade, while 25, greatly restored to health, have been discharged from the institution. The school has at present 64 pupils, of whom 43 are boarders; but the total number of minor idiots in Holland is estimated at 3,000, one-third of whom are held to be capable of education.

—At the Mt. Allison College, Sackville—an institution under the denominational supervision of the three Eastern Conferences of the Methodist Church of Canada—there have been ten conforming students in the classes under the care of the theological professor during the year. Six came from the Nova Scotia Conference, two from the New Brunswick Conference, and two from the Newfoundland Conference. Three college students besides these have been special students in theology. Three in the college, and five outside in "pilot work," have been studying in the B. D. course.

—Edward I. Pierce, in an address before the Alumni of Brown University, noted as "a hopeful sign that a new public spirit has arisen among the young men of the country—largely graduates of colleges—who are carrying their independent convictions into civil activities, and are demanding with an emphasis which partitions are beginning to respect, that public life shall be fairly expressive of the intelligence, the moral sentiment and the patriotism of the age."

—The system of instruction by correspondence has now been in operation for nine years in England; and its use in promoting the self-education of women unable to obtain efficient oral teaching has been proved by the success of many of the students in the Higher Cambridge Examination. Among the teachers are now four ladies who have passed a Tripos examination. Classes in the history and theory of education have been added to the list. In connection with these classes there is a lending library at Cambridge.

—The authorities of Harvard College are evidently doing their best to make the institution as non-sectarian as they can. This is just now indicated by the election of a Baptist, Professor C. D. Toy, to occupy the chair of Hebrew and other Semitic languages and biblical literature in the theological school. Professor Toy is a recent and thorough scholar, and has a great many friends among the Southern Baptists, having been formerly professor of Hebrew in the Louisville Theological Seminary.

—The one hundred and twenty-third commencement of Brown University took place June 10. The degree of A. A. was conferred on fifty-two graduates, that of Ph. B. on five, and honorary M. A. on S. S. River, of Providence, and J. W. Merrill, of Cambridge, Mass. The Alumni and Phi Beta Kappa Society held their annual meetings on the nineteenth. The Alumni have secured a fine portrait of the late President Cuswell.

—At the recent commencement of Columbia College fifty-eight were graduated from the Academic Department and thirty-six from the School of Mines. The degree of Ph. D. was conferred on nine, that of M. A. on twenty-five, that of Mus. Doc. on two, and that of Mus. Lic. on one. The graduates were, in addition to L. D. on L. P. di Cosola. A school of political science has been established at Columbia College in this city, designed to train young men for public life. The course of instruction continues three years. For admission a student must have completed the junior course of study in this or some other college.

—In Great Britain last year \$4,000,000 was contributed by private donors for church education. Three hundred and twenty-eight new church schools were opened, and there was an addition of 53,372 to the number of children in average attendance.

—The Tokyo (Japan) Hall Gaku, or University, was founded on a permanent basis by the readjustment of various educational establishments in 1874 and now closely resembles the universities of Europe and America.

—Johns Hopkins University graduated this session five doctors of philosophy—F. O. Allison, F. Franklin, E. H. Hall, A. Marquand, W. L. Stringham—and sixteen bachelors of arts.

Maryland Agricultural College has seven students. Twelve students are studying for special agriculturalists. Seven gold medals will be given at the coming commencement.

—Hon. T. S. Guthrie, late President of the Agricultural and Mechanical College of Texas, and formerly of Mississippi, died suddenly in Henderson, Texas, May 24. He was a widely-known and successful educator.

—Hon. Rufus W. Frost is the trustee of Wellesley College, Massachusetts, who has just established a new five thousand dollar scholarship there.

—The endowment of Worcester Academy, Mass., has been increased by \$30,000 during the past year, chiefly through the efforts of Professor Greene, of Brown University.

—The commencement of Newton Theological Institution, the oldest Baptist seminary in the country, occurred during the week beginning on the 5th inst., and diplomas were conferred on fifteen students.

—The eight annual commencement of Swarthmore College was held June 10. Of the fifteen bachelors, nine are women.

—Fifty young women have just been admitted to Smith College at Northampton, Mass. When the Fall term opens the membership will probably be about two hundred and fifty.

—The salaries of the teachers in the Indianapolis schools have been increased. The salaries are to be proportioned to their teaching experience.

—In Milwaukee 7,914 children out of a daily attendance of 41,092 in the public schools are studying German.

—North Carolina during the last fiscal year disbursed \$320,000 for the public schools, and had a balance on hand of \$147,170.94.

—Col. G. C. Hammond has given \$25,000 to the Chicago Theological Seminary for the erection of a library building.

—It is stated that the sum of \$140,212.21 on the educational account is due to the city of New Orleans from the State of Louisiana.

—Including the graduates of the Ohio Wesleyan Female College, the Ohio Wesleyan University has about 1,200 alumni.

—The American Philological Association will hold its annual session at Philadelphia, July 13.

—The expenses of the Peabody Institute during the past year amounted to \$31,143.80.

—Nearly all salaries in New Haven schools have just been increased—an excellent piece of work.

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Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
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M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JULY 22, 1880.

Reasons for Taking Heed.

The scriptural warnings against backsliding and apostasy are many in number, and very earnest and solemn in character. Our observation impresses us with the conviction that the danger is generally underrated by professing Christians. We have known those who were in their youth converted, and for years consistent and happy followers of Christ, to become in later life utterly alienated from the church, and entirely given up to worldliness and vicious habits. We have known those who served God with apparent faithfulness, leading exemplary and useful lives until past fifty years of age, and have then seen them overcome by intemperance, and pulled out of the gutters by their friends. We have known very many who, when comparatively poor, were zealous Methodists, living in strict conformity to the rules of the church, and keeping aloof from forbidden worldly amusements, but who, as their children grew up, and prosperity smiled upon them, have become neglecters of the prayer and class meeting, and have become immersed in the spirit and loose indulgences of worldly society, aspiring to style, and affecting the position and bearing of those who live for the present world. There are people whom, twenty-five years ago, we regarded as fixed in their religious principles and habits, and of whose perseverance and salvation we had not a doubt, who are today moral and spiritual wrecks, "having no hope, and without God in the world."

In some cases we can trace their fall to the moderate use of liquor gradually "encroaching" until they found themselves in the coils of the serpent. With the most of moderate drinkers final ruin is only a question of time. The moderate drinker in the church will become a drunkard in a few years, and will end his career in the ditch. Our disciplinary rule of total abstinence is the only safety for young or old. In other cases where no particular vices appear, the loss of spirituality seems to have been due to the effects of increasing wealth, and the desire to mingle in worldly society. A certain air of respectability must be assumed; the children, about grown up, must form alliances in which wealth and fashion are considerations, and these involve indulgence in operas, theaters and dancing. Those who once were strict and conscientious in refraining from these things, become ashamed of their scruples, and blush at the reminder that they ever sought religion at the altar or attended the weekly class meeting. They may retain a nominal membership in the church and hear Sunday preaching, but the fervor of the religious life is gone. Their souls are utterly swamped in the sea of worldliness. The love of money, the desire to become rich, covetousness which is idolatry, slays its thousands, and often by degrees so imperceptible that the soul is virtually lost before there is any thought of the terrible result.

The danger of backsliding is not confined to the young. Ruin overtakes the Christian of mature years, and after a long discipleship, and in many instances those who were noted for their almost ascetic strictness and for the profession of the highest attainments in spiritual experience, have gone to the opposite extreme of unrestrained wickedness. The admonition is: "Wherefore let him that thinketh he standeth take heed lest he fall." Let those who, by reason of long religious habit, and by high attainments in grace, imagine themselves to be exceptionally secure, beware. To the strongest, the most mature, there is peril. Youthful lusts overcome the young, avarice and other besetting sins overcome the middle aged, and even in old age, after forty and fifty years of devout and exemplary living, we have known people to be carried away by such delusions as spiritualism, or by the sophistries of atheistic materialism. At any and every age the heart must be kept with all diligence, for out of it are the issues of life.

The fleshly appetites are a menace to the soul's safety at almost every period. Slavery to these has overtaken some of the noblest spirits, and their thralldom is the real, though often secret, cause of the fall of the young man who, up to a certain point, has successfully battled against sin. Timothy was exhorted to flee youthful lusts. There was special peril from these at his time of life, and surrounded as he was by a vo-

luptuous and sensual paganism. But in our own time the victims of this Moloch have been among the most brilliant and the most gifted. And yet these notable examples only indicate how powerful and widespread is the danger from this source. Victory over the flesh—literally the flesh—the animal appetites, is with many the hardest of all the achievements of grace.

We would not discourage the weakest or the humblest disciple, neither would we countenance presumption in the strongest and most eminent. There are none who do not need to be on their guard. Ministers, as well as their flock, must keep their bodies under, and fortify themselves against the spirit of the world and the wiles of the devil. There is not one who does not need all possible helps, all available means of grace, and the observance of all rules of church discipline. Besides private and family prayer, and the study of the Scriptures and Sunday preaching, there are none who do not require the aid of the weekly prayer and class meetings. When providentially deprived of them, God will make up the lack in some way, but ordinarily the best of Christians will backslide without them. Through the neglect of them many will relapse into worldliness and sin, and become final castaways. The diligent and habitual use of the means of grace is not only necessary to our religious comfort and enjoyment, but our very salvation is dependent upon it. The neglect of them is the sure precursor of religious decline and final failure.

A Year of Power.

The camp-meetings thus far have been characterized by wonderful manifestations of divine power. The Williams Camp Meeting, in the Pen-sacola District, of which Bro. Holcombe gave account last week, exhibited the infallible signs of early Methodism. These are favorable auguries of the summer and autumn campaign. We may gather more souls this year than last, prosperous and fruitful as last year was. If we are as earnest as the politicians, their meetings and their excitement will not hinder the work of God. The enthusiasm of religion ought to rise above all other enthusiasm, and to outstrip all other zeal.

Methodism is well organized for the work of saving souls, and if the spiritual fire is kept burning, we ought to sweep the whole country. Our old and well-tried methods are the best. Modern evangelists have found none so good. The Methodist altar is the place of places for penitents, and we shall be foolish to give it up for anything else. Earnest preaching, the red-hot shot of the gospel, hearty singing, loud and strong praying, and a general agonizing for the conversion of sinners, and a deeper work of grace in believers, will not fail of abundant results.

We need, generally, more zeal. Our people at best are only half awake. The membership of most of our churches need to be awakened and profoundly stirred. It is natural to settle into a comfortable and moderate degree of spiritual life and effort, in which the majority are dull and listless, and embued with a spirit of carnal security and content. The aim should be to wake up everybody, and draw all into a fresh and swift current of power and vitality.

The demonstration of the spirit is a manifestation of the supernatural, and a display of the power of God. Our religion amounts to little without this. It is a doctrine, a philosophy, a moral code, but, without the supernatural, it is not a divine and heaven sent salvation. How to preach the gospel with the Holy Ghost sent down from heaven! Should we be satisfied to preach it in any other way? There must be searchings of heart among the people, and the preachers as well. Prayer is needed on all sides, prayer by all who would feel the mighty power, and witness it in the overthrow of the strongholds of sin. The old time power may, in some measure, have slipped away from us, but it is still among us. Only we would have more of it, and a complete display of the gospel as the power of God unto salvation.

We have somehow felt that the churches are on the eve of a wonderful visitation after the pentecostal order. For some years there has been much diversion from the simple gospel by the discussions of science, and wrangling with infidelity and atheism. There has been "the wisdom of words," and the attempt to argue men into religion from the premises of science, and by dint of mere logic. Now we think a healthy reaction is setting in. Religious men have found that the gospel itself is the power of God, that the demonstration of the Spirit is the only demonstration that is worth anything, and that the only reasoning that is of account is reasoning out of

the Scripture. The check, the effectual check to infidelity and to vice, and to every form of unbelief, is the word of God enforced and proclaimed by a spiritual church. The gospel addresses itself to the conscience, to the spiritual intuitions, to the actual soul cravings of men. It appeals directly to the faculty that is highest, and that is most concerned with spiritual truth, and the Holy Ghost touches man's nature just where the gospel delivers its strongest convictions and its sweetest hopes. Not more brain but more heart is wanted. Not more learning but more faith and simplicity are needed. Shall we not look this year for a great awakening, for a time, memorable in all aftertimes, for the amazing display of the power of God?

The Sunday-School of 1880.

From the small beginning of a century ago, an expensive and mighty system has grown up, embracing every church in Christendom. Its worth and importance are recognized alike by clergy and laity, while the old and the young are found enrolled in its ranks, all laboring with more or less of zeal and intelligence in the cause. Books, pamphlets and periodicals are thrown from the press in amazing quantities. Science is invoked to lend her aid and art her ornaments. Chronology and commentary, analysis and synthesis, exegesis exposition and exhortation are all employed as adjunctive parts in this great plan of church effort and enterprise. We say plan, but the question will arise, have we a plan? To every thinking mind it is clear that the close of its first century finds the Sunday-school in a transition state. The books and methods of thirty years ago are now discarded as obsolete. Text-books have superseded the catechism, and magazines, pamphlets and the black-board displace the old-fashioned question book with its Scripture references. The old marble-backed library books of history and travel and the biographies of those good little boys, who always died young, have been eaten by church mice or thrown into the waste box. The singing has changed. Instead of those crude little books which one so well remembers, we have the alliterative melodies of a later date and more popular turn, boundless in profusion if not infinite in variety.

We have our uniform lesson system, in which the Bible is to be consecutively studied, now in the Old Testament, again in the New, back and forth until the whole is finished, when the same route is to be gone over again. In all this we are told there is progress. We scarcely know. Sometimes one is troubled with doubts just here. That there is movement is patent, but not all movement is progress. May not the Scriptures be studied consecutively and even systematically without large profit? Of course the projectors of our Sunday-school lesson system know and assent to the truth of the proposition that it requires something more than a familiarity with the letter of the Scripture to insure salvation or develop a symmetrical Christian character. It matters not what truths may be taught, whether of the creation or of the incarnation, there should be a proper method of communication and a unity of design on the part of the teacher, in the whole course of instruction. In order to view a picture to the best advantage the beholder must occupy just that position best suited to his own visual organs. A near-sighted man must take a much nearer position than one of ordinary range of vision. There are great differences in the mental as in the material structure of individuals. It is this differentiated condition of mental aptitudes in men that divides the Christian world into various sects or denominations. Take the third chapter of Matthew for a lesson. The Baptist will find little in it besides immersion. The Calvinist will see evidences of God's sovereign power and will which none may gain-say or resist, changing even the story-hearted according to his own good pleasure and so raising up children even unto Abraham. The Methodist will dwell upon the promised fiery baptism of the Spirit, while the Ritualist, if interested at all, will only see that the Spirit is imparted by and through submission to the ordinances of the church in which the idea of penance may hold its place as the fulfillment of all righteousness.

Now, where there is such a wide diversity in mental aptitudes, is it not plain that the same combination will not answer for all? That while a course prepared by the representatives of half a dozen different denominations may be calculated to teach the pupils a great many things about the Bible it must fail to give him any connected view of the doctrines of his church, but will leave him with a great mass of undigested information which will not be long retained?

It may be said that we are at liberty to teach our own doctrines under the present plan and that our teachers do

so. This is doubtless true, but they are taught in so diffusive a manner as to, in a large degree, lose their force and effect. It would seem that, with a course modeled somewhat on the plan of Blinney's Theological Compend, a competent teacher could, in six months, more thoroughly ground a class in the essential and saving doctrines of the word of God and of our church than in four years on the present plan.

Of course the writer would disclaim all desire to win against the whole of our present system of teaching, yet he is not alone in wishing to see greater efficiency imparted to it. There are many in our churches who would by far rather have a plan of our own than to be fused with the many different elements now entering into one combination, the result of which may prove a neutralizing compound. As long as there is a necessity for the separate existence of different churches in the country, it is fair to suppose that each can do its own work in its own way, and do it all the better without help from other denominations. Especially is this true of the Methodist Church. Our Arminian theology won't mix with that of any other church, and as for methods and plans theirs suit us about as well as Saul's armor fitted the stripling David. We always do best when we stay by ourselves.

Here comes in the question of county, State, national and international Sunday-School Conventions. There are some points along here which seem never to have been settled. Every now and then a circular comes around signed by some secretary or other, saying to our superintendents, a convention is to be held at a certain place and you are entitled to so many delegates, on such a basis. The school forthwith proceeds to elect delegates, and they go to represent a Methodist Church institution. On arrival they report their school to the statistical secretary of the body, and it is enrolled as a member of the county or State organization. Fifty additional schools are thus reported—schools which may have been in successful operation forty years, founded by some faithful itinerant preacher or good old Methodist class-leader, but when the report of the proceedings of the aforesaid convention is published, one would suppose these schools owed their existence to the efforts and agency of this conglomerate system.

If the writer understands the polity of our church, it is that every Sunday-school is under the control of the Quarterly Conference and within the jurisdiction of the Methodist Episcopal Church, South. If this be so, one can no more see the propriety of officially accrediting delegates to and claiming membership in a body composed of half a dozen different denominations than he can see the fitness of Bethel Church on Post Oak circuit sending accredited delegates to a Baptist association or an Episcopal convention.

But we are told that these are not denominational; that doctrinal differences are all waived; that the peculiar doctrinal views of individuals are never expressed; that in these meetings you could not tell a Methodist from anybody else. This may be true, for we have known some of them to return so confused in understanding, that they could hardly tell their own church from another for a good while to come; but it frequently happens that a postal order has been sent on to Chicago or Philadelphia for Northern publications, and our own literature discarded. We never hear of this happening in any other communion.

We are assured that these conventions are a great blessing to the country; that it will never do for us not to have them; that we must keep abreast with the age; that the North is just alive with them. The first we are not sure of, and as for the last, there are many things North which do not suit our genius. It is lamentably true that in those sections, where denominational differences are most completely swallowed up, a good many other things spring up to verify the remark of Judge Black, that when denominational lines fade out, the nice distinctions between right and wrong are apt to go with them. Of course no one objects to good men coming together in the Spirit of Christ to work for the souls of men, and if these so-called conventions can accomplish any good, it is something to be thankful for. But if they begin to assume jurisdiction, perfect separate organizations, and endeavor to shake the polity of all the churches, it will be in order to inquire whereunto this thing may grow. As Methodists, we have our circuit, district and Conference Sunday-School Conventions, and that is enough to keep the average men quite busy. Let us take heed to ourselves and to the doctrine—that is one thing we can't afford to ignore. In the absence of this all young men's associations and mixed conventions tend to run into insane insipidities of expres-

sion which can only be designated by the word GUSH!

R. D. CRAWFORD.

ROFACA, ALA., July 12, 1880.
To the above excellent article of Brother Crawford the Editor of the ADVOCATE begs leave to utter a most hearty Amen.

Religion Gloomy?

MR. EDITOR: It is a very great mistake to suppose that the religion of Jesus is a tax upon human enjoyment. What a grievous thing it would be to the great, tender heart of God to bestow upon His children a religion that would envelop them in gloom and sadness! Religion gloomy? Just look at the radiant face, the bright eye, the bounding heart, the joy-expressing lips of the young convert from whose burdened soul the loving hand of Jesus has lifted the weight of sin! Look at the scarred veterans of the army of Jesus, who have borne off the victory from many hotly-contested fields, who have endured the hardships of many a weary march, who have stood the privations of many a long siege, and now, after these long years of service, ask them about the gloom that religion produces! One of them answers for all: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation."

Reader, what a mistake you have made if you suppose religion is a system of servility! Has God exhibited His wonderful love, and has Christ wrought His mighty works to fasten more firmly upon the children of men the manacles of servility? Has Jesus redeemed men from the curse of a broken law by commuting the punishment into a life-long imprisonment in the dungeons of despair—shut in by a darkness which cannot be penetrated by the glance of His love-lighted eye? Has the old mount that burned with wrath, and was swept by the tempest of indignation, been so clearly revealed by the religion of Jesus as to frighten the children of God back into a wilderness from which there is no escape? No, no! The manacles have been broken, the punishment has been nailed to the cross, and ye are not come to the mount of blackness, but unto Mount Zion—"the very joy of the whole earth." Out upon the idea that the religion of Jesus is a system of servility! Religion gloomy? Look how Christianity started! What means that mighty tide of joy which flows through the heavenly city? What mean those strains of celestial music that float away so beautifully from every golden harp? What means that throbbing of rapture that thrills the heart of every angelic spirit? What means that joyous expression that sits upon every countenance? What means that gathering of the heavenly hosts so near to the gates of the eternal city? It all means that Christianity, robed by her garments of beauty, and girded with the power of Almighty love, is about to start on her mission to the earth. See how eager those angels are! How they speed on glad wing to get a position where they may have a full view of religion as she starts upon her career! It is strange, wonderful to them, this new manifestation of Heaven's love for men, but the mystery only adds to the joy of the occasion! And as she stands there, ready to depart, radiant with the glory of God, and bosom heaving with the burden of joy she is to bear to men, and eye flashing with hopes of a complete triumph over evil—how the banners wave! How the trumpets sound! How the choirs chant! How the hills of heaven tremble for joy! Oh, did a joyous heaven ever know such a joy before? Did a world, whose every word was music, ever listen to such melody as this event evoked from the harps of gold? Did angelic natures ever feel such rapture as when they stood and contemplated Christianity about to start to earth? And when the gates swung open, the restless heralds, impatient to tell the good news, dashed out on wings of light, singing on their way to earth: "Glory to God and peace to men!" Religion gloomy? It left all heaven quivering with joy at the prospect of its career on earth! It started with "hallelujahs" among the angels, and it is passing through the world singing of God's glory and man's peace! And when time shall fail, when God's great purposes in providence and redemption are accomplished, when the light of eternity shall begin to dash upon the world, religion, powerful, happy, joyous, glorious religion, shall wave her victorious banner over the ruins of Satan's empire, and lead her triumphant legions to the gates of the city of God; and when in obedience to the cry of the sentinel, "Lift up your heads, oh, ye gates," the gates shall open, this religion, at the head of "the sacramental hosts of God's elect," shall make her triumphal march into the city, every soldier of

the cross chanting the choros of the victory hymn, "We have fought a good fight," and the angels will gaze and gaze and gaze upon the scene, and wonder and admire, and when the full result of the great conflict shall burst upon their minds, all heaven will tremble under the mighty shout: "Alleluiah! the Lord God omnipotent reigneth." Religion gloomy? Reader, religion is so happy that she makes everything else happy that comes within the sphere of her influence.

City of Mexico.

MR. EDITOR: I wish to tell you about some things which I can see by stepping on my little balcony which overlooks the Paseo, the principal street and great carriage-drive of the city. Opposite is a long, two-storied, flat-roofed building, used as an orphan asylum. It has quaint carving over the central doorway, and over the same is painted the Mexican coat of arms—the eagle, snake and cactus. Of the numerous windows in the upper story each has a little balcony, the lower windows are closed in, prison-like, with iron rods. This is the style of most Mexican houses, and seen from the street they look gloomy and uninviting, but when you pass through the great doorway and find a pretty courtyard filled with shrubs and flowers, and sometimes a fountain playing in the center. Around the courtyard run pleasant corridors, on which open the various rooms. There are none but flat-roofs in Mexico, and though they are very useful in many ways and serve as a third-story, additional rooms being built on them, yet with the closed up appearance of the houses they give the city a look of monotony that spoils its beauty. Most of the houses are built of stone, and the fronts of many are most handsomely carved. But coming back to my balcony, and looking toward my left, I see, among these flat roofs, the round, high dome of San Francisco, one of the oldest Catholic churches in the country, which once was part of a monastery that covered many squares of ground, but which now is owned by the Episcopal Church. I also catch a side view of the Alameda, which stands in all its beautiful freshness and greenness, right before our house. In the same direction, far down, the busy street becoming narrow and more crowded as it reaches the heart of the city, I see the mountains rise and touch the clouds. You cannot look up or down any street in the city without seeing the mountains. I have a thier view of them by turning to the other end of the balcony, for we live near enough to the edge of the city to be able to see the Paseo merge from a street into a wide avenue lined with trees and extending nearly three miles out into the country, and ending at the celebrated hill and castle of Chapultepec. This gradual widening of the street, and the disappearance of houses give to the eye a clear and vivid view of the mountains in the distance. Like the mercies of my Father who made them, their beauties are "new every morning," and I need wish for no art gallery however rare as long as I can step from my window and take as my own the ever-varying pictures made by mount and cloud.

But in the street below me I can see other pictures as novel if not as sublime. Early in the morning the first queer thing that is most likely to meet the eye is the milkman and his turnout, or rather his steed, for the gayly painted chariot, with its shining cans for milk and water, which marks the thriving milkman at home is unknown here. In its place you see coming with an undecided mumble up the street, a little creature so near the ground that the legs of its rider can almost touch the pavement, a poor, lean body with four trembling legs and a weak tail—not much head to speak of, but an immense mouth, and ears to match. On its back in the place where the man ought to sit are two great milk cans almost as large as the body that bears them, and in the place where he ought not to sit—as near the tail as he can get without sliding off—rides the milkman, his stripped sarape partly covering his once white cotton suit, his broad straw hat spreading like an all creation over his brown face and black hair; and his sanded feet swinging to and fro with the uncertain movements of the donkey.

The burro or donkey here is a perfect expression of patient submission. It is almost incredible the amount of labor and hardship the starving creatures can bear before they sink down by the roadside or on the street to die. You see coming toward you a mass of moving green like "Briarwood to Dunshane," but a nearer view shows you many little, trembling legs and weak tails, great ears pressed against the green backgrounds of their burdens, no heads to speak of, and this time, no mouths

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Farm and Garden.

KEEPING BUTTER IN SUMMER.—In making a few notes on this subject, we shall try to keep in mind not the improved refrigerators of the town and city, but the conveniences of the country, and give our observations on the causes of poor butter, so far as produced by storage.

A majority of summer butter is poor because of a condition of good butter-making is violated from the time the prospective cow is dropped till the last act of packing and storing the butter. And such butter, with the best storage in the world, would be inferior. But, assuming that the butter is good, the question of summer storage upon our dairies is the one before us.

The last meeting of the Illinois State Dairymen's Association discussed the question:

"Can summer butter be so handled and packed that it will retain its freshness and sweetness for winter use?"

Whether butter can be so preserved as to be good, sweet and butter without rapidly or had decay is a question which we believe can be answered in the affirmative, and we propose to discuss it under three heads—viz., as to the place of storage, the package, and the contents.

1. As to the place of storage.

The first requirement is that it must be in a cool place. A cellar or other apartment the temperature of which rises above sixty degrees Fahrenheit we do not believe will keep butter well under any conditions. Most cellars show a temperature of sixty-five to seventy degrees. A deep cellar, protected from the hot rays of the sun and remaining uniformly below the temperature of sixty degrees, sweet and properly ventilated, is without a doubt, one of the very best places of storage for butter.

2. The package.

Butter, to remain sweet, no matter what the temperature, must be preserved from contact with air. In mid-winter even butter exposed to the air will become bad. In summer this will occur in much less time. The perfect butter package, therefore, will be air and watertight. The butter must be immersed surrounded by very strong pure brine, or possibly, as some recommend, by strong brine with a little saltpetre and refined sugar added. It matters little what the shape, size, or material of the package is, provided this object is attained. As it was initiated at the beginning of this paper, butter can only remain sweet, and must be expected to lose a certain aroma and freshness of new butter. No long-kept butter can be expected to remain in the class of fine butter. A poor, expensive package, therefore, is hardly in place in handling butter at this grade, unless it is really better than a cheaper one and is so accepted by the trade. Now we know of no style of package more acceptable to the trade in butter, all things considered, for accomplishing the end desired, than the old-style ink bottle. Properly prepared by soaking in hot brine, afterward in cold, and handled in the improved methods, we consider it quite as reliable as any other, and decidedly cheaper than any other we know of. We express this opinion with our present knowledge of the trials made in this direction.

3. As to the contents.

The first thing to be said under this head is that butter to keep must be good butter—butter well handled from the milking to the packing, and nothing but butter. It is well understood that rapidly comes from that in the butter which is not butter, but from the buttermilk which develops chemically and the development of which is greatly hastened by bad handling; by the presence of casein, buttermilk, water, or other foreign substance, no butter.

The shallow, poorly drained and ventilated cellar is the common place of storage on the prairie, and, if this certainly is not enough, there is added a taint of cabbage and onions. Driven to desperation, some resort to packing the butter in a well. A few have found springs. The important item to the farmer for butter purposes is a deep cellar, not less than twelve feet, sides of stone and bottom well concreted. Windows should be arranged to give good ventilation, open at night and closed during the day. Such a cellar will vary but little in temperature. Next to the cool, dry cellar is a spring-house; and some prefer this to the cellar. A spring-house can be cheaply constructed near the well and with a wind-pump would be easily operated. Where there is considerable descent from the well, the spring-house may be walled with stone and covered with dirt, making it a bank-house, with the pipes for ventilation. All things considered, the deep, dry cellar, well ventilated, is the best for butter.

After Dunlap takes up this subject, and treats it as follows:

Butter is one of the most difficult articles of food to keep sweet and in edible condition. It is to be judged from the quantity of poor butter annually eaten, there are but few persons who understand how to make a good article, or, knowing how, do not possess the requisite means necessary to produce it.

The secret of keeping butter sweet for a considerable time is to make a first-rate article, and then to keep it from absorbing odors from surrounding objects. It is a strong absorbent and its "sense of smell" is very acute. In summer good pastures should be provided, with rich and succulent grasses and plenty of pure water. If the pasture is scant and grown up with weeds, the butter will often have a bitter taste, caused by the cows feeding on weeds. Pure water will also affect the quality. While the milk is not yet perceptible in freshly-made butter, it is sure to show itself after the butter has attained age. The utensils used in the dairy must be scrupulously clean and the atmosphere of the milk-room free from impurities. Having satisfied yourself that you have got a good article of butter, procure a jar of suitable size and put in a churning of butter, on the top of which put a damp cloth and cover with an inch of salt. When you have another churning ready, remove the cloth, put in your butter, and replace the cloth and salt. The butter should be packed solid, as the air is much easier excluded than when in rolls. Continue the above process until the jar is filled within an inch or two of the top; put on the cloth and fill in with salt. Take a box larger and four inches deeper than the jar, in the bottom of which place two inches of salt, put in the jar, and fill up around the sides and over the top of the jar with salt, and set the whole in a cool place until wanted.

Butter put up in this way will keep sweet a long time and cannot readily be told from freshly-made butter.—*Farmer's Advocate.*

SOILS AND THE ANGLE WORM.—We find the following article by Dr. E. L.

Sturtevant, in another paper, credited to the New York Tribune, where it escaped our notice, and are glad to bring the subject of which it treats to the consideration of our readers.

I believe that the origin of agricultural loam may be traced to the working of this animal, and that it oftentimes would be useful to import this worm into new regions, as a cheap and efficient means of improving sandy soils. In 1877 I tried the experiment of placing three moderate-sized earth worms, one set into a pint of clean sand, covered with a light layer of wood mold, another set into a pint of yellow loam, with a few blackened leaves on the surface; a third set in a pint of common earth. The glass jars were placed on the library table October 24, and I daily had the changes brought to my attention. In three months the contents of the first vessel were converted into a sandy loam, of the second vessel into a black loam, and the contents of the third were all in little rounded balls of granular soil. I now sowed the supply of a greenish cast, sort of earthy or sticky in look and texture, but not hard. I could learn of no angle-worms being present in such places, but was told that they were found on the edges of the meadows only in the black soil. Now personal inspection has shown to me that this black soil in many instances is loam. At Dark Lake, near Springfield, Me., the only true loam I have noticed is where some earth worms have been buried for bait, and here is a spot of loam some two yards in diameter, surrounded by earth of another appearance. At Rangleys, Me., angle-worms were introduced about 1850, and are now quite generally distributed. Marsh says they were scarce in the newer parts of New England some forty or fifty years ago. The late W. C. Flagg wrote me that the angle-worm was found in Illinois by the early settlers.

There is another influence exercised by the worm, first noticed, so far as my own notes go, by the older farmers, who remarks that through their opening of "casts" on the surface, the ground was raised. He mentions one instance when a field that had been marked was raised three inches in eighty years. Mr. J. H. Gregory, of Marblehead, Mass., selecting a square foot of land in his garden, carefully collected these casts daily during one season, and they measured nearly one quart, or enough to raise the surface of the land half an inch. He also dug over a square rod several times and collected and weighed the worms obtained. This crop amounted to the rate of 12,000 pounds, or six tons, per acre. Worms, by their borings, also aerate the soil, and furnish passage for the water to lower levels more quickly than would occur by percolation; they also transfer vegetable matter downward, and thus influence the physical character of the soil. They are recognized blessings to the soil for the purposes of bait, and to the children's fond of the bird or pet chicken, and as a source of food for these animals by no means to be despised. To one who will watch, it will be soon seen what a resource they are to poultry in spring, who quickly attain the habit of following the plow in its rounds, and who obtain health, fat and growth at this cheap rate. I have offered here not argument in favor of the loam-making power of the earth-worm, but statement; yet I have argued, and made statements in reserve. I trust this matter may receive the attention and respect of observers, and that experiment will develop what I believe is probable, that land of a sterile nature may be reclaimed to cultivation through the introduction of worms more readily and easily than at present, when no worms are there. We should know more of worms as a geological agency.—*Country Gentleman.*

CULTURE OF SUGAR BEETS.—At an April meeting of the Elmira Farmers' Club, New York, the following discussion in regard to sugar beets was held:

J. Bridgman.—When Mr. Harris Lewis discussed the question here a few years ago he said, four pounds of seed were sufficient. I was speaking of Lane's imperial. I have planted less and found the plants too thin in the rows.

W. H. Armstrong.—The German rule is said to be fourteen pounds to the acre. The German sugar beet does not grow as large as the kinds we have come to raise, and as a consequence more seed is required to set the plants thickly in the rows; and something must depend, too, on the distance the rows are planted apart. The careful land culture given by Germans will permit more of the ground to be occupied than by our horse work; hence a greater amount of seed is needed. Farmers who tried the German imported seed last year in this vicinity sowed from four to eight pounds of seed to the acre, and the rule that the roots were close enough. I think those who sowed six pounds of seed were very well satisfied, for they propose to sow at the same rate this year.

President McCann.—I had two pounds of seed drilled in twenty-two rows, covering just one-fourth of an acre, and I pulled up plants to give away to all who wanted, and then to throw away. It seemed to me that I had enough plants to set four or five times as much ground.

W. H. Armstrong.—We must bear in mind the fact that the seed we had last year germinated perfectly. It was a common remark by farmers who used it, "Every seed brought a plant." Other varieties brought less plants from like quantities of seed, so in some cases there were serious disappointments—the plants stood thin in the rows.

D. Lockwell.—What time should the seed be put in?

D. T. Billings.—Put the seed in as early as the ground can be brought to the right condition. Get it in early. Beets are not injured by light frosts, and early start counts as an increase in the crop.

C. Compton.—The ground should be packed firmly about the seed. It can hardly be made too firm by tramping with the feet on the rows after the seed is in.

E. Rockwell.—Last year I marked the rows twenty inches apart.—*Farmer's Advocate.*

D. T. Billings.—The rows should be about three feet apart to permit cultivation by horse labor.

J. Bridgman.—I think it is very important that the seed be put in early. Referring again to the instruction by Mr. Harris Lewis in support of early sowing, he said: The beet forms a ring every fortnight, and the last has more value than any other because there is more of it, formed as it is about

a root already well grown. That is to say, early sowing insures greater size without loss in quality.—*N. Y. Herald.*

PRUNING TREES.—A contributor to the London Garden, who has thoroughly experienced with root-pruning and who evidently understands well the subject, furnishes that journal some valuable information on the subject, pointing out the causes of failure, as well as of success. As the operation is to be employed only on trees whose vigorous growth is at the expense of productivity, the mistake is to remove too much of the root-pruning trees already too feeble, and thus increasing the difficulty. The tree becomes still more stunted and the fruit smaller than before. Failure has resulted whenever the pruning has been performed too late in spring or after the buds have swelled or expanded. In other instances the pruning has been too severe, the roots being cut as short on large trees as on small ones, without judgment or discretion. The experiments were made on the apple and pear. A vigorous apple-tree, eight or ten years old, which had scarcely made any fruit-buds, has done best when about half the roots were cut in one season and half three years later, by going half way around on opposite sides in one year and finishing at the next pruning, working two feet underneath, to sever downward roots. It has always answered well, also, to cut on such trees all the larger and longer roots about two and a half feet from the stem, leaving the smaller and weaker ones longer, and going half way around, as already stated. The operation was repeated three or four years later, by extending the cut circle a foot or two further away from the tree. By this operation unproductive trees became completely studded with fruit-spurs, and afterward bore profusely. This shortening of the roots had been continued in these experiments for twenty years with much success, the circle of roots remaining greatly circumscribed. The best time for the work has been found to be in the latter part of August and beginning of September, when growth has nearly ceased and while the leaves are yet on the trees, causing a greater increase of bloom-buds the following year than when performed after the leaves have fallen.

FERTILE WORKERS.—Bees should never be allowed to go for any length of time without a queen, or without eggs or brood from which to raise one, or else their queen gets lost while on her bridal trip. Colonies that have been queenless for any length of time are very apt to contain fertile workers. The evidence that these bees are present will be found in the promiscuous manner in which the eggs are scattered around in the comb, sometimes one, but often three or four in each cell. The bees will cap the brood over, but the eggs will be convex, as other drone brood in the colony will even build queen cells over the brood, but the eggs will produce only drones. There is no way of distinguishing these fertile workers from any of the others, unless you should see them in the act of laying, and should you destroy one or two, there is likely to be a half dozen others left in the hive. A colony containing fertile workers will neither accept a queen if given them, nor raise one if brood is given them for that purpose. It is generally better to double up a colony in this condition with one containing a fertile queen. If the frames be taken some distance from the hive and all the bees be shaken off on the ground, the most of them will go back to the old stand, leaving the fertile workers on the ground; when, if a frame of brood is given them, they will raise a queen. A better plan is to crowd the bees on as few frames as possible in one side of the hive and close up the division board. On the opposite side of the board hang one or three frames of brood and bees from another colony, and a queen if you have one. They will soon discover the better condition of things on the other side, and quickly unite with them.

SIZE OF POTATOES FOR SEED.—I wish, with your permission, to give the conclusion I have reached after many years of experimenting with the potato. Let me say in the start that no man can draw a reliable conclusion from one or two plantings with potatoes. I have planted potatoes in the best soil, and in the best way, and have got no reliable conclusion, save that the variety to be raised, and the soil would adopt this plan, I think we would have less of potatoes running out. I have planted the White Patch for twelve years or more, and the last crop was better than the first.

Another result of the course I recommend is that in some years it will make fully two weeks difference in the time of the potatoes coming up. Another result is that I am always sored of healthy and thrifty young plants. The result I have too often failed to secure when I cut my seed to one eye, even though I put two and three pieces in the hill, especially if we had a hard, cold storm soon after planting. Whatever may be the character of the soil, I prefer a clover sod highly manured, and after planting I use land plaster freely, sowing it broadcast rather than throwing a handful on each hill.

A VALUABLE GLUE.—A very permanent and durable glue, which may be called chrome glue, is made by adding to a moderately concentrated solution of the glue one part of acid chromate of lime in solution, to five parts of the gelatine, this sort of chrome being thought better adapted to the purpose than bichromate of potash, which is usually used. The glue thus prepared, after being exposed to the light, becomes insoluble in water, in consequence of the partial reduction of the chromic acid. The preparation can be used in cementing glass objects, and is exposed to boiling water, the treatment being the ordinary one of applying the glue to both surfaces of the fractured object, and then binding them together till dry, and exposing them for a sufficient length of time to the light, after which boiling water will have no action upon them. It is suggested that this preparation will be better adapted to cementing together glass slides than any now in use. The same preparation can be applied for making fabrics waterproof, especially sails of ships, awnings, etc., where no flexibility is necessary. Two or three applications of the glue, either by immersion of the object in it, or by the use of a brush, will answer the purpose. Roofing paper is also rendered impervious, even when exposed to long continued rains.—*Harper's Weekly.*

Household.

BORAX.—Lady readers who have not tested the magic properties of borax have been losing a great help and comfort. If once used, you will never be without a bottle on your toilet table. It removes stains and dirt from the hands better than soap, and at the same time softens and smooths the skin. It is splendid for washing the hair, and will, without injury, cleanse brushes and combs a few moments. For washing purposes it saves both soap and labor. It will extract the dirt from articles of delicate texture without rubbing, it being only necessary to put the articles to soak with a solution of borax, over night, and need only to be rinsed in the morning. Two tablespoonsful of pulverized borax dissolved in a quart of water, to which water enough is added to cover a pair of blankets, will cleanse them beautifully. It also saves great labor in washing paint. It is said to drive away ants and roaches, if sprinkled on the shelves of safes and pantries.

KEROSENE STAINS UPON A FLOOR.—A correspondent writes from Pilot Mount, Minn., that the breaking of a kerosene lamp has caused a "frightful spot" upon the floor, and wishes to know how it can be removed. Good kerosene has a boiling point at 350°, considerably above the melting point of lard—hence in order to drive it completely from any fabric, from paper, or from wood, it must be heated high enough to form a vapor, when, if pure, it may be completely removed. Heat may be applied to the floor by using flat-irons sufficiently hot, first placing a piece of paper over the spot. It may be that after the oil is driven from the surface by heat, the stain will reappear; some of the oil remaining in the wood will be brought to the surface by capillary attraction. In such a case it will be necessary to repeat the operation as often as the stain appears.

ASPARAGUS SOUP.—Take tiny stalks of asparagus, throw away the hard, woody part, and boil the remainder in a saucepan with three parts of stock, free from fat. When done remove the asparagus, pound it in a mortar and pass it through a sieve. Melt about one and a half ounces of butter in a saucepan on the fire, and mix with it two tablespoonfuls of flour, add a little sugar, pepper and salt, the asparagus pulp and all the stock in which the asparagus was boiled. Let the whole boil up, adding as much more stock as will make the soup of the right consistency. Then put in a little spinach, green peas, and lastly a small pat of fresh butter, or stir in half a gill of cream. Serve over small slices of bread fried in butter. This is delicious.

STALE BREAD.—There is a great deal of waste in stale bread. A housekeeper tells the Country Gentleman how she manages it: She bakes only once a week, and with all her care the last loaves will get stale. She then takes one loaf at a time, as wanted, puts it into a steamer well covered, and lets it steam for an hour; then puts it in the oven (not hot enough to burn it) for about a quarter of an hour, to let the steam become a little dry and crisp. Bread baked in this way, old as it is, will become as fresh as on the first day it was made.

TO KEEP BEEF-STEAKS.—Have the steaks cut about the usual thickness. Mix together some salt, sugar and finely powdered saltpetre. In an earthen jar lay a steak, and sprinkle it with the mixture; put on another, and sprinkle the same as before, and over all turn a plate with a heavy weight on it. This will keep a brace of steaks for a long time. You can take it out to broil in the usual way. This is a very good receipt for people who live away from the cities. Do not let it freeze.

COOKING FISH.—The following is an English method of cooking fish. It will apply to all fresh water species: "Without scaling, throw some flour over them and lay them on a gridiron over a slow fire; as they grow brown a cut is to be made on the back, but more than skin deep, from the head to the tail, and the fish is then replaced on the fire; when sufficiently broiled the skin and scales will peel off and leave the fish clean and trim. The belly is then to be opened and the inside will come away cleanly. Scraping and water washes away all the flavor and firmness of the fish."

CHOW CHOW.—Two quarts of cucumbers, two quarts of onions, one quart of green tomatoes sliced, two quarts of small tomatoes, six large green peppers, two quarts of cauliflower, one quart of water until they begin to get tender, then drain. Make a dressing, putting three quarts of vinegar into a porcelain kettle; take another quart of vinegar, add two ounces turmeric, one pound of ground mustard, six cups of sugar, and two cups of flour. Add these to three quarts of vinegar, boil until it thickens; pour over the pickle and stir it together.

TAPIoca PUDDING.—Mix a quart of tapioca with one pint of milk, sweetened to taste, and flavored with lemon peel, vanilla or orange flower water, according to taste; pour the mixture into a buttered pie dish and bake for half an hour. If preferred with eggs, the boiled tapioca should be allowed to cool, and then two eggs well beaten up may be added before baking; but this kind of pudding is more wholesome, especially for children, without eggs, if made with plenty of milk.

BLACKBERRY VINEGAR.—Mix the berries and put them in a stone jar, covering them well with the best cider vinegar; let it stand together two days, stirring occasionally; then strain and pour the liquor on the same amount of fresh mashed fruit. After standing two days more strain again, and add to every quart of the juice one pound of white sugar; boil and skim, and while hot bottle and cork securely. It makes an agreeable drink by adding a few tablespoonfuls to a tumbler of water.

GEMS.—The following is a Kentucky recipe for graining flour gems: To one pint of flour add one egg, half a teaspoonful of good baking powder, and sufficient thick, sweet cream to make a stiff batter. Put into hot muffin or gem rings, and bake in a hot oven. This recipe will make six gems. For graining blount: A quart of graining flour and sufficient thick, sweet cream to make a stiff dough, beat until light and bake in a moderately hot oven.

LEMON SAUCE.—Beat to a froth one tablespoonful of butter, one cup of sugar, one tablespoonful of cornstarch, and two eggs. When very smooth and light, add one cup of boiling water. Set the basin into boiling water, and stir five minutes. Season with half a teaspoonful of lemon, and serve.

MISCELLANEOUS.

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Excelsior Disinfectant Fluid. This fluid being a disinfectant, an antiseptic and a deodorizer, destroys all noxious gases and disagreeable odors, arising from putrescent matter, and prevents decomposition of organic matter. It is a chemical combination with their constituents, thus preventing the spread of contagious diseases and the germs of disease and infection. It is sold by the bottle or gallon, or in larger quantities. Liberal discount to dealers.

BUCK'S IMPROVED

BRILLIANT STOVE. Is acknowledged to be the Best Cook-Stove Made.

SOLD BY H. HALLER, NEW ORLEANS.

Dealer in ALL KINDS OF Cooking and Heating Stoves of the most improved makes, Stamped, Plain and Japaned Tin-ware, Tea and Kettles, Hollow-ware, Iron and Clay Ware, Tinners' Stock, Granite Iron-ware, Lamp Burners, and Wicks to suit, Tinned Iron Spoons, Forks, Coffee Mills of all kinds, Plated-ware, Glass, Fire-Glasses, Gilding Machines, etc.

H. HALLER, No. 25 Camp St., New Orleans. Price lists mailed on application.

MISCELLANEOUS

Nearly 800 Pages. Low Prices. Hollarapally.
J. C. McCURDY & Co., St. Louis, Mo.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, July 19, 1880.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	70-day.	Net.
Low ordinary	10	10
Good ordinary	11	11
Low middling	12	12
Good middling	13	13
Middling fair	14	14
Sales to-day	1,200 bales	
Receipts since our last	1,478,154 bales	
Receipts previously		

SUGAR, P. B.

Fully fair	10
Prime	11
Choice	12
Yellow, strained	13
White, strained	14
Crushed	15

MOLASSES, In bulk, 35-gallon.

Common	10
Extra	11
Choice	12

RICE, Louisiana, P. B.

Common	10
Extra	11
Choice	12

GROCERIES.

Butter, P. B.	10
Western	11
New York	12

Coffee, P. B.

Rob. ordinary	10
Rob. fair	11
Rob. prime	12

Cheese, P. B.

Western	10
English	11
Swiss	12

Canned, P. B.

Best brand	10
Choice	11
Family	12

CORN MEAL, P. B.

Choice	10
Family	11
Common	12

FLOUR, P. B.

Superior	10
Choice	11
Family	12

FISH.

Mackerel, No. 1, in bulk	10
Do, No. 2, in bulk	11
Do, No. 3, in bulk	12

OILS, P. B.

Good, in bulk	10
Choice	11
Family	12

SOAP, P. B.

Macaroni	10
Choice	11
Family	12

SODA, P. B.

Choice	10
Family	11
Common	12

GRAIN AND FEED.

Corn, in sacks, P. B.	10
White	11
Mixed	12

OATS, P. B.

Good, in bulk	10
Choice	11
Family	12

BEAN, P. B.

Choice	10
Family	11
Common	12

HAY, P. B.

Choice	10
Family	11
Common	12

COW PEAS, P. B.

Choice	10
Family	11
Common	12

PROVISIONS.

Bacon, P. B.	10
Choice	11
Family	12

DRIED MEAT, P. B.

Choice	10
Family	11
Common	12

LARD, P. B.

Choice	10
Family	11
Common	12

ESSENTIALS.

Peppercorns, P. B.	10
Choice	11
Family	12

BALING STUFFS.

Ragging, P. B.	10
Choice	11
Family	12

TIES, P. B.

Choice	10
Family	11
Common	12

PRICES CURRENT—Continued.

HONEY.

Country, P. B.	10
Choice	11
Family	12

EGGS, P. B.

Western	10
Southern	11
Choice	12

HONEY, P. B.

Choice	10
Family	11
Common	12

PEANUTS, P. B.

Choice	10
Family	11
Common	12

ORANGES, P. B.

Choice	10
Family	11
Common	12

Wool, P. B.

Choice	10
Family	11
Common	12

FENNEL, P. B.

Choice	10
Family	11
Common	12

HIDES, P. B.

Choice	10
Family	11
Common	12

Ox Horns, each.

Choice	10
Family	11
Common	12

Tallow, P. B.

Choice	10
Family	11
Common	12

Cotton Seed, P. B.

Choice	10
Family	11
Common	12

MEAL, P. B.

Choice	10
Family	11
Common	12

Oil cake.

Choice	10
Family	11
Common	12

COOPERAGE, P. B.

Choice	10
Family	11
Common	12

OAK STAVES, per 100.

Choice	10
Family	11
Common	12

TOBACCO, P. B.

Choice	10
Family	11
Common	12

CAMP MEETINGS.

The annual camp meeting at Henington camp ground, near Crystal Springs, Miss., will commence on Thursday, August 12, and continue several days. Ministers are respectfully requested to attend. There will be comfortable sleeping arrangements, and a good restaurant, kept at reasonable rates for all parties from a distance.

Chairman Association.

NOTICE: The Downsville Camp Meeting in Henington district, Louisiana Conference, will commence on Friday before the third Sabbath in August.

The Asbury Camp Meeting will begin on Friday night before the fourth Sunday in July.

THE ANNUAL CAMP MEETING AT LAKE CAMP GROUND, Miss., V. & M. Railroad, will commence on Friday evening before the fifth Sunday in August, and will continue several days. Ministers are invited.

Chairman Association.

THE CAMP MEETING AT SALEM CAMP GROUND, Mississippi Conference, will commence August 25. All ministers are respectfully solicited to attend. Ample provisions will be made for them and their horses.

Chairman Association.

THE HEALING SPRINGS CAMP MEETING, on the Healing Springs Circuit, will commence August 29, 1880. Preachers will please take notice and attend.

Chairman Association.

DISTRICT CONFERENCES.

Persons attending the Prattville District Conference, to applying for return tickets on all the railroads or any depot will be entitled to lowest rates.

THE SHREVEPORT DISTRICT CONFERENCE will convene at Natchitoches, September 1, at nine A. M. Pastors will please bring reports of their work, accompanied by discharges. In closing, services will be held on Friday and the Quarterly Conference records.

Chairman Association.

Quarterly Conferences:

MISSISSIPPI CONFERENCE.

MEMPHIS DISTRICT—THIRD ROUND.

Spring Hill circuit, at Bethel	July 16, 11
Waynesboro circuit, at Camp Ground	July 17, 12
Waynesboro circuit, at Andrew Chapel	July 18, 13
Chickasaw mission, at Washington	Aug. 1, 14
Shreveport circuit, at South Chapel	Aug. 2, 15
Shady Grove mission, at Pleasant Hill	Aug. 3, 16
Dekalb circuit, at Mississippi	Aug. 4, 17
Shreveport circuit, at Camp Ground	Aug. 5, 18
Shreveport circuit, at Watkinsville	Aug. 6, 19
Enterprise circuit, at Suka	Aug. 7, 20
Enterprise and Quinn, at Chapel Hill	Aug. 8, 21
Marion circuit, at Andrew Chapel	Aug. 9, 22
Natchitoches	Aug. 10, 23

ALABAMA CONFERENCE.

MARIANNA DISTRICT—THIRD ROUND.

Calhoun mission, at Shiloh	July 24, 24
Waynesboro circuit, at Mt. Zion	Aug. 1, 25
Waynesboro circuit, at Elba	Aug. 2, 26
Greenville circuit, at Mt. Zion	Aug. 3, 27
Holmes Valley circuit, at Abbeville	Aug. 4, 28
Marion circuit, at Marion	Aug. 5, 29
Free Port station and mission, at Fort	Aug. 6, 30
Cornettsville mission, at St. Pauls	Sept. 1, 31
Waynesboro circuit, at New Hope	Sept. 2, 1
Calhoun mission, at Equilibrium	Sept. 3, 2

EUFULA DIST.—THIRD ROUND.

Henry circuit, at Laurensville	July 3, 3
Henry circuit, at Mt. Zion	July 4, 4
Henry circuit, at Elba	July 5, 5
Henry circuit, at Marion	July 6, 6
Henry circuit, at Marion	July 7, 7
Henry circuit, at Marion	July 8, 8
Henry circuit, at Marion	July 9, 9
Henry circuit, at Marion	July 10, 10
Henry circuit, at Marion	July 11, 11
Henry circuit, at Marion	July 12, 12

THE WILKESVILLE CAMP MEETING for the Eufula District, Alabama Conference, will commence on Thursday, July 22, at nine o'clock A. M. The opening services will be held at eleven o'clock A. M., to 10 P. M. Turner.

MOBILE DISTRICT—THIRD ROUND.

Franklin Street	July 18
St. Paul	July 19
St. Paul	July 20
St. Paul	July 21
St. Paul	July 22
St. Paul	July 23
St. Paul	July 24
St. Paul	July 25
St. Paul	July 26
St. Paul	July 27

The Independent Catholic Church, which, under Fathers McNamara and O'Connor, says the New York Independent of June 24, continues to prosper, has just rented that building recently vacated by the Episcopal Church of the Atonement, on Madison Avenue, in this city. A circular issued by these priests states that they have "no connection or sympathy with persons calling themselves 'the American Independent Catholic Church,' who were recently exposed in the public journals." The church in this city now has 220 members, all of whom have come out of the Roman Catholic Church. Bishop McNamara is in Boston, where he is laboring, we understand, very successfully.

HORSFORD'S ACID PHOSPHATE.

For Dyspepsia, Nervousness, Etc. I have used Horsford's Acid Phosphate in a number of cases in which it is recommended, with good effect.

J. I. ROOKER, M. D.

NORFOLK, IND.

MISCELLANEOUS.

NEW TUNE BOOK

(to accompany the New Hymn Book.)

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112 Camp Street, New Orleans.

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Chants, etc., for opening and closing

public worship, also adapted

to the wants of

CONVENTIONS AND SOCIETIES,

—NY—

C. C. Case and C. C. Williams.

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Novello's Musical Publications.

Among them are more than a thousand Anthems, Choruses, Part Songs and other sacred music, untroubled, operatic, and for all purposes.

Special attention is given to the volume of a series of Primers or Easy Instruction Books, of which very popular numbers: THE PRIMER OF THE

PIANO-FORTE PLAYING, (1) by PAPER, THE ORGAN, (2) by THE STAINER, KING, (3) by THE STAINER, KING, (4) by THE STAINER, KING, (5) by THE STAINER, KING, (6) by THE STAINER, KING, (7) by THE STAINER, KING, (8) by THE STAINER, KING, (9) by THE STAINER, KING, (10) by THE STAINER, KING, (11) by THE STAINER, KING, (12) by THE STAINER, KING, (13) by THE STAINER, KING, (14) by THE STAINER, KING, (15) by THE STAINER, KING, (16) by THE STAINER, KING, (17) by THE STAINER, KING, (18) by THE STAINER, KING, (19) by THE STAINER, KING, (20) by THE STAINER, KING, (21) by THE STAINER, KING, (22) by THE STAINER, KING, (23) by THE STAINER, KING, (24) by THE STAINER, KING, (25) by THE STAINER, KING, (26) by THE STAINER, KING, (27) by THE STAINER, KING, (28) by THE STAINER, KING, (29) by THE STAINER, KING, (30) by THE STAINER, KING, (31) by THE STAINER, KING, (32) by THE STAINER, KING, (33) by THE STAINER, KING, (34) by THE STAINER, KING, (35) by THE STAINER, KING, (36) by THE STAINER, KING, (37) by THE STAINER, KING, (38) by THE STAINER, KING, (39) by THE STAINER, KING, (40) by THE STAINER, KING, (41) by THE STAINER, KING, (42) by THE STAINER, KING, (43) by THE STAINER, KING, (44) by THE STAINER, KING, (45) by THE STAINER, KING, (46) by THE STAINER, KING, (47) by THE STAINER, KING, (48) by THE STAINER, KING, (49) by THE STAINER, KING, (50) by THE STAINER, KING, (51) by THE STAINER, KING, (52) by THE STAINER, KING, (53) by THE STAINER, KING, (54) by THE STAINER, KING, (55) by THE STAINER, KING, (56) by THE STAINER, KING, (57) by THE STAINER, KING, (58) by THE STAINER, KING, (59) by THE STAINER, KING, (60) by THE STAINER, KING, (61) by THE STAINER, KING, (62) by THE STAINER, KING, (63) by THE STAINER, KING, (64) by THE STAINER, KING, (65) by THE STAINER, KING, (66) by THE STAINER, KING, (67) by THE STAINER, KING, (68) by THE STAINER, KING, (69) by THE STAINER, KING, (70) by THE STAINER, KING, (71) by THE STAINER, KING, (72) by THE STAINER, KING, (73) by THE STAINER, KING, (74) by THE STAINER, KING, (75) by THE STAINER, KING, (76) by THE STAINER, KING, (77) by THE STAINER, KING, (78) by THE STAINER, KING, (79) by THE STAINER, KING, (80) by THE STAINER, KING, (81) by THE STAINER, KING, (82) by THE STAINER, KING, (83) by THE STAINER, KING, (84) by THE STAINER, KING, (85) by THE STAINER, KING, (86) by THE STAINER, KING, (87) by THE STAINER, KING, (88) by THE STAINER, KING, (89) by THE STAINER, KING, (90) by THE STAINER, KING, (91) by THE STAINER, KING, (92) by THE STAINER, KING, (93) by THE STAINER, KING, (94) by THE STAINER, KING, (95) by THE STAINER, KING, (96) by THE STAINER, KING, (97) by THE STAINER, KING, (98) by THE STAINER, KING, (99) by THE STAINER, KING, (100) by THE STAINER, KING, (101) by THE STAINER, KING, (102) by THE STAINER, KING, (103) by THE STAINER, KING, (104) by THE STAINER, KING, (105) by THE STAINER, KING, (106) by THE STAINER, KING, (107) by THE STAINER, KING, (108) by THE STAINER, KING, (109) by THE STAINER, KING, (110) by THE STAINER, KING, (111) by THE STAINER, KING, (112) by THE STAINER, KING, (113) by THE STAINER, KING, (114) by THE STAINER, KING, (115) by THE STAINER, KING, (116) by THE STAINER, KING, (117) by THE STAINER, KING, (118) by THE STAINER, KING, (119) by THE STAINER, KING, (120) by THE STAINER, KING, (121) by THE STAINER, KING, (122) by THE STAINER, KING, (123) by THE STAINER, KING, (124) by THE STAINER, KING, (125) by THE STAINER, KING, (126) by THE STAINER, KING, (127) by THE STAINER, KING, (128) by THE STAINER, KING, (129) by THE STAINER, KING, (130) by THE STAINER, KING, (131) by THE STAINER, KING, (132) by THE STAINER, KING, (133) by THE STAINER, KING, (134) by THE STAINER, KING, (135) by THE STAINER, KING, (136) by THE STAINER, KING, (137) by THE STAINER, KING, (138) by THE STAINER, KING, (139) by THE STAINER, KING, (140) by THE STAINER, KING, (141) by THE STAINER, KING, (142) by THE STAINER, KING, (143) by THE STAINER, KING, (144) by THE STAINER, KING, (145) by THE STAINER, KING, (146) by THE STAINER, KING, (147) by THE STAINER, KING, (148) by THE STAINER

Christian Advocate.

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WHOLE NO. 1312.

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G. T. LATHROP, Publisher.

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REV. LINUS PARKER, D. D.
REV. CHRISTIAN KEENER.

A SUMMER AFTERNOON.

The sunlight, sleeping on the hills,
In dreamy splendor dreams away.
The long, slow hours, as if it fell
The capture of a perfect day.
The mountain stretches broad away
In purple light along the sky.
While at their feet, in shadowy valleys,
Serenely and fair the clouds lie.
There comes to us the hum of bees:
"A bird flies in, a star twinkles,
And through the arches in the woods
We hear the swaying branches sing.
With rippling laugh and silvery shyness,
Through cool, green haunts of moss and fern,
The brook hurries in the falling light,
And chatter grows at every turn.
The willow flows its blushing hair
Above the meadow grasses low,
While pale wood-lilies in the shade
Their eagle-white bells swing to and fro.
Oh, golden summer afternoon,
We red content; we seek no more,
Only to hear the wind repeat
The self-same story o'er and o'er.
Only to breathe the fragrant air,
To watch the lights and shadows play,
To find the ecstasy that waits,
In trembling leaflets' pores to-day.
It is enough to be, to feel
The triumph of the bird and wood,
To know God's blessing everywhere,
Hath made so much that is fair and good.

Letter from London, England.

CENTENARY OF SUNDAY-SCHOOLS.

BY REV. W. A. HOSKINS, OF DORSET.

At the close of the Sunday-school Convention, and while waiting, with other delegates, for the coming Tourist party, I jot down a few lines for your paper, concerning the convention. It is impossible for me, in one short letter, to give a detailed account of this great centenary celebration. Hence all I can hope to do is to give an outline of its proceedings, with a few words relating to the impression made upon the minds of delegates and earnest Sunday-school workers. Centenary celebrations are not wholly new conceptions of the human mind in connection with Sunday-schools. To the literary world the centenary of Robert Burns and the centenary of Shakespeare are familiar to the citizens of the United States the centenary of American Independence, and to the Methodist Church the centenary of Methodism. These festivals of commemoration have been indulged in with pride by these several classes. But never has there come before the world a centenary celebration of such universal import as the present centenary celebration of the Sunday-school. It is confined in its interests to no individual sect, to no isolated people, to no sect, to no church. But its influence is felt throughout universal Christianity, and all churches are more or less interested in its prosperity and in the universal diffusion of its happy effects. This centenary, which has just closed its session in this metropolis, is twofold in its commemorative character. It commemorates an event, the establishment of the modern Sunday-school, and a person, the beloved Robert Ralke. The time in which the Sunday-school took its rise was a very marked period. Tom Paine, the atheist, was on his way to France to sow the seeds of infidelity, which ultimately brought forth the horrors of the French revolution. Paul Jones, was committing his depredations upon the high seas. Burke, Sheridan and Fox were clanking Parliament with their resistless eloquence, and were welcoming Pitt and Waterloo to their respective seats in that august body. Wellington and Napoleon were each in the eleventh year of their age. Dr. Johnson was writing the lives of the poets. John Wesley was nearing the terminus of his long and useful life, and Washington was exerting every energy in the establishment of the new Republic. When we consider these things, and look at the subject before us in the light of reason, we are not surprised that at this special period there arose one who immortalized his name by establishing an institution which

has accomplished marvels in the world in bettering the condition of mankind and in elevating the race, and which is perhaps destined to have an existence parallel with the future of the church of Christ. Looking at the subject thus, it would be a marvel to us if the Christian church should pass by the hundredth year of this institution, faintly as it is, with so much of interest, with such a marvelous history, with such a wide-spread influence, and such far-reaching results, without stopping to recognize, by public demonstration, its birth and life, the noble work it has already accomplished, and its future destiny. But this celebration has not had for its ultimate object and end the commemoration of this great event, the establishment of the Sunday-school and the commemoration of this great personage who established the same; but it has had an eye to the success of the institution in the future, as will be seen in the list of subjects discussed at its various meetings.

The reception of foreign delegates took place on Saturday, June 21, at three o'clock, in the hall of the Sunday-School Union, at 56 Old Bailey. Sir Thomas Chambers, Q. C., M. P., the president of the Sunday-School Union, and Sir Charles Reed, M. P., the treasurer of the same, constituted the reception committee. Notwithstanding there was a drizzling rain at the appointed hour, there were more than two hundred delegates on the ground to receive the welcome hand. Among these were many noted personages, as Rev. W. Priggin, of Vienna, Vice-Chancellor of the University of Vienna, Woodruff, Revs. Paul Cook and H. Parmer, of Paris, Rev. Truesdell, of Stockholm, Sweden, Rev. J. Preslow, of Berlin, Mr. Wimmann, of Philadelphia, who has a Sunday-school numbering three thousand, the largest school in the world, with many others, and last, but not least, the Rev. W. M. Taylor, D. D., and the Rev. Dr. J. H. Vincent, both of New York. After the formal reception in the committee-room the company retired to the Lecture Hall, a room decorated with flowers, ferns, evergreens, illuminated mottoes, and the flags of all nations, until it presented a spectacle imposing to the eye of the spectator. Sir Thomas Chambers having to leave early, Sir Charles Reed took the chair. The meeting was opened with prayer by the Rev. W. Priggin, of Vienna. An address was then delivered by the chairman, and another by Mr. Higgs, of Gloucester. These were followed with short speeches by Vice-Chancellor Blake, John Wimmann, Rev. Dr. Vincent and other representatives from various nations. The meeting then adjourned until Monday afternoon, when the delegates, with a large concourse of people, assembled at Guild Hall to participate in the inaugural meeting.

However, I should not proceed further without remarking that this hall is one of the interesting sights of London. It is not remarkable because it is more magnificent in structure or ornamental in design than those of other lands, but because it is in a marked sense the City Hall of the world's metropolis. Here the Lord Mayor holds his yearly banquet on the ninth of each November. Here the British government formally receives and extends the cordial welcome to princes, kings and dignitaries of other lands. And here Gen. Grant was received with such marked respect and cordiality by the English nation.

At the appointed time for opening the meeting this hall was filled with delegates and friends, from the speaker's stand at one end to the gallery, occupied by Gog and Magog, at the other. At precisely twelve o'clock the Lord Mayor, accompanied by the Lady Mayoress, preceded by his niece bower, and followed by his chaplain, stepped upon the platform, being joined as he did so by the Archbishop of Canterbury, Lord Hatherly, the Earl of Aberdeen, Sir Charles Reed, Rev. Dr. Punshon, Rev. Dr. Vincent and other noted characters. The meeting was opened by singing the hymn beginning, "All people that on earth are dwell," after which prayer was offered by the Lord Mayor's chaplain. The Lord Mayor then offered an address of welcome, in which he cordially greeted, in the name of his country, delegates from every land. This was followed with addresses by Sir Charles Reed, Lord Hatherly, the Earl of Aberdeen, Dr. Punshon, Drs. Taylor and Vincent, of New York, and others, all of whom spoke in a greater or less extent of the cause and the man whose memory delegates from every Christian land had assembled to commemorate. The meeting then adjourned by singing the doxology and receiving the benediction, the latter being pronounced by the Archbishop of Canterbury.

At three o'clock the delegates assembled at Memorial Hall, a hall erected in commemoration of the sailing of the pilgrim fathers, with Sir Charles Reed in the chair. This meeting, with those that followed on Tuesday, was spent in receiving reports of delegates from the various nations represented. This part of the celebration was not, as might have been expected, a dry, uninteresting show of statistics, but it proved to be a most interesting part of the exercises. The reports, while containing statistics, were marked with life and

earnestness, and were rendered spicy by an occasional withering or amusing narration, so that the time allotted to them seemed often only too short.

Thursday and Friday were spent in the consideration of questions of vital importance to the Sunday-school, particularly to teachers and officers. They were such questions as these: "The Sunday-school the best means of enabling the church to fulfill its responsibilities for the religious instruction of the young," "How may the church provide and sustain an adequate agency for this purpose?" "The Bible as the lesson book of the Sunday-school," "How to promote its more intelligent study by teachers and scholars," "The qualification of teachers," "The education of teachers for their work," "Modern Sunday-school ideas," "The young outside of the Sunday-school—how they may be brought in," "Adult Sunday-schools," etc. Upon each subject papers were presented by eminent Sunday-school workers, addresses were made by selected speakers, and more or less voluntary discussion ensued, all of which possessed much of real interest.

The evenings during the session were occupied by preaching services, held at various churches in the city, the pulpits being filled by foreign delegates. Thursday evening was devoted to a public mass meeting in Exeter Hall, presided over by Vice-Chancellor Blake, and participated in by Rev. Paul Cook, of Paris, Rev. Preslow, of Berlin, John Wimmann, of Philadelphia, and the Revs. Dr. Taylor, Hall and Vincent, of New York. This was one of the most interesting meetings of the session. A well-filled hall, an appreciative audience, time-honored speakers, and wide-awake, instructive and spicy addresses constituted its most noteworthy characteristics. Friday evening was reserved for a union communion service, to be held at the Metropolitan Tabernacle, and to be presided over and addressed by the Rev. Charles H. Spurgeon. It was participated in by some five thousand persons from all lands, and it is useless to say more than that it was an enjoyable season, and one not to be forgotten by those participating in its privileges.

I should not, however, fail to notice the diverging part of the programme, which was a grand fete and demonstration at Crystal Palace on Wednesday. It consisted in short addresses, sports for the young, music by the Crystal Palace Band, a grand concert of five thousand voices on the Handel Orchestra, composed of Sunday-school scholars and friends, a display of the whole system of the Palace Garden Fountains, a mass concert of thirty thousand voices, teachers and scholars, supported by the military band, a balloon ascension and an organ recital. The singing of the five thousand voices, under the direction of the executive of the London Sunday-school choir, constituted a charming part of the entertainment. Not a break or a discordant note came in to mar its effect, and the audience was astonished at its rendering and delighted with the impression produced. The grand mass concert also deserves special notice, as it was marvelous with what unanimity and precision it completed its work. One remarkable feature of this festival is that while there were sixty thousand people present there was not one case of disorderly conduct or intemperance during the day. This speaks well for the Sunday-school work.

The convention closed its session on Saturday. At twelve o'clock the memorial statue of Robert Ralke was unveiled in the garden of the Victoria Embankment. The meeting was presided over by the Earl of Shaftesbury, and speeches were delivered by Sir Charles Reed and others. At three o'clock a Sunday-school concert was held in the Royal Albert Hall, which was a memorable occasion, as marking the close of the greatest Sunday-school Convention the world has ever known, and the effects of which will be revealed only in eternity.

I cannot close this article without mentioning the open-hearted cordiality with which foreign delegates were received by the English people in this convention, and the marked respect paid to them, and especially to the delegates from America, in being put forward in all the exercises of the same. Rev. J. H. Vincent, D. D., of New York, seemed to be the most popular man in the assembly, and none occupied the speaker's stand oftener and with more hearty applause than he. Another fact, voluntarily impressing itself upon the mind of the delegates, was the total absence of the Established Church as participants in the exercises, with the single exception of the venerable Archbishop of Canterbury at the inaugural service at Guild Hall.

As to the results of this convention, I do not hesitate to state my conviction that its tendency will be to more closely unite the Christian church, bringing its various branches into more hearty sympathy with each other, causing its constituents to feel that all are members of one family, and stimulating a zeal in the work of the Sunday-school, and in the study of the Bible, which has never dwined upon the world with such splendor and brightness previous to the present age.

C. W. Carter's Figures.—The Other Side.

Mr. Editor: Of course everybody reads everything Bro. Carter writes. One object in writing, publishing and reading is to make people think. I have been thinking. My thoughts, expressed, I trust, with an eye to God's glory, are entitled to a hearing. Dr. Carter, in your issue of June 24, has a very severe stricture on the membership of the church of the Louisiana Conference for not paying their pastors. I know not that Dr. Carter, or any one else, can well be too severe on another for not doing duty. There is logic in figures, only as there is logic in anything else, with both sides stated. The contract he refers to as having been violated by the membership has two parties to it. He shows a violation of it on the one part, but seems to entertain no possible thought of its having been violated on the other. For a contract to be binding both parties must be true to its conditions. If one party fails the other cannot be charged with unfaithfulness. In a legal sense, this is at least true. Dr. Carter in effect says this: "When a preacher goes to his work the stewards make him allowance for his support; that is, they agree to pay him a certain sum of money, and he agrees to receive the same for his services, and to render such service as he is able to do." Not stopping now to criticize the wording of the above statement, let us accept it as the joint agreement of the contracting parties—preacher and people. Dr. Carter has the "figures" in the future of the membership, and they are startling—they are condemning. But he has not the unwritten, unprinted statement of frequent failure on the other side. These are "figures" set down only in the *Book of God*. The stewards for the people agree to pay the pastor a certain amount for his support. He agrees, if not in words, morally not simply to do "such service as he is able to do," unless it means to be true to his vows and do all that he can. The conditions of the promise to pay is full, faithful work as a pastor. The preacher begins to fail in the very beginning, when he is cast down, and months and grumbles about his pay—his support—before he has entered into it. In place of taking God as his paymaster, he looks to men. Think and say that if they fail in duty he must starve. When appointed to a new charge he studies the "figures" of the Conference minutes. He measures his support by what was paid last year. Having it may be, a larger family than his predecessor, he reaches the conclusion that he will not get a support—often says so, and talks about starving before and after he gets there. He violates his part of the contract before he enters into it. He enters into it, not in the spirit of an equal contracting party. Preachers have destroyed their influence and usefulness, and effectually sealed up the pockets of liberal laymen by such talk as this: "I had as well starve on—circumstances as my other."

Failure number one, on the part of the preacher, begins just here—a distrust in God, followed naturally by a distrust in his people. A large discount may be made on his work and his pay from this point.

But, again, his holy calling, his consecration to the work, his appointment by the Bishop, his reputation by the people is a promise for full and faithful work. But when he takes up God's time in "going alshing" in London, in sitting "round town" whittling white pine, telling anecdotes and gossiping with the miscellaneous crowd, and gross failure number two comes into the count. He most solemnly promised that he would visit from house to house, that he would diligently instruct the children, that he would never be unemployed, that he would never be triflingly employed. The people know this. They accept him as their preacher and their pastor—as their teacher and their leader. And yet for him to neglect—or be careless—even of these solemn engagements with God and man is not only for him to violate his part of the contract with the stewards, but to be criminal in the sight of heaven. The wonder is he gets anything of his pay. He don't deserve to get it. The sooner he starves into some other work the better. What is to be thought of a Methodist preacher, with the avowed solemn vows of his church upon him, taking charge, in Christ's name, and yet found hazing around and talking about no "taste," no "talent," no "time" for pastoral work? This report of one such was given to me not long since. Standing in the pulpit of a prominent city, greeting for the first time a large church, he said publicly, slowly, deliberately, "If his people wanted a preacher to do pastoral work they must get the Bishop to send them another man." He did not get his pay. He is not remembered as having done any good. He is remembered as having done ill and taste for street loafing. He did not get his pay. He did not deserve to get it. He violated the contract made with God and man.

This article is already full long. But to dismiss the subject once for all, there is another point I must touch. Dr. Carter says truly that "God's test of character is the way a man uses his money." The character of a preacher, as a man, is tested

by the same rule, and that not only by God, but by man also. A preacher must practice what he preaches, or it is for him to fail in all. God says that poor crops and hard times and eating worms and filling fruit is, because men do not make proper use of their money, because they rob Him in tithes and offerings. He promises large crops and abundance, more than room to contain it, if men will be honest with Him, and cease to be robbers. The rule applied to the membership as men is applied to preachers as men. No preacher can preach against the improper use of money when he is guilty of the same sin. No man can call Jesus the Lord except it be given by the spirit. Preachers seem to think that the law applying to ordinary mortals cannot apply to them. The condition upon which God promises pay to the laymen is the same to the preacher. If he withholds tithes and offerings from God, God has said "He would withhold also." To preach and pray and sing, and yet hold on to God's money, is to cut off supplies. A member of the church neglecting his duty, even failing because others fail, is not to be excommunicated. Dr. Carter ought to be severe on him. But when a preacher fails of his duty, turn his severity on himself also.

I do not want to be misunderstood. I am not writing in the spirit of controversy, but for God's honor. There are good men in the church, who do their duty, and yet fail in temporal things. A revelation of glory will show them why. There are faithful, true men of God in the ministry, who do their duty, and yet fail to get all their salary. A revelation of glory will show them why. A preacher being well paid, even more than his salary, is not always a mark of superior purity and faithfulness. A man making money abundantly is not always in evidence of full work and perfectness in duty. There is one thing as certain as our God is true, that the faithful man will have no empty barrel or falling crane. At the point of apparent failure, there is faithful discipline and a promised blessing.

Field Notes.

FAYETTE, MISS., July 13. For several weeks we have had no rain, and a large portion of this county, until very lately. Corn has been damaged very much. Cotton is small, but in fine condition for growing now. Bro. Burke and myself have been preaching at Rodney until recently, when, for want of a house in which to organize a Methodist Church, we were compelled to leave. Many would have joined our church if it had been organized. We could preach in other churches, but not organize.

RANDOLPH CIRCUIT, ALA., July 15. This circuit, in many respects, no doubt, is improving in others, perhaps, it is not. From what I can learn I judge that there are more advocates taken in this charge than ever before. I am selling a good many bibles, books and Disciples, and also furnish the people with Bibles and Testaments. At Randolph we are building a new church. At another appointment the people are arranging to build another new church. The number for the purpose is being saved. We expect to make repairs on other churches. The Sunday-school interest is much better than last year. There is a school at every appointment, save one. The cotton crop is good, but the corn crop is not.

ST. STEPHEN'S, ALA., July 21. We are moving forward at some points on this circuit, while at others we are not doing much. We have repaired our church house at St. Stephens at a cost of \$200, and have another house nearly finished, a few miles from town. We have thirteen appointments on this circuit, which embraces nearly the whole of Washington county. The pastor has to travel not less than three hundred miles every round. Rev. T. C. Bowling, a local preacher, and myself closed a protracted meeting at New Hope Church on Monday night after the second Sunday in July, which resulted in the church, we are expecting to hold several more meetings during the summer and fall. Our camp meeting at Sims' Chapel will commence on Thursday night before the fourth Sunday in September, to which we invite all of our brethren in the ministry to attend and help us. We will need all the help that we can get. Brethren, pray for us.

McCOMB CITY, MISS., July 21. Closed a meeting here last night, resulting in two conversions. Revs. R. J. Harp and W. B. Lewis preached some during the meeting. We are making some needed repairs on our church house in Summit, and agitating the parsonage question at this place.

OLUSTEE, ALA., July 21. We have just closed a protracted meeting of about ten days. The Lord was with us in His power to convict, and he mercy to forgive. The church is greatly revived. Backsliders were reclaimed, and souls were added to the church. Bro. Blue, our presiding elder, was with us on Saturday and Sunday, and preached with unusual power. Our congregation Sunday was about three hundred. Long may the Lord prosper this cause.

GOLD HILL, ALA., July 21. The Lafayette District Conference was held at Ashland, Ala., Rev. J. B. Stevenson presided, J. H. Harris, secretary; a pleasant session. J. H. Harris, Rev. S. E. Swope, H. M. Evans and G. N. McEwing are delegates to the Annual Conference. All the reports give unmistakable evidence of an advance movement. It was a religious District Conference.

NEWS OF THE WEEK.

DOMESTIC.

THORPE, TEXAS, July 22. A fire this morning destroyed the whole north side of the town. Loss \$25,000; insurance good. The post-office and supplies were also destroyed. The fire is supposed to have been the work of an incendiary.

SALT LAKE CITY, July 20. Full census returns gave the State a population in round numbers of 141,000, an increase of 35 per cent. in ten years.

At their last April Conference the Mormons reported that the Mormon population was 112,000, leaving 32,000 non-Mormons. In 1870 the non-Mormons were less than 10,000. There is, therefore, an increase in the gentle element of 200 per cent. The increase of the Mormon population is 45 per cent.

JERSEY CITY, July 21. At 5 o'clock this morning a calisson surrounding a deep well leading to the entrance of the Hudson River tunnel, in the course of construction, at the foot of Street street, in this city, gave in, carrying with it a immense quantity of earth. Twenty-one men were buried seven were soon after taken out alive, and fourteen remain underneath. The water from the river flowed in rapidly, and steam fire engines were set to work to, if possible, save those who might still be alive from drowning.

HOUSTON, LA., July 21. The most damaging rain ever known to this section fell here on the 20th and 21st inst. Fences and bridges were uprooted and carried away by the enormous rise in the bayous and creeks. Farms were damaged, the thatched cotton crop greatly injured and roads rendered almost impassable. A rise in the upper rivers is expected.

GREENVILLE, MISS., July 21. The genuine army worm has made its appearance on several plantations in this county and is eating quite a panic among the planters. Unless extremely hot weather sets in, it is feared that great damage may be done.

The census enumerator has completed his report and gives Greenville 210 inhabitants.

WASHINGTON, July 21. Admiral Wyman reports to the navy department from Port Royal, S. C., that he has investigated the alleged firing upon American ships by the Spanish corvette Canto, in the West Indian waters, and that the ships fired upon were within three miles of the coast, the limit of jurisdiction claimed by the government of all maritime nations, and the Spanish authorities had no intention of offering any insult to the American flag, or committing any act at variance with the usages of civilized nations. Admiral Wyman expresses the opinion that there is nothing in the case to warrant further inquiry.

WASHINGTON, D. C., July 21. Advice received by the National Board of Health show that for the week ending July 19, there were eight cases of yellow fever and five deaths at Nassau, New Providence, Bahamas.

LITTLE ROCK, July 21. The college and Methodist Church at Harrison, Boone county, were destroyed by an incendiary fire Wednesday night.

MOBILE, ALA., July 21. The English bark R. W. Wood, has arrived at quarantine, thirty-six miles below Mobile, from Havana, with yellow fever on board. The second mate W. H. Patterson is very ill, and everybody on board has been down except three men. Two died, the last one yesterday morning, and their bodies were buried at sea. The captain and two sailors are now convalescing.

FOREIGN.

CAPE HOLLANS, near Manila, July 19. There was a violent earthquake at Manila yesterday. The Governor's residence, Government buildings and many other houses were destroyed, and a number of natives killed.

CAPE TOWN, July 22. A detachment of two hundred men of the Cape Rifles has been ordered to march rapidly into Abusini, where the British residency at Abusini being threatened by hostile natives.

HAVANA, July 22. The French steamer from Vera Cruz brings advice from the city of Mexico to the 16th inst. Gen. Gonzales has been elected President by a large majority.

An abortive attempt was made on the 1st inst. in Guanajuato, to shoot Gen. Gonzales, while he was on a balcony receiving an ovation. Some person in the crowd fired a shot. Mr. Backo, who was on the balcony, and a servant who was crowding the ranks, were wounded.

A pronouncement is reported in the *Estrellas* of Pueblo, arising from election squabbles. If the report is true the situation there is very serious. It is also reported that Gen. Negrete, who is a professional pronouncer, has taken the field in Pueblo, at the head of a small force. Government troops have been sent to repress these disturbances.

OTTAWA, July 23. A decided shock of earthquake was felt here at two o'clock yesterday morning. It seemed to pass from west to east, and was accompanied by a loud rumbling noise.

CANAL, July 23. The last act of the Canal drama was begun to-day by a council attended by most of the Canal chiefs and gentlemen, by delegates from Abdurrahman Khan and by many British officers. Abdurrahman Khan was formally recognized as ameer, and to-morrow his name will be recited in prayers in the mosques.

MADRID, July 23. An official dispatch, dated Manila, July 21, says there was another shock of earthquake at that place, which lasted fifty-five seconds. Not a single public edifice was spared. The convent of Guadalupe, which had lasted three centuries, was destroyed. Nobody was killed. The inhabitants are camped outside the town.

LONDON, July 24. The Constantinople correspondent of the London Telegraph reports, on what he takes to be the very best authority, his statement that the Porte refuses to comply with the decisions of the Berlin conference.

Christian Advocate.

THURSDAY, JULY 29, 1880.

BY THE REV. A. W. DUFFIELD, D. D.

Men have their moments, sweet and rare,
When all the heart is full,
When not a breath breathes anywhere
Across the placid will.

When, like the lake beneath the moon,
All fancies lie at rest;
And, like some dear remembered tune,
Thought sings within the breast.

These are the happy times of life,
When we are glad and free
From selfish care or hateful strife,
And filled with melody.

Ah, if we might so lie and fade,
Immortal, into light;
No drop ourselves, and be remade
Beyond our highest height!

But, strangely so, the wind will blow,
The trumpet sound once more;
And storms across the water go,
And waves dash on the shore!

—Christian Union.

An Old Saw Re-Sat.

FOR PARENTS CHIEFLY.

MR. EDITOR: By the above caption we do not mean a witless, nor anything cutting, in the ordinary sense. But we wish these words, which teach no new doctrine, might, through the very hearts of Christian (?) parents who neglect their duty to those whom God hath given them in trust.

We set it down as admitted by all readers of our Advocate that the law of parental responsibility laid down by Jehovah for His original church, and definitely stated in Deuteronomy vii, 7, has never been abrogated, but more fully re-enacted by the Father and Friend of childhood. This part of the covenant is placed immediately after the decalogue, and the summing up of the great commandment: "Hear, O Israel," etc. It is of prime importance to parents as a necessary corollary to the fifth command. If the parent obey not "these words," "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up," how can they expect the children they are privileged to call their own? The training of children in this law of God at home is, we fear, sadly neglected. The idea that the Sunday-school alone, or with the added instruction of the pulpit, is sufficient to bring the child up "in the nurture and admonition of the Lord," is erroneous—too many cases fatal.

We are in danger of turning this good into an evil. The Sunday-school is intended as greatly helpful, not only to the children of ignorant and degraded families, but equally so to the enlightened and redeemed. As a stimulus to home effort, both to parent and child, its value can hardly be over-estimated. But, just so far as it is allowed to supersede the constant and earnest effort of those from whom such teaching is most naturally due, does this intended blessing prove a curse. Do we thus throw discouragement on the Sunday-school workers? (God forbid!) This noble band of unpaid laborers in the Lord's vineyard deserve all praise, and for more help than hindrance. Yes, rather it is for them and their important work that we would plead most earnestly. As intimated, they have no earthly reward, but the consciousness of duty well done, and occasionally the apparent gratitude, or, far better still, the conversion of some whose feet have been set Zionward by their efforts.

But they are equally often pained by the forgetfulness and wounding of those hearts for which they have agonized before the throne, or to hear of the ingratitude of parents on measures they have adopted solely for the child's good. All parents, if you but knew half the heart-aches and soul-weariness you cause by neglect of duty to the Sunday-school interests of your children surely you'd rouse every energy, and use all judgment and patience in adding those who volunteer to help you place your "jewels" where alone you may enjoy them permanently, and have their value infinitely enhanced by the setting of Jesus' crown. How shall you do this? First, and always, by earnest prayer for the enlightening, quickening and energizing power of the Holy Spirit. The due performance of this obligation demands far more of wisdom, skill and patient labor than you can put forth in your own strength. If "as thy day is so shall thy strength be," while in the prayerful discharge of duty.

One or two practical suggestions: Be sure your child has sufficient time and proper opportunity to gain a thorough knowledge of the lesson assigned. Show your interest by helping whenever help is needed; and by your conduct and talk at home let them feel that the Sunday-school is a vital agency for their good. Do with them often—not merely on great occasions. Lead rather than drive them! You may not fancy being called from your own interesting reading or important work. But the bringing children safely through the perils of youth is not fancy work. Neither will there ever be reading more thrilling to you than the sentence of your child for eternity. Either "Come ye blessed," or "Depart ye cursed!" And your training is the most important factor in producing one result or the other. Through shameful sloth or willful ignorance you may permit your children to become indifferent to, or disgusted with, the Sunday-school; they may (almost surely will) wander

off in the way of Sabbath-breaking—parent of all sin; they may be snatched away unprepared; and you! "How shall you go up to your Father and the lad not with you?" "You may be brought there by the manifold grace of a Revolver who delights to forgive, but I think you will mourn over your selfish neglect."

Says the zealous brother who prompted this writing, and who has experience in faithful, intelligent, observant work as superintendent and teacher: "Show me a good Sunday-school scholar, and I will vouch for the earnestness and faithfulness of its mother!" Equally well-grounded is the belief that a constantly listless and uninterested child at Sunday-school indicates criminal neglect on the part of the home-rulers, unless the child be near to idiosyncrasy. Mothers, fathers, guardians of the eternal inheritance of your offspring, rouse to new life and energy for the Sunday-school work!

WOODVILLE, MISS., July 2, 1880.

Religious Literature.

MR. EDITOR: The July number of the Nashville Quarterly Review is out in good time, and is making its impression upon the nerves of the church.

It is an excellent custom with such papers to launch right into the rich storehouse of its best jewelry at the outset. The editor tells us he does so in this instance. The Leader of July is on *Studies in Shakespeare*. It is considerably the longest article in the book. The editor considers it unnecessary to state who the author is, as there is but one state within the range of the Quarterly capable of producing such a paper. It should be read, we are told, "with great deliberation," and its importance, and the necessity for its immediate publication, were so pressing, that its author had to be propped up in bed while he wrote it. I have read it with as much deliberation as I could well summon to the occasion.

The paper before us is a critical and somewhat elaborate review of one of Shakespeare's tragical fictions, which he calls *Macbeth*. Macbeth is represented in the story as a Scottish chief who murdered the king in order that he himself could usurp the throne. But the chief agent in the regicide was *Lady Macbeth*, the murderer's wife. She was—that is, the fiction so represents her—as a very remarkable woman—remarkable for every bad quality that a strong-minded and very intellectual woman could possess. They were assisted in the murder by three witches. After the murder Macbeth felt very bad about it, and the lady didn't. What became of the witches I don't remember. "The student of Shakespeare" is exhorted to "analyze the lesson of the mighty genius."

We are informed in this connection that "history and biography are only valuable, because fiction and poetry are more valuable." The English would be improved a little by transposing the words *only* and *valuable*. The "student"—that is, the student of Shakespeare—is frequently instructed and exhorted how he must study this "great" theatrical novel.

We are told by a standing advertisement in the Review that "it will discuss important questions in theology, philosophy, science, literature, education, and all other matters appropriate to such a publication." Such a publication, I suppose, is a reminder that this is a church review.

Besides this superior paper about Macbeth, this number has seven inferior ones of lesser length and interest. They all differ from the superior in this important feature: they all intimate or tend toward moral or religious considerations.

The second paper of the Review is an essay by the Rev. J. W. Miller, D. D., of Kentucky, produced by Dr. C. D. Worth's treatise on *The True Intellectual System of the Universe*. This article is both readable and instructing. It has a number of decidedly theological points in it. It conflicts strongly with the philosophical modes of man's creation so scientifically and luminously put forth of late by certain Darwinian philosophers.

This question of Darwinism, as it is sometimes called, will become better understood by us after awhile. Lamarck was a French infidel, who wrote on this subject in the latter part of the past century and forepart of the present. He was a man of talent, educated a Jesuit, and studied natural philosophy largely. In order to get rid of divine agency in nature, he carried the doctrine of *appetency* to most unreasonable lengths. "We know that the constant urgency of want will stimulate any particular faculties or organs to wonderful performances. This subject may be found illustrated somewhat in *Diderot's*. But there is a difference between the truths and absurdities of a doctrine. Lamarck makes mere want produce totally new organs.

This is not only the foundation, but the entire substance of Darwinism. With this leading idea the great Frenchman divides the animal kingdom into three groups, viz.: Infusoria, Insecta and Mammalia. So he includes mankind in the last named class. Knott and Glendon, Oken, Darwin, Haeckel, Huxley, and all this class, are disciples of Lamarck. But Lamarck himself is by no means the originator of this idea. In less comely forms it is traceable as far back as infidelity has made any distinct footprints.

Some of these points are well met by

Dr. Miller. But there are yet some preliminary questions about this little Darwinian form of infidelity that are yet to be asked, and, if need be, answered. These are some of them: How far is the mere Christian—a theologian, as such—interested in it? Does Darwinism present a question involving the verity of Christianity? Is it logically possible, even if it were necessary, to debate a question of absolute origin? Is any mode of absolute origination conceivable? If the origin of man was the result of processes, how can man be interested in these anti-human processes any more than in those, if there were any, which resulted in the being of anything else? Does Darwinism, after all, deny the fact of a divine creation of man? Does it not rather deny some particular supposed mode of his creation? These questions will bear looking into.

The third essay is a review of Beauchamp's Letters on the Christian Ministry. This can be read with much profit by young preachers, and old ones too. The immediate, personal, divine designation to the ministerial vocation cannot be kept too prominent in our church literature. Our books on that subject are by no means abundant.

B. ABBY.

"It Is So Everywhere Else."

MR. EDITOR: No brother, it is not so everywhere else. This you must know if you read the "Field Notes" and "News From the Churches" in our weekly Advocates. These notes and news items are from our most reliable presiding elders and pastors, who write of what they see and know, and they tell us of gracious revivals in their charges in summer and winter, seed time and harvest, embracing the conversion of scores of precious souls, and the general up-building and progressiveness of the church in all her departments. They tell us of old family altars, upon which the morning and evening devotions of praise and prayer are yet steadily glowing, and of many new ones being erected by heads of families lately born into the kingdom of Christ, of class meetings re-established and kept up as in former years, of prayer meetings well attended, and made spiritually profitable to both preachers and people, love-feasts held with closed doors, and otherwise according to the rules of the church, resulting in great profit to the members, congregations large and increasing, Sunday-schools prosperous, and all the finances well up. To read these "Field Notes" and "News From the Churches" reminds one of the chivalrous days of Methodism in the long past. It is not so everywhere as it is with your cold and dying charge. "The Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him He will forsake you." This is the Lord's promise and threatening to His people, and I have never known either to fail under the spirit's conditions. Methodism in its doctrines, discipline, experiences and usages, is the great agency which God has employed for nearly a century and a half to convert countless numbers of sinners, and to spread scriptural holiness over the earth, and I have never known it to be a failure where it has been faithfully and persistently worked four square without rounding off any of its corners. It has met with all manner of opposition from the ignorance, ineloquence and bigotry of men both within and without the pale of other organized churches, but wherever it has been faithfully and fully worked, it has not only held its own, but has been gloriously triumphant and progressive. But, where "it is so everywhere else," I find, upon inquiry, that the pastors neglect to read and enforce the observance of the General Rules until the members of the church take it for granted that such observance is not required of them in order to their continuance in the church, that they neglect to enforce upon heads of families the obligation of family worship, that they do not try to keep up class meetings even with the faithful few who still earnestly covet such Christian communion, that their prayer meetings and love-feasts are mere shadows of what they should be, and attended, generally, only by the preacher and a few godly women. I also find that where "it is so" no church conferences are held as the law of the church contemplates. Little social calls—often few and far between at that—are substituted for the faithful pastoral visit of former times, always concluded, under favorable circumstances, with a word of prayer. Now, I do think God that "it is not so everywhere," as you have incautiously said, but I am sorry to know "it is so" in too many pastoral charges, and, as far as I can see, it grows out of the delinquencies of both pastor and membership. If they would only wake up from their lukewarmness and death-like slumbers, and, under a solemn sense of their ministerial and church vows, go to work according to Methodist rule and usage, they would soon see a brighter face on all their church enterprises. But, not to be further tedious, let me ask you, my discouraged brother, instead of apologizing for the moral desolation that broods almost unbroken over your pastoral charge by saying "It is so everywhere else," to call to mind the fact that our net increases last year was 31,264, and this will not only satisfy you that "it is not so everywhere else," but will encourage you to use similar means in order to secure similar results.

A. D. JONES.

Our District Conference, and Some Other Things.

MR. EDITOR: The Jackson District Conference, which is to be held on July 15 and 16. Not having the minutes at hand, I cannot give you a full synopsis of its proceedings, but will note a few items relative thereto. The attendance was small, four pastors being absent and four charges unrepresented. The session was one of the most pleasant I have ever attended.

The reports from several charges were indicative of an improving spiritual state. Sunday-schools were never more prosperous, nor did they ever more perfectly perform their highest function—that of feeders to the church.

One gratifying fact reported by some pastors is the increase of proper temperance sentiments among our youth. Resolutions commendatory of our Conference schools were adopted, and I suppose will be forwarded you for publication. The speech of the Conference was made by Dr. W. H. Watkins, in advocacy of the claims which our own institutions of learning have upon our patronage and support. I wish that speech could have been heard by every Methodist in Mississippi.

Comparatively few of our people know the real merit of our schools, or the arduous toils and enormous self-sacrifice that are requisite on the part of our educators to give these schools their present efficiency. Nor do parents generally realize the potency of college life as a factor in moulding character and fixing destiny for time and eternity. How often is it the case that parents, it may be at great sacrifice, send a bright, amiable and promising boy, off to college, looking forward with fond anticipation to his graduation and return as the most joy-inspiring events of their conjugal life, and to his post-graduate career of high endeavor and lofty achievement in some honorable calling as the fruition of their long cherished hopes, the recompense of their long continued toil, and the solace of their declining years. But, alas! for human hopes! Those parents are destined to be the grief-stricken witnesses of a metamorphosis more wonderful and more appalling than any Ovid ever dreamed of. That once lovely youth returns from college, how changed! Other influences than those of the studio and the professorial chair have contributed their quota to the formation of his character. Other spirits than those of science and literature have sought his acquaintance. Though cultivated in intellect, he is a moral wreck—a drunkard, a gambler, a libertine or an infidel—a man whose utter destitution of correct moral principles prepares him for engaging in any scheme of villainy that tempts his cupidity or ambition. Many such melancholy examples of the deleterious effect of college life have come within the purview of my limited observation. And in such cases, as the father contemplates his son's career of dishonor and folly, or it may be his premature death of shame and disgrace, he hurls the thunderbolts of his righteous indignation at colleges generally as the contaminators of society, the most pestilential of all the agencies of modern civilization. That father's mistake was not in sending his boy to college, but in sending him to the wrong college. In the address above spoken of, Dr. Watkins showed that at Centenary a boy's surroundings are as favorable to good morals, and as promotive of piety, as in the best regulated homes in the land. Hence, as there are comparatively few well regulated homes among us, most of our youths would gain in facilities for moral culture by a transfer from the domestic hearthstone to the classic halls of Centenary.

PORT GLENN, MISS., July 15, 1880.

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If the doctor's statements on this point could be heard by all the parents of our church, I am persuaded that our beloved Centenary would soon receive the patronage it so justly merits. The location of an institution of learning, its distance from home, its inaccessibility, its price for board, and sundry other similar considerations, may very properly engage the attention of parents in deciding between the claims of rival colleges, *other things being equal*; but when weighed in the scales of Scripture and common sense against the best possible facilities for moral and religious training, a thousand of such considerations are lighter than the smallest feather on a humming bird's wing. When will Christian parents learn that moral is of more vital importance than intellectual culture? That a youth with his intellectual powers well developed, while his moral faculties are dwarfed and paralyzed, is only fit to play the part of a successful knave.

Dr. H. F. Johnson was present, representing the institution over which he so ably presides. He gladdened our hearts with the information that he expects, at an early day, to commence work on the two new buildings pictured in his last catalogue, some large-hearted lover of our Zion, and of the cause of Christian education, having come forward just in the nick of time with a princely donation. Such exhibitions of true Christian philanthropy give evidence that "the children of this world" will not always be "wiser than the children of light." Truly, there are some "who make to themselves friends of the ungodly of unrighteousness."

The District Conference having closed on Friday, our Quarterly Conference was held on Saturday. Four sermons were preached on Saturday and Sunday by the presiding elder. Four persons were added to the church. This makes six accessions at this place during the year.

Our church at Brownsville has recently procured a handsome organ. Funds have also been raised for repairing and repainting our house of worship at that place. Our parsonage has been partially furnished at an expense of about a hundred dollars.

The two Methodist Sunday-schools on this work have expended nearly a hundred dollars during the year in procuring literature—books mainly.

W. C. BLANCH.

ROCKFORD, MISS., July 20, 1880.

Mississippi State Sunday-School Convention.

MR. EDITOR: I have just returned from the Mississippi State Sunday-School Convention, held at Meridian, Miss. The Convention was not as largely attended as last year, yet we had a very respectable delegation. Various subjects of vital importance to the Sunday-school interest were presented to the body for consideration. Close attention and profitable discussion were given to these subjects. We learn here something of the interest given to this cause throughout the State. Our organization is, as yet, imperfect, but we work and hope for a complete organization. It was stated on the floor of the Convention that there is one county in the State, settled by white people, in which there are Baptist and Methodist Churches, and not a Sunday-school in the county. What are our Methodist preachers doing there? and who are they?

If you have no school because you are not able to purchase the literature necessary for a school, give notice in the NEW ORLEANS CHRISTIAN ADVOCATE, and you shall have the books.

I learned two or three facts at this Convention, to which I think the attention of the public should be called. The first is, that pastors should not be elected by the schools as delegates. The pastor already has the life in him, and the superintendent, or some teacher, should attend those gatherings, that he may be able to impart the interest, in connection with the pastor, to the school.

Second, there is a disposition upon the part of a few to make the Sunday-school take the place of the pulpit, and to accuse preachers of entertaining a feeling of opposition to the Sunday-school cause. As to the first, we believe the Sunday-school is intended to be a help to the pulpit. This, we believe, the pulpit needs. As to the opposition of ministers of the gospel to this interest of the church, I believe to be false in every instance. My observation has been that ministers with "whip and spur" have done all they could to interest the people and get their churches enlisted in this great cause. I think I speak the truth when I say the pastors of the Methodist Church have given much of their time, and many of them part of their short living, to educate the children in the Bible through the agency of the Sunday-school.

The subject of the "best method of cultivating the Christian grace of giving in the Sunday-school" was sprung, and I noticed that nearly every report and speech pointed to how we may succeed in raising money to purchase literature to keep up the school. I believe we are at fault right here. I have no objection to a child working to buy books to educate himself in the day school, and pay his tuition also if he can, then he may buy his Sunday-school books also. But I do object to giving him his books and tuition for the day school, and then beg him for the few nickels he may chance to make to buy his Sunday-school books; and then call it giving. Encourage him to work, and call on him to give, to buy books or clothing to bring some poor child to the Sunday-school, to support a mission school somewhere, or to send the word of God to the heathen. Let every teacher and child in the school feel that he is a worker in the cause of Christ. Let him feel, as a teacher or student in the Bible, that he is here not only to receive benefit himself, but to help others. Here he is to receive a large heart. Not a heart of selfishness, in giving to himself, but a heart of love for the poor, and the kingdom of God.

There are many things I would like to say, but my letter has already grown too long.

J. F. EVANS.

GOSHEN, MISS., July 10, 1880.

Obituaries.

The undersigned committee, appointed at a meeting of the Eastern Methodist Sunday-school, held on the thirteenth instant, in draft resolution in memory of Isaac A. Rose, Esq., a most active and worthy teacher in said school, beg leave to report as follows:

Whereas, It has pleased Almighty God to remove from our midst, and from this school, our beloved friend and teacher, Isaac A. Rose, for many years an active and efficient co-worker with us in this Sabbath-school; and

Whereas, As a teacher, friend, gentleman and Christian, he was most worthy and exemplary, and ever adorned the profession made in early youth; and

Whereas, He has left us a reputation pure and unsullied, and an example in every way worthy of study and imitation; therefore, be it

Resolved, That in the death of Isaac A. Rose the Methodist Sunday-school, with whose interests he has been so long identified, has sustained the loss of one of its most active and efficient teachers; zealous, faithful and beloved; and whose place cannot be easily filled.

Resolved, That a school, we will strive to imitate his Christian example, his faithful and conscientious discharge of duty, and his unflinching and gentlemanly bearing in all the varied walks of life.

Resolved, That we feel that the entire community has been called to mourn the death of a most excellent citizen, whose life has been spent in kind offices and good deeds, both to the sick and afflicted, the living and the dead, and that in his death they have sustained an irreparable loss.

Resolved, That his patient under long suffering has given us another striking instance of the reality of our holy religion and its power to calm and soothe the Christian as he nears the shores of eternity.

Resolved, That we cherish the memory of our dear departed friend and brother, and strive to imitate him in that brighter world beyond, while we sympathize with his bereaved family and relatives who are so pathetically in their deep affliction.

Resolved, That the *New Orleans Christian Advocate* be requested to publish these resolutions.

T. O. LEAVELL, for committee.

MR. JAMES J. McASKILL, wife of John McAskill, died on the 11th inst. of cholera, after a few days' illness. He was a native of Ireland, and was a member of the Methodist Church. He was a very kind and generous man, and was much beloved by his family and friends. He was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by his family and friends.

There was not much out and display in the funeral. The funeral was held on the 11th inst. at 10 o'clock A. M. The funeral was held at the residence of the deceased. The funeral was held at the residence of the deceased. The funeral was held at the residence of the deceased.

EDWARD HARRISON departed this life in May, 1880, aged 30 years. He was a native of Ireland, and was a member of the Methodist Church. He was a very kind and generous man, and was much beloved by his family and friends. He was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by his family and friends.

MRS. COLUMBIA DOWNS, wife of John M. Downs, died on the 11th inst. of cholera, after a few days' illness. She was a native of Ireland, and was a member of the Methodist Church. She was a very kind and generous man, and was much beloved by her family and friends. She was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by her family and friends.

Sister A. J. GORDEN died, in Pattersonville, La., on the morning of July 14, 1880, at about five o'clock A. M. She was a native of Ireland, and was a member of the Methodist Church. She was a very kind and generous man, and was much beloved by her family and friends. She was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by her family and friends.

WILLIAM HAROLD RASOOL, a native of Kentucky, died on the 11th inst. of cholera, after a few days' illness. He was a native of Kentucky, and was a member of the Methodist Church. He was a very kind and generous man, and was much beloved by his family and friends. He was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by his family and friends.

SISTER FANNIE LOUISA GORDON, third daughter of Dr. J. C. Gordon, and his wife, Fannie, was born in Franklin, La., March 15, 1840. She was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by her family and friends. She was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by her family and friends.

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MARY ELIZA, daughter of J. T. Williams, died on Sunday, July 11, in Yauco county, aged five years. Her parents were John Williams and Mary Elizabeth. She was a native of Yauco county, and was a member of the Methodist Church. She was a very kind and generous man, and was much beloved by her family and friends. She was a member of the Methodist Church, and was a very kind and generous man, and was much beloved by her family and friends.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, JULY 29, 1880.

Popular Vices.

In the seclusion of the religious home, and among those whose associations are chiefly limited to a narrow circle of pious friends, the outlying world of vice is little known. Devout and God-fearing parents, especially mothers, hardly dream of the depths of depravity that surround their children on every side. Even ministers of the gospel, by reason of their known calling, and the paths in which their duties lie, may see but little of the immoralities of the world. They see enough to impress them with the general corruption of human nature, but it is only occasionally that the outcroppings of prevailing iniquity are disclosed. A few hours on a Saturday evening train suggests this line of thought. The car was filled with well-dressed people, mostly young men, bound for various resorts along the coast, and intent on a Sunday frolic. 'Till Monday morning they were evidently determined to have a good time. The liquor flasks were passing around, many were already blarions under the influence of drink, profanity abounded, and the talk was loud, and some of it obscene.

The impression somehow obtains that people who have a respectable standing in society do not swear. We should judge, however, from what we observe and hear, that gentlemen of the world, as a rule, do swear, and that habitually and often, very profanely. Of course there are many exceptions, but swearing is by no means a thing prohibited among those who claim to be respectable, and who pass for gentlemen in the best society. The prophet says: "For because of swearing the land mourneth." It is so in these days, and in the most enlightened Christian communities. Ladies and ministers may rarely hear these words of cursing, and may not suspect that the habit exists, but in the absence of these restraints, in the worry of business, and in the freedom of convivial intercourse, the fountains are opened. Outside of decidedly religious circles we fear that swearing, in one form or another, is nearly universal. With some it is a colloquialism, a habit of talk merely; with others it is occasional, and only indulged in fits of temper and under great provocations; and with many, especially with the young men and boys, it is a vice of imitation, and the affectation of manly ways. Swearing, by all refined and intelligent men, ought to be regarded as something coarse and vulgar. It is the most inexcusable of sins, one that has no extenuation whatever, and as a habit, one of the most inveterate. And yet it enjoys an exceptional toleration in what is called good society, and by the world at large is regarded as a trivial matter.

In spite of the efforts of temperance organizations, drinking is painfully common. Our young gentlemen would be at a loss on their brief holiday without their flasks and bottles. It is a part, and a very essential part, of the popular idea of recreation, to imbibe freely. Many of these young men have learned to drink at the free lunch, or it has been a part of their business to treat the customers of their houses. Or, as they are out for pleasure, and freed from ordinary home influences, they take this opportunity of draining the stimulating cup. We hope that drinking is declining, and that it is becoming a less exacting custom in society, but in some quarters it is still a power, exacting, and with many almost irresistible. It has by no means been driven to the slums, and the dark and dirty alleys. It is still very respectable for gentlemen to drink, and the most of them do it, unless restrained by moral and religious convictions. The usual crop of drunkards, and wrecks of fortune and character, are coming on in these young gentlemen, and others, who flourish their ticklers on excursion trains, and ventilate their ribaldry on the road.

Gambling also comes to the surface. Its worst forms, and its deepest and most desperate games, are hid away in the great city. But we hear talk of the games to be played, and the money to be staked. The pleasures and recreations of the day are, many of them, schools of gambling. Betting is becoming an almost universal habit of society. Whether it be a regatta, a rowing match, a horse race or an election, the edge and point of the sport are in the betting. No doubt money has been put up on Dr. Tanner's fast. Business also runs much in the direction of chance. The "future" business is making gamblers by the wholesale. It is an abuse, perhaps, of what is legitimate

and necessary in commerce. Nearly everything can be perverted. We only note the fact that betting in everything nearly is becoming common, and that cards and dice, and all the appliances of regular gambling, are alarmingly in demand. Our Premium Bond lottery scheme for paying the city debt, and a State lottery authorized avowedly for charity, are merely symptoms of this gambling disease. In some instances we are told that Christian men are being swept into this current, and have made shipwreck of property and character.

As to the Sabbath, its desecration is a main feature of this excursion business. The railroads are doing more than any other cause, except Catholicism and the devil, to destroy the Christian Sabbath. Instead of the Lord's day, it is becoming the railroad day. These trains, especially excursion trains, thundering through our towns and villages, and discharging and receiving their travelling throngs bent on pleasure or business, make a quiet Sunday impossible. The crowds about the depots and stations far outnumber the worshippers in the churches. Reverent regard for the Sabbath is losing ground among those who profess to be Christians. Its sanctity is being destroyed, and those who ought to feel the obligation to keep it holy travel and visit without apparent scruple.

What shall we say to these things? Swearing, drinking, gambling and Sabbath-breaking? There are other bad things, some worse things, but these are the popular and respectable vices of the day—vices that obtrude and thrust themselves upon our notice on the streets, in the thoroughfares of trade, in the markets of trade, and in the circles of what is accepted as good society. If those who pass for Christians never touched "the unclean thing" in any of its many aspects of viciousness, we should have grounds of satisfaction in this at least. But, alas! this school of vice is undermining the character of our young men, and destroying the purity and tenderness of the Christian conscience. There is need of greater watchfulness, and of a sterner and more uncompromising war against the vices that the world has stamped as things innocent and respectable. Because of these things the wrath of God has come upon the children of disobedience. We are being deceived with vain words, and are unconsciously lowering the standard of morals and of religious purity. A truer and more outspoken denunciation of these vices is demanded of Christian men everywhere, and also of the Christian pulpit.

Political Reflections.

It seems that the religious views of the candidates have been pretty well ascertained. As far as we can gather, General Garfield is a Campbellite, and General Arthur is a Baptist, making the Republican candidates near of kin religiously. General Hancock is a Protestant Episcopalian, and his wife a member of the Unitarian Church, but both attend the Episcopal Church. Cardinal McCloskey pronounces a letter to be a forgery which has been published over his name, addressed to General Hancock as a son of the Roman Catholic Church. What Mr. English is, religiously, we have not heard as yet. He may be a sinner, though it will probably turn out that his wife belongs to some church, and that he is a well-wisher. Mr. Weaver, the Greenback candidate, is the only Methodist in the list, but, as his chances of living in the White House are not particularly bright, not much importance is attached to his faith. Now, the candidate of the Temperance-Prohibition party, is a temperance man, and probably a religious man, though of this we are not informed.

This scanning of the religious profession of candidates is a comparatively recent thing in American politics. We do not object to it if the object be to get at their character, and to know that they are men who fear God and work righteousness. The devout people of the various parties are, of course, well satisfied with the moral character of their candidates, and with good consciences they will support them.

Now that the presidential candidates are supposed to be all right, some attention should be paid to the candidates for Congress. The Congressional elections are scarcely less important than that for President. We need sober, honest and pure men in the halls of the National Legislature. In this matter there should be no blind following of the political machine, or tame subservience to the nominating conventions. If a man's morals are bad, if he be intemperate, licentious, profane, venal, it is not fitting that a Christian should vote for him. He is not fit to represent us in Congress, or anywhere else. The character of Congress can be purified if the moral and religious people will

do their duty. Let the politicians understand that Christian men will not hesitate to sacrifice their party rather than their religion, and there will be more carefulness in the nominating conventions. The public and private character are both to be considered, and those who come before the people for their suffrage must submit to the ordeal, and have a record that is free from personal blemish as well as political obliquity.

Civil service reform seems thus far to be a mere party catch. Officeholders are being assessed for campaign purposes, they are appointed and removed on partisan grounds, and the most prominent members of the administration participate freely in political movements. In the States where the Democrats are in power the same is true, manifestly so in Louisiana, and ostensibly so under our present administration. If appointments must be made on political grounds, the best material of the party should be brought into requisition, but it is far otherwise. If the Democrats should carry the next presidential election, they will probably do as their predecessors are doing. The victors are determined to have the spoils. Neither party has any serious intention of appointing political opponents, or of retaining them in office. More than this, to obtain office men must contribute freely, and work heartily for the party. And the misfortune is that under this rule the very fifth and off-scouring of the party are apt to get the places. There are enough capable and honest men in any party to fill the positions, and we may insist that this shall be done. This is about all the civil service reform that is practicable at present, and more than either party is likely to carry out. A president or a governor who will do this much will have a hard time, and perhaps sacrifice himself temporarily, but in time the better classes would come to his support.

The people can have civil service reform to any extent they may desire, even to the extent of ignoring party considerations altogether. But they do not really desire to have men appointed to office without regard to their party affiliations. The most of them want office, and are ready to base their claims upon the ground of service rendered to the party. A civil service plank in a political platform may serve to keep the idea before the people, and it shows that there is a respectable minority desiring it. It is a tub, as yet, however, thrown to a rather small fish, and is a mere device that deceives very few. It is, however, something to be wished for, and to be worked for. First let it be insisted on within the limits of party, and ultimately, when the millennium approaches, possibly, sooner, we may have a true civil service reform that puts good and capable men into office without regard to the party they belong to, or their political opinions.

Wesleyan Methodist Thanksgiving Fund.

Methodism across the sea, in the land of her heavenly birth, seems to have all the zeal and vigor of the early days. With the progress of years, the advance of culture, and the stern opposition of successive schools of infidelity, there has been no loss of spiritual power, and no chilling of apostolic fervor. Though in rapidity of growth our American Methodism has far outstripped her, and is to-day without a parallel in history, yet English Wesleyanism, as a positive, aggressive, moral power, has no peer in all the realms of Queen Victoria. As illustrative of this statement, we have only to note the progress and success of the "Wesleyan Methodist Thanksgiving Fund." It is the marvel of this age in ecclesiastical enterprise. For open-handed, intelligent liberality, it crowns all Christian achievements. Surely the zeal of the Wesleys and Whitfield, and the generous offerings of the early Methodists, yet flame and flow with undimmed splendor, and in undimmed measure. To lift the debts from several connectional benevolences, enlarge their operations, and provide endowment for projected educational enterprises, it was proposed to raise this "Thanksgiving Fund." At first it was suggested to issue a call for \$200,000. That was the limit of hope—the maximum of faith. But so hearty were the responses, so generous were the thank-offerings, it was proposed to increase the amount to \$250,000. The good work went on. Every circuit and district heard and felt the call of God, and poured their gifts into the treasury, moved by the imperial promptings of grateful love. Now the amount has swelled to the marvellous sum of \$314,000, or \$1,570,000. All this has been accomplished in two years, without impairing the working efficiency of any connectional enterprise, or in any way interfering with the regular operations of the church in its several departments. The ministry has been sustained with

usual generosity, their institutions of learning have enjoyed accustomed patronage, and not one missionary in the foreign or domestic field has received a less liberal support. What a splendid conception and what a gracious consummation! And now, when we think of our colleges languishing for endowment—our mission fields calling for more laborers, and the laborers only waiting upon a depleted treasury—this grand result achieved by a church of only half the numerical strength of Southern Methodism should bring a blush to our cheek, and shame us into a sense of duty.

No motive to holy endeavor is loftier than gratitude—an appreciation of God's bountiful goodness. The apostle could appeal to no higher. He said: "I beseech you, therefore, brethren, by the mercies of God," etc. Nor is any offering more acceptable to our Father than thanksgiving. Many of the grateful contributions to this Wesleyan Methodist Thanksgiving Fund have a pathos and beauty at once touching and inspiring. For example, read the following taken from the full lists published weekly in the London Methodist Recorder:

Mr. J. H. Bell, thank-offering for restored health.	10.	0.	0.
Mrs. Hope, in loving memory of her son.	5.	0.	0.
Mrs. Hunt, thank-offering for (how) recovery.	5.	0.	0.
Mr. Wm. Curwen, for much blessing obtained in Wesley Chapel.	4.	0.	0.
A Methodist of the third generation.	9.	0.	0.
Mrs. —, for phis parents.	1.	0.	0.
Mrs. —, for her husband's recovery from under peculiar suffering.	1.	0.	0.
A lover of Methodism, for parents and children in heaven.	2.	0.	0.
Mr. —, in thankfulness for 67 years' unbroken union with the Wesleyan Church.	5.	0.	0.

These are reproduced to indicate the depth and power of the sentiment which has wrought this noble work. Gratitude to God should be expressed by our offerings as well as our prayers and praises. As we read the above, how many memories come trooping up, like angels from the grave, and call forth our thank-offerings to God! Would that our responses approximated the measure of ability! These examples challenge our emulation. How great should be our thanksgiving fund!

Catholic Teachings in Schools.

Mr. Editor: I have a book entitled "Catechism of Perseverance, an Historical, Doctrinal, Moral and Liturgical Exposition of the Catholic Religion." It is useful in some Catholic schools as a text book. The copy now before me was studied in a convent by a young lady, afterward a pupil at Whitworth College. She was of Protestant parentage, but became a Catholic.

The plan of the book is very good, and the matter well adapted to the end, namely: the "higher religious instruction in Catholic schools and academies." It begins with: "In the beginning God created the heavens and the earth," and brings the history of the Catholic Church down to the nineteenth century. On page 133 the author says: "We find the church existing at every period from the beginning of the world." "The church, since Jesus Christ, is the same as before the coming of the Messiah." "The church has always been one and the same." Our distinguished brother who has written much on this subject may be astonished at these "sayings." On page 411 this statement is made: "The only religion which has rendered men better, and civilized them, is the Catholic religion, to the exclusion of Arians, Mohammedans, Protestants and philosophers. The Catholic religion, therefore, alone is good, alone divine." (The italics are mine.) The main object of the book is to instill in the mind that the Catholic Church is the only church, that those who oppose it oppose God, and those who support it are alone supported by God. I could multiply extracts, but a newspaper article should be short. I give one about Protestantism, which I hope will be read by those who patronize Catholic schools. On pages 328-9 the author says: "In order to show that Protestantism is a false religion, or rather no religion at all, it will be sufficient simply to bear in mind: 1. That it was established by four great liberties. 2. That it owes its origin to the love of honors, covetousness of the goods of others, and the love of sensual pleasures. 3. That it permits you to believe whatever you please, and to do whatever you believe. 4. That it has caused immense evils. 5. That it tends to impel and finally to indifference. 6. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it." The chapter from which this extract is taken is marked: "Read this."

Two questions: 1. Ought you, ought any Protestant to patronize Catholic schools? Ought not Protestant schools to take more pains to teach their pupils Protestantism?

H. F. JOHNSON.

A Strange Disease.

Mr. Editor: There is, if we may credit report, a very strange disease affecting the people of this country. It extends from the Atlantic to the Pacific, and seems, at least in some places, to be epidemic. It is not chill and fever, nor is it hay fever, neither is it encephalitis entirely, yet it is periodic. It has been very appropriately denominated Sunday sickness. You will find a brother in his office, or shop, or field, hard at work, and well enough every day in the week, but on Sunday he gets sick. If his pastor notices that he is absent from church, and questions him about it, he will reply that he did not feel well on Sunday. He is thus absent from church, perhaps, two or three Sundays in the month, but is well enough on all other days of the week. The slaves used to get sick very often on the first days of the week, but on Saturday you would see them begin to creep out of their cabins preparing to be well on Sunday. This is the very reverse of the case under consideration, but the animus is the same in both instances—to appropriate the Master's time to their own profit, or pleasure, or sloth. Now, if you carry this case of sickness to the physician, he will be puzzled. He may examine the pulse and tongue, and yet find no symptoms by which to diagnose the case. He might, indeed, be disposed to think the patient was feigning sickness, yet he is really sick, alarmingly sick; albeit, the causes are moral rather than physical. He needs the divine rather than the physician. I will myself undertake to prescribe, and to warrant a cure. "No cure, no pay." On Sunday morning let the patient arise very early, and take ten grains of anxiety for the salvation of his own soul, and ten grains of ardent desire for the salvation of other souls, and mix these with a full ounce of zeal for the glory of God, and swallow this mixture in increasing portions, on his knees, for about one hour, and if it does not effectually cure him of Sunday sickness I will confess to little skill in the treatment of such diseases. The fact is, I have looked into the divine dispensatory, and find that this compound is a bonafide panacea for all such diseases, and in my observation I have never known it to fail. Let all the brethren thus afflicted try it!

W. A. MCARTY.

An Important Work Near Home.

Mr. Editor: Among others, there are two resolutions passed at the District Conference at Brandon, July 1-4, to which the attention of church members are specially invited. In the hope that their importance may be recognized, and their suggestions acted upon throughout our connection.

1. That the preachers in charge shall weekly, monthly or quarterly, as may be thought necessary, take up a collection for the benefit of the poor and destitute, and be placed in the hands of the preacher, ready to supply any demands that may arise. By so doing he will be able at once to supply the demands without resorting to his own scanty means, and without waiting to go around and take up a collection, thereby relieving him from the necessity of giving when he is really not able, and sparing the unfortunate object, the humiliation of a public or even private collection.

2. That to reach those families who have no facilities of hearing preaching, and those who have no inclination to go, and those who are destitute of the Bible and church literature, men should be sent out, fitted for the work, to visit every nook and corner, visit every family destitute of spiritual food, pray with them, talk to the children, give them Bibles and tracts, circulate our papers and organize Sunday-schools.

This would awaken many who otherwise might never be reached, and be the means of converting hundreds, and building up churches in remote places. It is probable that on every circuit such laborers would be found necessary to reach the class above described; and it is no disparagement to the preachers to say that it is a physical impossibility for them to hunt them up, and give them the bread of life. The object is to reach them he cannot reach, and to aid him in the great work. The expenses incident to such work should be paid by private subscription, and the men who do the work should not interfere in any way with the preachers' work, and should be responsible to the church. They should be holy men, and alive to the great object of their mission.

A LAYMAN.

Writing of Church Discipline.

Churches vary very much in the use of what is popularly called discipline; some are quite rigid in its exercise, others are so lax that their law becomes virtually a dead letter.

Its exercise is almost inevitably accompanied with more or less soreness

on the part of those affected by it. Some go so far as to urge that, in the parable of the tares, the sentence, "Let both grow together until the harvest," interdicts all extreme discipline. But an examination of the parable reveals this ground to be unwarranted. Of course the interdict, if interdicted there be, could reach no case not properly represented by the figure of tares in wheat, and this common-sense limit narrows down the application of the parable to cases in which there is possibility of confounding the wheat and the tares; this excludes the vast majority of instances, since the greatest care is taken, the plainest evidence demanded, and the utmost discretion exercised. Moreover the course recommended by the servants of the household was destructive, while even in the most extreme cases the purpose of discipline was contemplating the individual is reformatory. This distinction is so fundamental as to put discipline in a category entirely different from that of the parable. It is worthy of note, however, by those who make this parable a plea for clemency in behalf of the delinquent, that not charity, nor even justice to the tares was the ground of the household's course, but consideration for the wheat, and that indeed, the tares were relegated to a yet deeper doom. If the exercise of discipline needs any defence, it might be based upon the mere fact of organization; any visible organization necessitates, as a condition of existence, certain qualifications as requisites for membership; this involves the right of exclusion when, in the judgment of the properly constituted authorities, these qualifications no longer exist. To this may be added the common consent of all churches, as expressed in their laws and the healthful effect of these laws when properly executed; the provision made for it in the New Testament and the express instance of it therein recorded.

The Roman Catholic church, says the Northwestern Christian Advocate, is a foe to all modern progress. If we do not see it now, we shall in the fullness of time learn that the same church is really opposed to the best interests of the American republic. The inference is legitimate, when we take for data the doings of the church across the ocean. All over Catholic Europe the governments are engaged in a contest with the power beyond the mountains, Ultramontanism, in Prussia a prolonged contest, which is not yet settled, has been waged with Rome for freedom on the part of the state to make appointments to benefices. In France, the prefects of departments are at this moment engaged in carrying out the law expelling Jesuits and Jesuit schools; and in Belgium church and state have fought a recent battle as fierce as possible, the church being obliged to surrender. Everywhere Rome seeks to control the schools, and to hamper and obstruct all comparatively free states. Rome especially hates the French republic. The empire was the staunch defender of St. Peter. French soldiers held St. Angelo and the walls of the Eternal City against any possible advance of Victor Emanuel; but the republic withdrew the soldiers, the king of Italy entered his capital, and the pope has affected to be a prisoner in the Vatican ever since. Leo XIII hates the French republic, and would be glad to see it pulled down about the ears of its defenders. Therefore the fight with the Jesuits is a struggle of life and death. It is to settle the question whether France shall be ruled from the Tiber or from the Seine. The Jesuits must leave France as they have been compelled to leave Germany. Many of them are coming to the United States, and our children may see the day when some American Jules Ferry or Bismarck will be obliged to say to the plotting descendants of Loyola that they must fold their tents like the Arab and retire to other shores.

"Pros," the St. Louis correspondent of the New York Christian Advocate, referring to the work of Moody and Sankey in St. Louis, says:

The millennium has not yet come in this city, though Messrs. Moody and Sankey did spend four months and a half here. They are entitled to all credit for the honesty of their intentions and the faithfulness of their labors. They had the support of nearly every pastor in the city. They had good congregations not often crowded. They had their own way in the entire campaign. There were conversions and quickening of backsliders. But the results of the meetings fell far below popular expectation. There were not 2,000 persons converted nor 700 added to the Churches. Now, since the excitement and furor of the Moody meetings are over, it is the judgment of many that if each pastor had worked in his own church with half the zeal and faithfulness of Mr. Moody during the past winter, Christianity would be a hundred per cent. better off to-day. This statement is made with no intention to disparage Mr. Moody, but to correct exaggerated reports of his work in this city, and to emphasize the importance of using the regularly constituted methods of the churches and the gospel for the evangelization of the world. If all were printed that is thought and uttered in private on this question of modern evangelism, it would put a new phase upon the subject, not excepting Mr. Moody's work.

The Richmond Christian Advocate has some timely suggestions about our Sunday-school work. It says:

There can be no doubt that there has been a vast advance in our Sunday-school work. The interest is still growing, and more of our people, year after year, are feeling and seeing its power for good, and are throwing their influence on the side of the cause of Sabbath School instruction. This is as it should be. Especially in our country work is there great need of still further advance in this direction. Good men and women are

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Farm and Garden.

DUCKINGS.—Ducklings are as liable to die of chills and cramps as young turkeys, and for that reason must be kept from exposure to cold rains and heavy dews, and away from the streams and ponds until they are a month or six weeks old. When the eggs are hatched by a duck she will strike a "bee line" for the water with web-footed children, almost as soon as they are out of the shell, and as young ducks are not overburdened with sense, they are apt to stay in the water until they are "wet through"; then about one-half of them will die of chills, and the mother duck will wander around in the drowsy grass until most of the remaining half die from exposure. If by chance any survive this course of treatment, you will find that constant exposure has stunted their growth, and that they will never make as large birds as they would have been had they been properly cared for. Hen mothers do not show such marked anxiety to get rid of their charges, and for that reason are preferred. As soon as the ducklings are well out of the shell, keep them in a coop for about a week. Water that has had the chill taken off may be supplied in shallow pans, and the ducklings will dabble around in it and enjoy it. Have your duck coops as far as convenient from the stream or pond, and they must be moved at least three times a week to fresh ground. After the ducklings are a week old, if they had a hen mother, the pen may be opened on pleasant days, after the dew is off the grass, and the mother and her brood allowed liberty to wander around in search of food. If the time they are six weeks old their under-feathers will be well out, and they may be allowed unlimited range. Ducklings are great eaters, and will eat almost anything in the shape of food. Give cooked food, with plenty of green food, until they are old enough to have free range. Almost any kind of food that you would give chicks and young turkeys is good for ducklings. If they take to the pond or stream, unless insect forage is plenty, give a little cooked meat. Feed them often, but never give all they can possibly swallow; sometimes ducklings will eat until they kill themselves. After they take to the water they will pick up a large amount of the food that suits them best, and for this reason ducks are most economically raised in the neighborhood of ponds, streams, wet marshes or near the sea. —*Pacific Farmer.*

RUTABAGAS.—July is the proper month for sowing the Swedish or Rutabaga turnip in this latitude. It is a valuable but neglected crop on the southern farm; valuable as a table vegetable, and valuable for stock feed. For the latter purpose it is the best of all the root crops, and its cultivation is so simple and inexpensive, as to make it one of the best crops the farmer can raise for feeding purposes. Among turnips, the best decidedly is the rutabaga. It not only bears more abundantly, but it is more nutritious and more easily kept. It contains less water than the white turnip, and its seed matter is richer in fleshed fat-formers. In England the rutabaga crop is considered the basis of its agriculture. The English version of the old Scotch maxim is, "no turnips, no sheep; no sheep, no manure; no manure, no wheat." In this country the rutabaga crop is less important, but even here it possesses a value much greater than is ordinarily accorded to it. Crops of one thousand bushels per acre have been reported, and it has been estimated that the average crop in England is twenty-two tons or seven hundred and fifty bushels per acre.

A decided advantage possessed by the rutabaga over the white turnip is its keeping qualities. They may be gathered and kept through winter, either in cellars, or put up in hopkisses or do sweet potatoes, covered with straw and earth. In this climate they may be allowed to stand in the patch all the winter. We have gathered them sound and sweet in February.

The proper plan for cultivating rutabagas is to drill about two and a half feet apart. The soil can not be made too rich, using for this purpose, either well rotted stable manure or commercial fertilizers. A light soil is best adapted to them, and no previous manuring is better than having it well tilled as a cow-pen. The rutabaga is a heavy feeder and requires a rich soil. It sends out very few fibrous roots in search of food, and the manure must therefore be placed within its reach; therefore the fertilizers should be applied in the drill. Superphosphate of lime is well adapted to the rutabaga and may be advantageously used in large quantities. Ashes and lime are also valuable fertilizers for this crop, and applied as top dressing as soon as the turnips have come up, are useful in preventing the rot which often destroys the young turnips. —*Massachusetts Farmer.*

How to Feed Pigs.—A Canadian correspondent of the Berkshire Bulletin writes: "We often hear complaints of very opposite character from those who start to rear Berkshire swine; one is, that they get too fat, and are tender, and often die; and also that they are no better than any other hog, for they don't look any better on the same kind of feed, and are not a bit fatter. Two instances showing these extremes have come under my observation. One man fed his young pigs from about a year old on nearly pure corn-meal and milk. They got fat, ceased to grow, and then went lame on all four, fairly bound, and never spayed. The other party turned a pair of fine thirty young pigs in among some thirty wretched scraps of mongrels, and he too, fed them on peas, but in such a small quantity that they were reduced to skeletons, and they would not fight for their small share with their coarser and more vicious brethren, and then this man said they were no better than the common kind. By following a few simple hygienic rules the Berkshire can be raised easily, and in as healthy a condition as any other pig. Never feed the young pigs on strong, concentrated food, such as ground corn, peas, or other grain alone. Give milk of obtainable water, with equal proportions of bran, shorts, and boiled potatoes, or other foods in vegetable. If the brain and shorts can be scalded, so much the better. If you must feed peas or corn-meal, mix it sparingly with the vegetable food. The pig is four months old, at least, when the grain may be increased. But all through the pig's life give him plenty of good roots, boiled or raw. In short, feed the pig generously, but not to excess, with a good, pure, mixed diet, and there will be neither sickness nor want of food. As the winter is the time that many hogs are ruined by injudicious feeding, these hints may be of service to beginners."

PEAR BLIGHT.—THE CHEAPEST SPECIFIC.—I say specific for the reason that I have never known it to fail when used. I have been using my remedy for some ten years, and have not lost a tree treated. I think the disease is of an insidious origin, the animalcules working between the bark and wood. My remedy is coppers. I make a wash, using a large pail; I put in a pound or two of coppers to a gallon of water, have never been particular as to quantity. I usually thicken a little white line or soup, so that it will show where put on. Times near June 15 as may be. If a tree is diseased, cut off the limb below where affected, and have a cloth saturated with the preparation put over end of the limb cut.

A tree cut with half the top dead may be restored by being thus treated, as I have verified in many instances. This I find also to be the best wash for birches on all kinds of trees. It seems to be destructive to animalcules. It is also a powerful antiseptic, and will kill the bodies and limbs of large trees as high as I can reach conveniently, and down to the ground. When the bark is rough, I scrape it with a sharp spade or hoe, so that the wash will come in contact with the live bark. I never had occasion to wash any trees the second time the same year, but should, if the disease appeared on a tree after the wash, first of June. The expense for each tree will not be above five or ten cents, including labor and material annually, and should never be neglected, as "eternal vigilance" is the price of life for trees. —*Fruit-Recorder.*

THE VALUE OF SWAMP-MUCK.—Some time ago we remarked that an acre of swamp-muck of good quality, three feet deep, was actually worth \$25,000. No doubt such a statement is surprising, but the statement of Dr. Lawes of England, that a ton of bog muck returned more than its cost in manure, swamp-muck, free from sand, contains two per cent, or forty pounds, of nitrogen in a ton. Nitrogen is worth in the market twenty-five cents a pound. So that a ton of swamp-muck is actually worth ten dollars for the nitrogen in it. All that is needed is to work up the muck, so as to make the nitrogen available. An acre of swamp-muck, three feet deep, contains two thousand five hundred tons, and would require eight months to draw out, at ten loads a day. Few persons realize the value of the fertilizing elements of common waste-matters, which lie under their feet, and the innumerable tons of matter that may be available for fertilizing purposes, and that much of the idle and neglected materials represent a vast amount of wealth.

KEEPING LICE OFF SITTING HENS.—A correspondent of the American Agriculturist gives the following directions for keeping sitting hens free from parasitic vermin: "When about to set a hen, take a milk pail and soak it until water-tight, saw it in halves, and put in two inches of water; into the water put one-half ounce of oil of sassafras, and one-half ounce of solution of carbolic acid. Close the surface of the water in a piece of perforated board; put over this a piece of flannel, and then put in fresh earth enough to shape a nest and line with straw, and put a few drops of oil of sassafras about the nest, put in your eggs and hen, and over all put a barrel with an angled opening on one side. By this method eggs may be safely hatched in January or February, even in a very dry, warm room. The water beneath furnishing all the necessary moisture. I raised two hundred and fifty game chicks last year without seeing a single parasite."

POTA TOES.—Professor Lindley, in "The Art of Horticulture," following the edition, page 18, says: "Having proved by a series of numerous experiments, that the weight of potatoes per acre is greater, under equal circumstances, from sets than from whole tubers, by upward of four seven-eighths, to three tenths per acre."

Good Fruit a Necessity.—At a meeting of the Michigan Entomological Society, an old gentleman, ninety years of age, made an address on the sanitary effects of summer fruits, giving his own experience as an illustration. The salutary effect of well ripened fruit is everywhere acknowledged by the medical faculty; its use is encouraged in the hospital and the sick room; no wonder then that it has become a necessity. From close observation he fully believed that no one family had an adequate supply of food, and that through the season. There has been great improvement in this respect, still we are far below an adequate supply to meet the necessities of the people.

An Indiana Farmer tried four different fertilizers for melons—manure, droppings, well-rotted cow manure, barn manure and old bones (gathered upon the farm and reduced by plowing) and the best was the last. The melons were planted in the different hills, which were eight feet apart each way, and says he raised the largest crop of melons he ever saw, from the hills fertilized with bone dust. Bone phosphate is a valuable fertilizer for any garden vines.

The Germania Telegraph suggests that our agricultural societies, which give so many and high premiums for best trotting horses, ought at least spare a little for the encouragement of the fruit which the noble animal is to eat. Premiums for well-grown hay, clover hay, hay from improved grasses, and well-managed hay-fields, it thinks, would surely be objects worthy of the attention of even a "State Agricultural Society."

A NEW APPLE.—California exchanges mention a new seedling apple in that State resembling the Redflower in outward appearance, but with a flesh of beautiful rose-pink, striped with yellow. The Early Colony is a new variety of apple offered by this nurseryman.

The best herds of dairy cows in this country yield from 600 to 800 pounds of cheese per cow, per annum.

Household.

THE SUNNY HOME.—I know a room where sunshine lingers, and there is a breath of summer and mignonette in the air whenever I think of it. There a tired man comes home and throws off his overcoat and hat without looking to see what becomes of them. There is a broad table in the light, strewn with papers and magazines, women's work, with a litter of rose leaves dropping over them from a central vase. There is a wide sofa of the days of the Georges, fresh covered in chintz, with ferns and hellebells for patterns, and a tired man goes down there with a great rattled pillow under his shoulders, and opens parcels and letters, dropping them on the floor, and the most maternal place for them. A girl has been painting, and her water-colors and papers lie on a side table, just as she left them to rush for an impromptu ride. I have never been able to wash my face, or to get into bed, or to do anything but look at the light. Somebody left a shawl on a chair. There will be nothing said about it at breakfast next morning.

There are no laws here against playing with the entailed tassels, no regulations as to how often the snowy curtains may be put up or left down. They do not last the season out, crisp and speckless as the neighbor's do across the way, but the only consequence is they are other new and clean. There is nothing very fine about this house, but things are renewed often and look brighter than they do in other houses. The chairs have no particular places and anybody feels at liberty to draw the sofa out when it pleases him. There is no primpiness about the place. If there is grass on the lawn it is meant to be walked on, and the geraniums are loblolly and petted and caressed as if they were children. Do you know there is a magnolia in green leaves and growing flowers, derived from the earth's heart, that unites it good to hand and feet? This house is known as the place where one dares to break fast. There is no economy of waiting, coffee and cakes are put where they will be hot; the table is cleared to suit the housekeeper's convenience, and a small one set for the late comer.

"Nobody lies awake at night till the light comes to shine under your chamber door, if you want to get up and read a volume through. There is an unwritten law of courtesy for the household which regulates better than any Code Napoleon. And the benefit of allowing people to be a law unto themselves is, that they are much better satisfied about it when they do obey. There is indulgence and repose in this lovely home, and a great deal of time for things which most people cut short an hour's play with the children, a "right down good" chat with a neighbor, a day of letter-writing once a fortnight. Disorder does not imply dirt or soil of any kind. It does not include shabbiness or mean dress, it means "have to be" in most cases, thinking of people more than things. Order is simply harmony of a few notes. Disorder is the dissonance, the jangling melody of one theme and that theme, individuality. —*Southern Christianian.*

TO ARREST SNEEZING.—A correspondent of the British Medical Journal says: "During the recent rapid changes of temperature I caught a severe cold in my head, accompanied by almost incessant sneezing. My unfortunate nose gave me no rest. The slightest impact of cold air, or passing from the sun into a cold room, or equally bringing a bit of sneezing. I vainly sniffed camphor and pulsatilla; the light camphor still triumphed over me. At length I resolved to see what the maintenance of a uniform temperature would do towards diminishing the irritability of my Schneiderian membrane, and accordingly I plugged my nostrils with cotton wool. The effect was instantaneous; I sneezed no more. Again and again I tested the efficacy of this simple remedy, always with the same result. However near I was to sneezing, the introduction of the plug stopped it at once. Nor was there any inconvenience from their presence, making them sufficiently firm not to tickle, and yet leaving them sufficiently loose to easily breathe through." This is really worth knowing, for incessant sneezing is among the greatest of smaller ills, and it seems only a rational conclusion to hope that a simple plan may furnish the most effective remedy against the most distressing symptoms of hay fever.

ENGLISH MIXTURE.—Time, twenty to thirty minutes. Ingredients, one and a half ounces of German yeast, a quart of warm milk, a teaspoonful of salt, and some flour, and the milk and salt to the yeast; then mix it into rather a soft dough with a sufficient quantity of flour for the purpose, cover it over with a thick cloth and set it to rise over the fire; when risen divide it into as many pieces as you please, and form them into a round with your hands, spread a thick layer of flour on a wooden tray; put the muffins on it and let them rise again; then bake them on a hot stove or plate until they are lightly colored, turning them once; when done pull them open, butter them, lay them on a hot plate, and cut them across.

PINCH CAKES.—Rub an ounce of sugar on the peel of one orange and one onion, crush it and mix with a pound of finely sifted sugar. Break the eggs, keep the yolks and whites separate, beat the sugar and a tablespoonful of rum with the former until smooth and thick, then gradually mix in half a pound of Vienna flour with a quarter of a pound of butter and stir it with the whites of the eggs beaten to a strong froth into the paste. Butter a shallow baking tin or paper case, spread the cake about half an inch thick and bake in a moderate oven for twenty minutes. When the cake is cold cut it into shapes and spread with jam or jelly.

TO PRESERVE STRAWBERRIES. Five pounds of sugar and a pint of water to seven pounds of fruit. Put sugar and water into a porcelain kettle and boil from seven to ten minutes, according to thickness. Then add the fruit, previously washed and drained, and boil four minutes. Skim out the fruit, turn the syrup into clean tin pans, and place in the sun, adding the berries as soon as the syrup is cold. Let stand in the sun, protected from insects. The sunny part of two days. Then put into glass and screw down. It is not necessary to have the cans air-tight.

FOR BREAKFAST.—Fruit or mackerel split open and broiled, scrambled eggs on anchovy toast, buttered eggs with tomato sauce, fried soles with cauliflower, kidneys stewed or fried, kidney toast, lamb toast, omelets, curried fowl or rabbit, risotto, potato salad, and a variety of other dishes, and not very difficult to prepare.

Educational.

THE EDUCATOR.—Without the educator you have the golden-stick with no candle. The common schools of America are to exalt the teachers, and the time will come when it will be enough to say "He was a teacher," to give him the highest rank in the land. The teacher should be the ideal and example of a noble womanhood and noble manhood. His motto must be accomplished by starving them. Their salaries should be ample, so that they may devote themselves to the children. They should have no thought of their own wants. The State should provide for them, and they should be made so comfortable in their vocation as to honor it. My profound conviction is that the common schools are the salvation and light of the Nation. It is in placing under the whole population the foundation of light and knowledge, that our people shall grow up as a common people so that we shall have a common people and a Commonwealth. —*Honry Ward Beecher.*

The Baptist Educational Board of the Indian Territory has begun a school at the mission-house in Tahlequah, the capital of the Cherokee Nation, and placed it under the charge of A. C. Greene. A number of Cherokees and one Cheatew are in attendance. In addition to common English branches, there are classes in Latin and algebra, and there is also a small theological class. Twenty-five dollars will pay for the tuition and books of one student for one year, and one hundred dollars for these and board. Communications should be addressed to Rev. Daniel Rogers, or Prof. A. C. Greene, Tahlequah, Indian Territory; or to them through the Baptist Home Mission Society, New York.

Salaries at Amherst are, it is said, soon to be restored to the old amount. When President Seelye began his work the college was running behind \$4,000 a year. The college is now in good financial condition. Part of the Stone gift is to be used in founding a professorship of biology. The faculty is considering a plan for separating the classes into divisions of ten or fifteen members, so that the instruction may be more direct and personal, and the relations more intimate. A higher school has now about three hundred and fifty students.

The system of instruction by correspondence has now been in operation for nine years in England; and its use to promoting the self-education of women unable to obtain efficient oral teaching has been proved by the success of many of the students in the Higher Cambridge Examination. Among the teachers are now four ladies who have passed a Tripos examination. "Lapses in the history and theory of education have been added to the list. In connection with these classes there is a lending library at Cambridge.

South Carolina has now in active operation six colleges of high grade, and having a total number of about 1,000 students. There are also in the State six flourishing seminaries for young women, three military academies, and a university for colored persons. It is expected that the old South Carolina College will soon be re-established. All the colleges, etc., are well filled, and the public schools are in excellent condition.

By a unanimous vote the trustees of Hanover College, the oldest in the State of Indiana, have just decided to admit young women on the same terms as young men. The institution is near Prosser, Indiana, and is near the base of the fifteen Protestant colleges of the State to accept co-education.

An ex-humble says probably the oldest paid teacher of youth in the world is the German government schoolmaster of Herlangen, in the province of Lindeburg, one Abraham Levi-Dickstein, who recently completed the sixtieth year of his activity as a pedagogue, and the hundred and fourth of his age.

University of Michigan. Thursday, July 1, was Commencement-day at the University of Michigan, Ann Arbor, and an address was delivered by Bishop Harris. The number of students during the past year was 1,416. Degrees on examination were conferred on two hundred and twenty-four candidates.

After much discussion, the school authorities of Hudson, N. Y., have determined to introduce co-education in the schools of that city. The sexes have heretofore been taught in separate buildings. Co-education has just been forbidden by the School Board of Louisville, Kentucky.

The requirements for entrance at Brown University are very strict, and this summer an unusually small number enter. Unusually, a large number were admitted on conditions, and it is thought that the class of eighty-four will be the largest that ever entered the university.

The July graduates at the recent commencements of Smith and Wellesley colleges read no essays, but were simply required to listen to one which the college president spoke in their behalf.

Mr. L. W. Mason, late superintendent of music in the Boston schools, has been engaged by the corporation of Japan to introduce our musical system into the Japanese public schools.

Fifty young women have just been admitted to Smith College at Northampton, Mass. When the full term opens the membership will probably be about two hundred and fifty.

Brown University expects a freshman class of at least eighty numbers. More than one hundred candidates presented themselves for examination last week.

At Amsterdam, there is an excellent technical school, in which six trades are taught to young women, and at Rotterdam there is another.

The study of book-keeping has been made compulsory for two hours and a half each week in the first grade of the San Francisco grammar schools.

MISCELLANEOUS.

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REVISED AND CORRECTED WEEKLY.

New Orleans, Monday, July 27, 1880.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

NORTHERN STAPLES.

Cotton, P. B.	To-day.	Net
Low ordinary	74	74
Ordinary	84	84
Good ordinary	94	94
Low middling	104	104
Middling	114	114
Good middling	114	114
Middling fair	124	124
Sales to-day		700 bales
Receipts since last list		1,348 bales
Receipts previously		1,452, 414 bales

Christian Advocate.

ORATOR OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCE OF THE M. E. CHURCH, SOUTH.

REV. LINES PARKER, D. D., Editor.

THURSDAY, AUGUST 5, 1889.

It Is Good To Be Here.

Several years ago a camp meeting closed with an experience meeting, in which a brother, who had been greatly blessed, said: "I dislike the idea of going back home to my old saw mill." The contrast between the days of uninterrupted worship and religious privileges on the camp ground, and the toil and worry of every-day life, was calculated to inspire at least a feeling of regret. A pastor at a prayer meeting lately wondered why his church at home could not be as a camp meeting in the manifestations of joy and power. The disciples found the Mount of Transfiguration a wonderful and attractive place. Peter said: "It is good for us to be here," and he would have arranged to stay.

There is a difference in places, or in means and expedients. The church is the main place of worship, the abiding one, and it may be a very spiritual place, and abound in the manifestations of the Spirit, but it cannot be a camp ground. Camp meetings would cease to have their uses if there were not in them something peculiar and distinctive. The transfiguration, with its light and beauty, soon vanished, but the effects of it lingered in the hearts of Peter, James and John, as long as they lived. The memories and impressions of the holy mount strengthened them for the rough path of discipleship, and gave them patience and courage in the time of trial. The gospel was to them no cunningly devised fable after such exhibitions of the heavenly glory, and of the invisible world.

We cannot spend our lives at a camp meeting. However good it be there, it is not good to be always there. We must return to our fields, shops and stores, and to the drudgery and cares of the working world. From these rare and unusual means of grace we must needs go back to the "pulpit" and narrow audience room, and to the little congregations and prayer meetings of the town and neighborhood church. From the places of feasting and rejoicing we must once more come to the serious labor and unalloyed cares of the pastorate. But the effects of a week of religious communion, uninterrupted by contact with the world, and by the engrossments of ordinary pursuits, should be felt for a long time. The man of God may go in the strength of that meat for many days, and the mount of blessings serve to strengthen him, and cheer him in his daily path of duty.

The results of a camp meeting are only partly told when we count the conversions and describe the exercises of believing souls. The blessings are extended to distant places in the glow of those who go home to tell what great things the Lord has done for them. The faith and zeal of pastors have been wonderfully increased, and thus something of the fire of the camp meeting is kindled in the congregation. Our ordinary and stated church services cannot be camp meetings, but they may be greatly quickened and refreshed by them. The closest, the family altar, the church, are our daily life, and our real Christian work lies in the neighborhood of our homes. Camp meetings are the exceptional, and occasional means and privileges to fit believers for their home duties, and to put new life and power into their work.

From these places of brightness and peace they must go forth to battle with the temptations, and the weary, common affairs of life. However pleasant to abide in the mount, we must go down where demons rage and unbelief prevails, and find ourselves surrounded by a world that knows nothing of the gladness and joy we have felt. It is good to be here in the mount, but it is also good to be down yonder in the turmoil of earth, and fighting and suffering for Christ. Some places may be better than others; certainly some are more agreeable than others, but all are good where Christ is, and where duty calls. A good love-feast is about the happiest place we know of, but Christians cannot spend their lives in telling of God's wondrous love, nor in the service of praise. There are stern duties, self-denying and arduous, outside these green islands of spices and flowers. The time of Moses in the pavilion of Sinai was short compared with the years of his burdensome pilgrimage through the wilderness. He trod for a few days upon "the paved work of a sapphire stone, and, as it were, the body of heaven in its clearness," that his steps might not falter in the long desert march to the promised land.

Fasting Extraordinary.

In New York, as our readers are aware, one Dr. Tanner has nearly accomplished a forty days' fast. As only two or three days remain, we suppose the attempt is virtually achieved. The faster spends his time in public, has subjected himself to watchers, and is apparently guarded against the possibility of deceiving. It is possible that there may be some imposition, but we believe there has been none. Dr. Tanner is fasting for no religious purpose, the object being scientific, or, perhaps, for notoriety. The time—forty days—is calculated to remind us of certain memorable instances recorded in Scripture. Moses, however, "did neither eat bread nor drink water," while Dr. Tanner drinks water freely. Elijah's fast, and that of the Saviour, were probably also attended with abstinence from water. Dr. Tanner is prostrate, nearly dead, and supporting himself by mineral waters. His experiment, therefore, does not diversify these cases of a miraculous character, if any desire to claim it for them. The New York doctor would probably have succeeded by the middle of the forty days' term had his fast been as rigid as that of Moses. The Scriptures do not affirm that the fasts were miraculous, but Dr. Tanner's experience, using water freely, makes it almost certain that they were. If the contrary had been demonstrated, the only legitimate effect would be to increase the credibility of the Bible with those who reject the supernaturalism of all things.

Religious people who are disposed to excuse themselves from occasional fasts in the omission of a meal of two, on the ground of its inconvenience, and that it injures their health, may have less to say now. If a man in the interests of science, or for still lower motives, can fast forty days, it ought not to be regarded as an act of very great self-denial, with spiritual intent, to fast for a single day.

The conclusion of Dr. Franklin, that under the devices of modern cookery people eat ten times as much as is necessary, is afforded some confirmation. How long a man might live on a cracker a day and a glass of water we can conjecture, when a man lives forty days absolutely without food. Well to do people eat too much surely. There is a point of temperance somewhere between fasting and gourmandizing, which is best for the body and the soul. Intemperance in eating may be more generally destructive of health and life than even the use of ardent spirits. It does not cause so much misery and crime, but it may compare with it in other respects.

The economical bearings of this extraordinary fast are not without their practical significance. "What shall we eat?" is an old anxiety, but if a man can live forty days on nothing but water, the average citizen of this favored country runs little risk of starving. Our sumptuous habits are unreasonably exacting. What reason is there in the demand for two or three square meals a day? We have got our stonies into this way of thinking or digesting, but is not the light of emancipation now breaking? What a comfort to the traveler to discard lunch-baskets, and to be delivered from the fearful ordeals of the eating-stations! The saving in travel, and in living, generally, would be almost incalculable if once it comes to be understood that a few days of fasting or abstinence is entirely wholesome and safe. It amounts to a declaration of independence of hotels, boarding-houses and cooks. Mr. Beecher has been terribly censured for hinting that bread and water are good enough for poor people. Compared with fasting, this is luxury, and when we get the full effect of Dr. Tanner without anything for nearly six weeks, and the poor man with plenty of bread we see how happy poor people ought to be.

There is trouble and worry in families about cooks and regular meals. There is impatience if the repast be not punctually served, and growling, perhaps, if things are not done to a turn. The young housekeeper sheds tears of vexation over her failures in the kitchen, and sighs for relief from the intolerable bondage of breakfast and dinner. The power of fasting might relieve us of many of these annoyances, and the suffering wife may now tell the grumbling husband of Dr. Tanner, and come to feel that the temporary loss of a cook is a matter of no importance. Our actual needs are not great after all.

The lesson of patience is at least suggested, that we put more sunshine into the cuisine, and more cheerfulness into homely and stinted fare. People a little hungry are generally peevish, ill-natured and scarcely civil. Who has the temerity to ask a rich man for a church or college subscription before dinner? Moths, tempers, benevolence, thus depend upon the stomach. People ought to be ashamed of themselves, and they ought to overcome this weakness.

Akin to patience is contentment. Paul knew how to take things as they came: "Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Those who miss a dinner without irritation, and sit down to one that is both coarse and meager with perfect composure and satisfaction, are to be commended. This discontent of the stomach incites to extravagance, almost as much as the lust for fine clothes and elegant furniture. Better an occasional fast than an unmanageable grocery bill. Thankfulness for convenient and necessary food is not apt to be felt until we have known somewhat of the meanness of hunger. "Daily bread" has a meaning to him who has long felt the craving for nourishment. It is well that giving of thanks goes before the breaking of bread. The well-fed part of the world is a stranger to true thankfulness. Discontent and ingratitude are more common among those who know no real want than among those who are pinched and straitened. Fasting may at least suggest these lessons, even if the fasting be done by one who has never thought of them, and who presents himself to the public merely as an object of curiosity, and wonder.

But entire deliverance from this bondage of eating and drinking is among the unattainable. We only point to mitigations, to self-control, to temperance, to a mastery and guidance of appetite as within our reach. It is well for us as a race that we must toil for food, but man cannot live by bread alone. In this struggle for the mere life and health of the body men go on to pamper and erge tastes and appetites, and engulf mind and spirit in their grossness and tyranny. The fasts of Moses, Elijah and Jesus were connected with an ascendancy of the spiritual over the fleshly nature, and in this lies much of their value to us. Dr. Tanner's fast is on a lower plane, with nothing devotional or religious in it, but still not without its suggestions.

Brevity of Pastorates.

The Watchman of Boston, one of the best of our religious exchanges, a Baptist paper of commanding influence, writing on this subject, says:

It is probable that ere many years the Methodists will extend the period during which a minister can remain with a church. Already the average duration of a pastorate among them is nearly or quite as great as it is among other Protestant denominations. If they add much to it, they will have the most stable ministry in the country. Even now they possess the advantage that there is always a pastor for every church, and never an interval between the going of one minister and the coming of another, consumed in the dreary process of ordination. The other denominations must look to their ways, unless they would prove their system inferior, and fall behind in usefulness.

The average pastorate grows shorter instead of longer. The evils of such a brief service have been set before the churches for thirty years with no effect. All denominations are troubled in about equal degrees, and no system of ecclesiastical government is exempt. The Baptists, the Congregationalists, the Presbyterians, the Episcopalians, the Lutherans, the Methodists, the Unitarians, the Evangelists, the Disciples, the Brethren, the Wesleyans, the Pentecostals, the Salvation Army, the various sects of the New England States it is said that the average duration of the pastoral settlement in one of the largest of these denominations is two and a half years. In some of the Western States it is even shorter. Taking the country at large, we would that the average duration of the pastorate in our own churches will exceed three or three and a half years. The facts are amazing, and disgraceful and disastrous as they are amazing.

There is this to be considered: That those churches that allow of settled pastorates have at least some of long duration at points where they are most needed, as in the large cities. As for the rest, it is doubtless well for frequent changes to occur, or would be, if they had some system by which they could be effected without jostle or friction. As Methodists, we are far from regarding these short pastorates as an unmixed evil. We imagine there are some compensations attending them, even among Baptists and Presbyterians. Things good and wholesome are not always the most agreeable, and may not the finger of God be in this tendency to change?

In seeking for the causes of this instability, the Watchman is perplexed. If we ask for the causes of the instability of the ministry, we are perplexed. Is there any cause in the ministry itself that did not exist a century ago, when the rule was that the position of the pastor was permanent as that of any one in the community? We know of none. The education of the ministry, on the whole, is higher. In those denominations which require a collegiate and theological training as indispensable to the ministry, like the Congregational and Presbyterian, the evil exists in full force, even as it does in the Episcopal, where the requirement is not so imperative. Perhaps the ministry may partake of the general discontent of the age, which leads everybody to rush and fret in order to improve his condition, which impels men to take enormous risks, and face enormous difficulties, in order to accomplish their will, which produces a spirit of speculation in even the lowest souls. But we believe greater changes will be found in the churches. They are composed more largely of persons brought from irreligious families, the near descendants of the European immigrants who have come to our shores without religious training in their households.

Moreover, there must be something in our institutions, as De Toqueville long ago affirmed, which renders it difficult for us to reverence constituted authority, and yield ourselves to those who are over us. We bow to the written law at once, with the hubbub of the Anglo-Saxon race; but it is difficult for us to yield to the unwritten law, by the mere determination of our will, when there is nothing to enforce it.

It may be a natural desire for novelty, or it may be the restless spirit of the age. But it is in human nature, even after it is sanctified, to desire a change. Mr. Wesley did not base his itinerant polity upon the fact that many of his ministers were uneducated. He declared that if he were himself to preach six months to the same congregation they would become as dead as a stone. An extreme statement, no doubt, but indicating that he regarded short pastorates, even with gifted and educated preachers, as best calculated to promote the spirituality of the people.

If a cause is found, as the Watchman thinks, in the fact that the congregations "are composed more largely of persons brought from irreligious families, the near descendants of the European immigrants who have come to our shores without religious training in their households," it seems to us that this fact points to the superior value of short pastorates. These persons from irreligious households are the ones the church should seek. A family church that merely takes care of its children and hereditary membership, and makes no aggressions upon the world, is not a live church. If the introduction of people converted from the world, and from families without religious training, is unfriendly to long pastorates, let the long pastorates go. On the whole, these glimpses of the troubles of churches in which settled pastorates are the theory, and only the theory, impress us more and more with the wisdom of Methodism. Our polity is conformable to the facts, and also to the mental and spiritual needs of men. Time and the experience of other churches are vindicating the Methodist itinerancy.

Half-Fare Coats.

Why should our preachers adopt a style of dress which at once distinguishes them from other men? I notice in some of our Conferences the members are becoming very generally furnished with these straight-breasted, high-buttoned, clergymen coats.

Are they scriptural? The only peculiarity of dress of our great Exemplar was the seamless robe He wore, and that only came into notice at His death.

We infer from the history that there was nothing in the style of His dress to distinguish Him from the other Gaditan peasants of His day. When the traitor would identify Him to the mob he used a kiss for the signal, and not the seamless robe and peculiarity of His dress, which he need not have done had the person of the Master been garbed in coat as marked as that under which I have seen some ministers of the church hide their manhood.

It is not recorded that the fishermen prophets changed their style of dress beyond all recognition when they were elected to the College of Apostles. The speech of Peter betrayed Him, not his coat. We cannot think it was ever intended for the disciples of Christ thus to distinguish themselves. When He prayed for them it was "not that thou shouldst take them out of the world; but thou shouldst keep them from the evil."

A minister may take himself out of the world as effectually by donning one of the priestly robes, as he can by seeking a cave, and taking up the roll of a hermit. The coat clothes him in an air of priestly solemnity, which shuts off the heart and sympathies of the common man of the world. The girl he wears puts the world on the "qui-vive." Hush! there comes the preacher—they know by his coat. By the time he comes up they are ready for him—forewarned, they are forearmed. Now he must overcome the prejudice and adorn the coat has excited, and show them there is a real man underneath the coat before he can reach them.

This is to his disadvantage. Before the minister can reach the man as a minister he must reach him as a man. The touch of sympathy must precede the touch of healing. If they love not the brother whom they see, how can they love God whom they cannot see?

Anything which annuls a minister, both the cut of his coat, the tone of his voice, or any unnatural affectation of manner, unless done for his true work, by shutting him out from the world of human sympathies, I heard a lady say she would like to see a minister who was a real man.

The late Bishop of Louisiana was asked by one of our simple-hearted brethren why the ministers of his church wore such long horns. The good Bishop asked him to explain.

"Well, Bishop," whenever I try to get near them they horn me off."

I think the day of robes and priestly garbs is past—it is out of date. It was well enough when the eye was the only sense by which we were made aware of the minister's presence. Now, let the minister be known by his conversation, not by his coat. That would do for rude ages, when things must be labeled to know them.

Why do you wear them? Is it for economy—to save laundry bills, or is it for comfort? May be both. When we were in the army we wore these straight-cut coats, buttoned up to the chin, and capped with a white enamel steel collar, and the sharpest eye could not detect that there was not an inch of linen attached.

Those coats are hateful to steamboat clerks, railroad officials, and all public carriers. They know them as "half-fare coats." They save the preacher the embarrassment of asking the clerk "if it is the custom on this line to make any reduction for clergymen," and the humiliation of his surprised look and impatient tone, when he replies: "Are you a minister?" You confess, and he assigns you rank "A," where the steam whistle passes through, or rank "B," where the wheel-house shuts off the draught and light.

These coats are wonderful in the way sometimes. A thousand little things, harmless in themselves, take on the appearance of improprieties when these coats are actors. If they had not on the coat nobody would have thought of it as improper.

Moody has discarded them, but he goes to the other extreme, and makes capital on not being like a preacher. He dresses like commercial drummers, and preaches like an auctioneer.

The "Great Debt-Raiser."

Dr. H. L. Wayland, editor of the National Baptist, writing of Mr. Kimball, the notable debt-raiser, in the New York Independent, says:

I think that the first thing that strikes one about Mr. Kimball is the combination of the largest faith with the most robust common sense. He believes in the power of God, and he believes that whatever ought to be done can be done. The greatness of the debt, the apparent feebleness of the resources, the weakness of the people, makes no odds. This faith seems not to have been with him the growth of years. It seems to have come into being of full stature. At the very commencement of his work he attacked the gigantic debt of Dr. Stone's church, in San Francisco, with the same undaunted faith which he has to-day.

But he is not blind. No one counts noses, and weighs men and means more carefully. His measures show a wisdom that appears intuitive, ripened by experience. He realizes the importance of laying out a work on an adequate scale. If there is \$25,000 to be raised, he knows that it is idle to begin with sums of \$100 or \$500. He says: "We must have \$15,000 in sums of not less than \$2,000 each." And his wisdom is none the less noticeable for the fact that often he seems to fly in the face of the dictates of prudence. When he is striking for sums of \$2,000, and will not receive smaller sums, the pastor and the deacons come to him, shaking in their shoes, and say: "There now, you have got all the two thousands there are. There really are not any more in the house. We know this people better than you do, and you are losing the \$1,000 and the \$500 people. See, there goes a \$500-man, and he won't come back. Oh, dear! Do come down to smaller sums." And he smiles and smiles, and keeps right on in his own way. And the end crowns the work, for all this time the thousands have been growing by two thousands, and the five hundreds and the one hundreds have been doubling up, or more, and at last the people realize that no time was better spent than the hours when he was holding them right up to a high standard, without getting in a rent, and the leaders in Zion were becoming very much demoralized.

Mr. Kimball is mighty in the Scriptures. Indeed, it is wonderful what life it gives to the Scriptures when we study them with reference to a definite subject and purpose. It is not a fault with us that we say "I am going to read a chapter," instead of saying "I want to know what God says about this subject for that duty." Mr. Kimball knows the Scriptures by heart, because he believes them. To him they are the one thing that is true. If God has said it, that is enough.

The president of a theological seminary said to me: "I am much impressed with Mr. Kimball's views of Scripture. I want him to come out to my house in vacation, and we will sit on the piazza and talk Bible all the morning."

Mr. Kimball has great power in private conversation, especially in laying the truth before men with mingled faithfulness and kindness. He seems to put aside all intervening meekness, and to come face to face with the conscience. Then he deals with the soul, setting before it moral obligation in such a way that a man must say: "I will do this thing, or else I will not do what I plainly see to be my duty."

If he gets after you, you are gone," said our person with whom he had been dealing, to another with whom he was going to deal. And another said: "I could hold out when it was only Kimball, but when he brought me right up to God and the Bible, then I had to give in." And in conversing with the worldly, no less than with the professed Christian, he has the power of God with him.

But, while thus faithful, I know no one who more fully recognizes the good that is in Christians, who more trusts "the Christ in the hearts of his people," and who is more skillful in finding out even the secret of selfishness.

I believe that I have found out Mr. Kimball's "dodge." It is that he knows God, and trusts Him, that he knows God's people and trusts them, that he knows God's people better than they know themselves, and trusts them more than they trust themselves. He sets before God's people the truth in such a way that they see it to be a duty and a pleasure to make sacrifices for Christ.

On Putting New Wine Into Fresh Bottles.

It is usually considered a sufficient explanation of this passage to say that the "bottles" of the ancients were skins, and not bottles of glass; and that whereas fermenting wine would burst old, worn and cracked skins, it would only distill new skins.

It is exceedingly doubtful whether such an explanation is tenable.

1. It is quite true that the "bottles" of the East were skins. They are still made in the East exactly as they used to be made thousands of years ago, by skinning an animal from the neck, cutting off the head and legs, and drawing off the skin, without making a slit in the body. The legs and neck are then tightly tied and sewed up, and the skin with the hair on it is steeped in tannin, and pitched at the sutures. (Tristram, *Natural History of Bible*, page 32.)

2. It is also quite true that "wine" must here mean the juice of the grape which has not yet fermented, "must," as this explanation implies. For "still wine" is wine after fermentation may be put in any bottle, whether old or new. It has no tendency to burst the bottles that contain it.

3. But unfermented wine which was intended to ferment certainly could not be kept in any kind of leather bottle, whether old or new. The fermentation would split open the sutures of the leather, however new the bottle was.

4. It seems, therefore, to be a very probable conclusion that our Lord is not thinking at all of fermented unfermenting wine, but of "must," some of which are kept for years in France and in the East, which as is here stated, improves by age, which is rich and refreshing, but non-fermenting, beverage, and which might be kept with perfect safety in new leather bottles.

5. Why, then, would it be unsafe to put the must in old bottles?

Because, if the old bottles had contained "wine" in the ordinary sense, i. e., the fermented juice of the grape or other materials, "minute portions of albuminoid matter would be left adhering to the skin, and receive yeast germs from the air, and keep them in readiness to set up fermentation in the new unfermented contents of the skin." As soon as the unfermented grapes were introduced, the yeast germs would begin to grow in the sugar, and to develop carbonic dioxide. If the must contained even a fifth sugar, it would develop forty-seven times its volume of gas, and produce an enormous pressure, which no bottle, new or old, could withstand.

Unless, therefore, some other explanation can be produced, it is at least probable—if not most probable—that our Lord, in speaking of "wine," here means must. This much is at any rate certain. The conditions of our Lord's comparison are not fulfilled either by fermented wine, or by grape-juice intended for fermentation. Fermented wine could be kept as well in old bottles as in new, and grape-juice intended to ferment would burst far stronger receptacles than the newest leather bottle. (See Job xxxiii, 14.) "The rending force of the pent-up gas would burst even the strongest iron-bound cask." When fermentation is impeded, it goes on in the wine-vat.

Columella, an almost contemporary Latin writer, describing the then common process of preserving grape-juice in the form of unfermented must, lays the same stress on its being put into a new amphora. Canon Farrar on Luke v, 37.

American Romanism.

The enormous bankruptcy of Bishop Purcell has been tenderly treated by the press in general, and we are willing to believe that this has been the case, not merely in view of the political influence of Romanism, but from a generous unwillingness to make capital out of the misfortunes of others. We want to it, however, in order to illustrate a view of facts which in several ways has been forced upon our attention of late. We believe that, as Romanists themselves become more intelligent, they are rapidly opening their eyes to the wrong and robbery which are constantly practiced upon them. This is making itself felt in two ways: many Romanists are revolting and leaving the oppressive system of which they have had too much experience; others, again, who remain nominal members of the Roman communion, are asserting, day by day, a spirit of independence which must greatly modify the future of American Romanism, even under the influence of the immense immigration which daily contributes to its wealth and numbers.

A savings-bank president lately informed us of the general request of his Romanist depositors "that the priest should not be allowed to know of their savings." Indignant murmurs have been to be audible in our cities against the general level of vice and misery to which the Roman population seems relegated. Year after year they dwell in "shanties," little better than pig-sties, while their hard earnings, supplemented by political blackmails, go to build up huge churches and very comfortable club-houses for bachelor priests. In some of our Western cities one sees almost the whole of the Roman "faithful"

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REV. LINUS PARKER, D. D., Editor.

THURSDAY, AUGUST 12, 1880.

This is not a yellow fever year in our locality. If it had been, it might have been introduced by the Excelsior. That case only shows the importance of detaining vessels from infected ports longer than twelve days at quarantine, even when they have no sickness on board. If the Excelsior had been kept at quarantine twenty days instead of twelve, there would have been no case of fever here, and no internal quarantine established. The Galveston and Texas authorities are clearly in the right, we think, in demanding that all vessels from infected ports coming to New Orleans should be kept at quarantine longer than seventy-two hours. The case of the Excelsior proves this. That vessel was nearly two months out from Rio, twelve days at quarantine, and two days after reaching her wharf in this city one of her crew was taken with yellow fever. The disease was probably imbibed at quarantine, where the cargo of coffee was broken, shifted and fumigated. A rigid quarantine, with proper local sanitation, will give us immunity from the great tropical scourge. This may entail some loss in our trade with Cuba, Mexico and Brazil, but nothing in comparison with the damage of an epidemic, or the establishment of internal quarantines. Our trade with Texas, and with other sections of our own country, is worth incalculably more than that with all the infected ports. The latter had better be sacrificed altogether than to have trade and intercourse cut off from the interior. The demand of States and communities in constant intercourse with New Orleans, for a firm and long-term quarantine, is reasonable, and if our State Board of Health chooses to ignore this demand we cannot blame them, if they take measures for their own protection. The prosperity of the city is now assured if the yellow fever be kept out, and if these destructive internal quarantines be made unnecessary, or if no pretext for their establishment be left. We must keep out yellow fever, and we believe it can be done. The country requires of us the exercise of due diligence, and a sleepless vigilance. The country believes that the yellow fever is an imported disease, and that the infection may be carried in vessels and goods, and that it may remain for weeks and months in them, until most thoroughly disinfected. Our merchants and Board of Health may have different views and other theories, but the country will hold to theirs all the same, and fence us out or in, if we do not enforce a rigorous quarantine, and keep the city clean and healthy. We honor the memory of Dr. Choppin, president of our Board of Health last year, for his firmness and rigid, and often unpopular, course in reference to foreign quarantine. His was the true policy, and the only one that ought to secure confidence and satisfy the public sentiment.

Since writing the above two representatives of the Galveston Board of Health, Dr. Channahan and Mr. John, have visited New Orleans, and have found the city perfectly free from all infectious diseases, and have come to a satisfactory understanding with our Board of Health. The minimum time from wharf to wharf is fixed at ten days, for all vessels leaving infected ports, and this to be extended as circumstances may require.

The report of the grand jury recently made shows that the public institutions of New Orleans are in a terrible condition. The work-house, the boys house of refuge, the lunatic asylum, the police stations, are managed in a manner to disgrace the city. It seems that these institutions afford easy and remunerative positions for the political followers of those who have the patronage to bestow. The places are given out as rewards for political service, and are often filled by base and incompetent men. That grand jury report discloses a state of things that would be a shame to the civilization of the middle ages. It ought to arouse our people to the importance of overthrowing the rule of rings and pot-house politicians, and of electing honest and capable citizens to office. Judging from what the grand jury says, and from other significant events, the present government in city and State is but a slight improvement on that of the carpet-baggers. Our taxes are lighter, and there is more peace and social order, but, beyond these very considerable improvements, we have nothing to boast of. A party of reform is greatly needed in Louisiana. If we can believe the statements of our independent city journals, the public money,

is squandered on incapable employees, on sinecures kept open for the reward of political hacks and ward hummers, and on dead heads, who are thus compensated for dishonest service at the polls. There is evidently rottenness in our political affairs, outrageous abuses of public trust, and a deep and criminal demoralization at the root of our politics. It behoves every man who wishes for reform to register and vote, and, if possible, to see that good men are nominated and elected. Our political degradation is so desperate that something must be done to save us from utter barbarism.

The Secret of the Lord.

The knowledge of God is spiritual, and only reached through the spiritual nature. He remains "the unknown God" until manifested to the faith. We could not know Him without a material universe to exhibit His power, and without a special revelation through His word. And yet with these volumes open before us we may fail to know Him. He is a hidden God until the soul is supernaturally opened to behold Him. The secret of the Lord is this something which neither nature nor the word of God discloses until the fear of God is planted in the heart. All is mystery and uncertainty, perplexity and doubt, until the disposition to know and obey God is formed within. It was true in David's time, and also in ours, that the secret of the Lord is with them that fear Him. They have a profound insight of the divine nature, and a clear and satisfactory conception of the divine character. The glory of God is given to them in the face of Jesus Christ. God shines into their hearts, because their hearts are opened to the heavenly rays.

It is a secret of grace, the hidden mystery, that baffles all science, and puzzles contempt upon human wisdom. The wonderful things of God are unfolded to the devout spirit. To him the very heart of the infinite Father is revealed. He feels that in the assurance of sins forgiven, in love entwined, in the spirit of adoption. The plan of redemption is practically clear to the soul, that has come to Christ in penitence and in humble trust. The secret of the Lord has been unfolded to him as if never could be to him who seeks to find out God by scientific research, or by merely intellectual methods. It is with them that fear Him, because this is the condition of the manifestation. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." In another way, than through the spiritual in us, can we attain to a true and spiritual worship. God knows the proud afar off. He moves farther and farther away from those who would be independent of His help. Their searchings, without prayer and without humility, will carry them farther away from the object they are seeking.

The world by wisdom knew not God. It never has made any advances in this direction by philosophy or by science. Nature yields up some of her secrets to the investigator. The laws of matter are to some extent defined, and the processes of life and growth are grasped. But the secret of the Lord, His personality, holiness and love, the essential nature of Him who is in all, and lies back of all phenomena, is undiscovered. This is disclosed to him who fears God. The God-fearing, praying man, in conversion and in the revelations of the Spirit, is the only one who possesses this wonderful secret. It cannot be extorted by reason, it cannot be attained by metaphysical studies, it cannot be reached through geological or astronomical exploration. The name of God is secret, but it is known to them that fear Him. What the wise and learned have never been able to wrest from the domain of nature is discovered in joy and peace, and assurance to devout and prayerful souls.

There is to most men a great mystery connected with the Divine Providence, so much so that they are disposed to question the presence and reign of God in the world. The hand of God is to them not manifest. We doubt if it ever is, except to them that fear God. To them it is almost as an open vision. The principles of providential government are explained in connection with human probation, the existence of sin, and the need of discipline. To them it is not difficult to believe that God cares for the sparrows, and that He cares still more for His children. The pure in heart see God in providence, in the pages of history, in the rise and fall of empires, and in the individual experience. In God's dealings with us as individuals, there is an aspect of mystery. To the superficial view His ways are inscrutable, and under the first shock of some great sorrow we are often in great darkness.

What God's purposes are as to ourselves we may not wholly know.

They are good as interpreted by the loving heart. In a general way, the great secret of Providence is clear. "For we know that all things work together for good to them that love God." But, besides this, the devout believer will often see in himself the reason of the chastisements sent upon him. It is as a personal secret between him and his God. Paul understood the meaning of the thorn in the flesh. In this thing the secret of the Lord was with him. It was a preventive discipline to keep him humble, and that the power of Christ might be manifested in his infirmities. The meaning of affliction is one of the secrets of the Lord which is revealed to them that fear Him. The general gracious purpose is clear, and often, also, the particular reason of the stroke. To the irreligious, in times of trouble, all is confusion and darkness. They do not see God in their personal affairs, and in their troubles they do not understand Him. They doubt of God, or they rebel against Him. They do not penetrate the secret—the wise and merciful end, and the rebuke of their sin and worldliness.

The nearness and intimacy of the believing soul with God, the spiritual communion and close friendship enjoyed, are connected with the unfolding of God to the spiritually-minded. God does not keep Himself aloof from them, He does not hide Himself. Rather He takes them into a sacred intimacy and nearness to Himself. He tells them His name, clears up the mysteries of grace, and breaks the seal from the book of Providence. He causes His face to shine upon them, opens to them the deepest secrets of His nature, and shielding them in the debt of the rock, and passing by them in fearful grandeur, proclaims Himself, and makes all His goodness to pass before them. The secret of the Lord is the desire and the experience of them that fear God: Jacob, Moses, David, Paul and John had the strong desire, and rejoiced in the inward revelation. To them, and to all spiritual souls, God is not an object of conjecture or of speculative thought, but as dwelling in them and guiding them. The mystery of all mysteries, the hidden source of all things, shines as a Father's love and presence in their hearts.

Blessings for the Asking.

Our Lord tells us, if we ask we shall receive, and He tells us by Malachi to prove God, and He shall pour us out a blessing that there shall not be room to contain. I think this was meant to teach us to ask largely, and that we often fail of things because we do not ask for them. Let us illustrate this by some familiar scriptures: A widow, who had been the wife of the sons of the prophets, came to Elisha and told him she was in debt, and had no means to pay the debt, and that her two sons were in danger of being sold into bondage to satisfy the claim of the creditor. The prophet asked her what she had in the house? She replied: "Tidie handmaid hath not anything in the house save a pot of oil." The prophet told her to go and borrow empty vessels from her neighbors, and to borrow not a few, then shut herself up with her sons, and pour from the full pot into the empty ones. She did so, no doubt wondering at the marvelous thing which took place. The full pot kept pouring out into the empty, until the last one was filled, and she said to her son, Bring me yet a vessel. And he said, There is not a vessel more. Who can doubt, if her faith in the prophet's word had prompted her to borrow many more vessels than she did, the full pot would have filled them all? But her faith went so far, and realized just that amount of benefit.

Take another example: When Elisha was dying, Josiah, the king of Israel, paid him a visit. And the prophet said to him: "Open the window eastward, and he opened it. Then Elisha said, shoot, and he shot. And he said the arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for thou shalt smite in Aphek till thou have consumed them. And he said, take the arrows; and he took them. And he said unto the king of Israel: "Smite upon the ground, and he smote thrice and stayed." And the man of God was with him, and said: "Thou shouldst have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed it, whereas now thou shalt smite Syria thrice." Here it is plain the king lost great things for want of showing a zealous desire to have them. He might have gained greatly more than he did. So our prayers, full of the great results we should seek. We do not, in the spiritual sense, borrow empty vessels enough. We do not smite with the arrows as often and persistently as we should.

But when we do trust God, and approach Him in the right spirit, we find Him better than His word, good

and gracious as that is. Let us again illustrate with Scripture examples: Moses' parents trusted him to the care of God in a little ark on the great bosom of the Nile. But God not only preserved Moses, as they had trusted the Lord to do, but the Lord made him the adopted son of Pharaoh's daughter, brought up in the court and palace in all the learning and wisdom of the Egyptians, and prepared for the great destiny before him.

We have another illustration in Solomon's life. On coming to the throne of his father, David, he modestly and properly asked for wisdom to fit him for his great responsibilities. And, because he so asked, God gave him all else that men and kings most desire, riches and glory without precedent or parallel. God says, through Isaiah, that if the wicked and the unrighteous come to Him, He will abundantly pardon. So the Lord tells, by the pen of Paul, that He is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us.

Let us then, in our prayers for ourselves, for our loved ones and for the church, and the world, ask largely, and expect greatly from Him whose resources are as boundless as His love. He is able, He is willing above all that we can ask and think. Let not our feeble faith circumscribe God's boundless goodness and almighty power, but let us rather pray: "Lord, increase our faith."

The Apostolic Benediction.

A parting blessing should always be comprehensive, always applicable, and at the same time definite. It should never be pronounced as a mere act of courtesy or ceremony. These are in all languages expressions which are dear to the heart, such as Adieu, which is a commendation of one to the care of God, Farewell, which is a prayer for one's happiness generally, and Good-by, which is about the same. These are possessed of the two qualities first named, but are deficient in the last. They are vague in that they ask everything in general and nothing in special. Other expressions, as "Luck to you," and the like, cannot be counted benedictions in any proper sense. For luck is not a moral or even an intellectual entity. That which possesses neither design or volition is incapable of conferring a blessing.

Paul, however, fulfills all the conditions in the words: "The grace of the Lord Jesus Christ be with you all." It is comprehensive in the fact that "the grace of Christ" means a great deal more than we commonly suppose. In the first place, the term "grace" has a double sense. It is a quality belonging to the character of Christ, and, secondly, an act of Christ to the individual commended to His care. This term is, therefore, very comprehensive, while it is sufficiently definite. Let us compare its first signification with some of those which we often use upon our friends when parting. "I hope you will so conduct yourself as to make a favorable impression." Attend to your actions, attitudes and manners. A graceful figure or attitude or carriage is worth more than money. Don't be awkward." Personal graces are not to be despised, but many of those which we most crave are beyond our reach. Physical infirmities deprive us of beauty or easy movement. In such case, had we no other personal graces, we could not apply the blessing to our case. But the personal graces of Jesus are moral qualities, which always commend themselves to strangers, viz: Sincerity, cordiality, modesty, honesty and cheerfulness with many others. Every man of the world, whether he is honest or hypocritical, would seek to impress others with these qualities. There is no more danger of true coin being suspected than is the counterfeit, while the counterfeit alone is in danger of detection. Therefore take the true personal graces.

2. The second meaning of the term was doubtless most prominent in the mind of the apostle. Personal graces are essential. They are the groundwork on which all permanent help from others can rest. Favors bestowed upon the personally graceless sink like water in a sand bank. A millionaire may support a spendthrift son for a time, but the prodigal generally survives his fortune. "It would not take long to fill a hog's head with a bottom in it, but if the bottom be out it would empty itself as rapidly as filled." On the other hand, the hog's head with the best bottom will hold nothing until some thing is put into it. Man must receive from some higher source the power which he exerts. Like the hog's head, he can hold only so much. If he gives that forth he will soon be empty. Repentance must therefore grace most continually pour in upon him. As the force of the water diminishes with the emptying of the cask, so in man. If he is not kept

full, his Christian force will soon be sadly weakened. The force is also in proportion to the elevation of the source. Sink the hog's head to the level of the water in a lake, and all its active power is gone. So if man be submerged in the dead sea of worldly maxims and motives all his aggressive force of mind and character are gone. All his weight, then, is the dead weight of water, which may, indeed, fluctuate, but will never drive machinery. It may whirl in a vortex or boll in eddies, but human intelligence has never turned these to account in the progress of the world. Motive must be from above. Sense of duty cannot be dependent upon human inclination or preference. Man must prefer because he is conscious of duty, not have a sense of duty because he prefers it. The apostle, then, would not let his disciples down till the water was all around them, but he would have them above the dead level, and yet the source still above them.

Grace is protection, comfort, patronage. While man is a being constituted for action, he is also obnoxious to dangers against which he can provide no shield. A traveler in a foreign land knows the value of the grace of the ruler of his own country. Imagine the apostle saying: "Secure your king's passport, keep it with you in the strange land where you sojourn." In this world Jesus has a few spots of ground which are His. The sanctuary, the closet, the place of meditation where He spends His pavilion, are His courts. There a Christian may not feel the need of his passport. But he steps out on the street, and instantly he is in a foreign land. He is in danger. He then needs protection. The passport is in demand at every turn. It is urgent to say: "I left my passport on the church altar or in the closet." Do you suppose the devil or his agents are going there to hunt it up? Not he.

It is a comfort to keep old friends better, especially in a strange land. How much more to keep that of your Lord and Friend! You may know the language of Ashdod, but how much sweeter the syllables, in which you first hoped the names of mother and father, and those known your childish wants! Here they are in the letter of the King, grown from syllables into the grandest words, just as the child grew into the man.

But the sources of the world's favor, were they higher than we, are inconsistent. Circumstances control the world's favor, just as the seasons control the flow of weather-springs. At one time there is too much, and at another too little, often none at all. Much may be commended by the world's favor, but it is driftwood and sediment. Man makes great strides under the influence of popular favor, but it is the dangerous drifting of the ship before the blast of the hurricane, over rough seas and under black skies. The peril is the reefs or shoals on which it may drive a wreck, or be hopelessly stranded. The grace of God is constant. "As thy day so thy strength." The water from the smitten rock followed the Israelites through all the desert. So the grace of Christ follows man through all the clammors of this life. Lastly the benediction embraces all. No intellect so lofty not to need it, none so low as not to be in reach of it. No state of enjoyment that it does not heighten and adorn, no misery that may not derive comfort. No beauty that it does not beautify, no deformity that it does not smooth and relieve. Age, condition, capacity and endeavor in it find their use, reason and end.

T. A. S. J.

Revised Translation.

Dr. G. R. Crooks, in an able and lucid article in the New York Christian Advocate on the revised translation of the New Testament, says: "Methodists will be prepared to receive the new version by having had in their possession for more than a hundred years the translation of the New Testament made by John Wesley. His emendations show remarkable good judgment, and they invariably add clearness to the meaning of the text. In reading over the Sermon on the Mount in his volume, I have been struck with the extent to which he has anticipated the suggestions of Bishop Eliott, the Chairman of the English New Testament Revision Company. Both Wesley and Eliott render, 'He went up into the mountain,' and 'Ye have heard that it was said to them of old.' Instead of 'by.' Both omit in verse 27, chap. v, after 'Ye have heard that it was said,' the words 'by them of old time,' an omission which has the preponderant authority of the ancient manuscripts. In the latter part of verse 17 both have 'heathen' for 'publicans.' In verse 1 of chap. vi, both substitute 'righteousness' for 'almos,' as in the Authorized Version. An important change well suggested by ancient manuscripts, both real 'When thou dost alms,' in verse 2, instead of 'thine alms.' In verse 3 of this chapter, both omit, after 'I shall reward thee,' the words 'loperly,' of the Authorized Version; the same omission occurs in both at the end of verse 6. Both make an important change in verse 27 of

chapter vi, which reads in our Authorized Version: "Which of you, by taking thought, can add one cubit unto his stature." Wesley renders it: "And which of you, by taking thought, can add to his age the smallest measure?" Eliott: "Which of you, by being careful, can add one cubit to his life-time?" The primary meaning of the word in the original is "age," the secondary, "stature," much can be said for either rendering. In all this passage, from verse 21 to verse 31, Wesley changes "take no thought" of our standard Bible to "take not thought." Eliott substitutes "be not careful." Both renderers try to hit more precisely the meaning of the text as a translation from anxiety. In verse 13 of chapter vii both Wesley and Eliott render "through the gate" instead of "at" both read: "Do not gather grapes from thorns, or figs from thistles." Instead of "of" in each clause. In verse 28 Eliott renders, "the multitudes were astonished at his doctrine." Wesley, "the multitudes were astonished at his teaching." The standard Bible reads: "The people were astonished at his doctrine." Wesley's is clearly the best rendering.

Wesley's revision and notes were issued in 1751, one hundred and twenty-six years ago; our founder was open-eyed and alert here, as in so many other parts of his wonderful career. To learn the meaning of God's word, and to make its meaning clear to the people, were the great business of his life; and these specimens well exhibited of his critical skill show that he saw the defects of our standard Bible, and was ready to do what he could to provide a remedy. In John x, 17, Wesley has "one flock" instead of "one fold." Wesley has given correctly, also, that beautiful passage in the same chapter, the force of which is lost in our standard version, (verses 14 and 15): "I am the good shepherd, and am known of mine, as the Father knoweth me, and I know the Father." In our usual edition of Wesley's notes, however, our punctuation is faulty, and fails to bring out completely the parallelism of the original.

The people of our church will not, we may believe, offer a stubborn resistance to the new version, because it is better. They will accord it a hospitable reception, and then wait for it to approve itself by its merits. No voice of command can compel its acceptance. It must win its way to our hearts and homes as did the predecessor, the Bible of 1611. It may be new, but it must be the same old and venerable version that has won for us our sorrow and our joy, our fear, our hope, our love. Its majestic rhythm, its solemn music, must still work their spell upon our hearts. The prayers, the songs, the counsels and teachings of the church in all the ages of inspiration must still come to us hallowed by the forms which two hundred and fifty years have made familiar. Only as a revision of our great English Bible, with its minor defects removed, with its sense made clearer, but still with the same face and mellow tones, can it win the supreme place in the affections of the English-speaking world. And such a Bible there is every reason to believe we shall have.

From Arkansas.

LOUISIANA BOOK, ARK., AUG. 1, 1880.

Mr. Editor: I am an Irish neophyte of this conference, pursuing his work under difficulties. "I determined to ride this circuit if I have to walk." So I felt when finding that I had overstepped myself, and as there was no horse-car to carry me to the ferry, I hurried to catch the early morning train for Memphis. Good locomotive powers are indispensable to the successful prosecution of the ministry. A vocal apparatus and his evangelical experience sometimes are subsidiary to this important qualification. At least it so appeared when, though my sermon and reports for the District Conference were all ready, I was a mile from the railroad, and the minute hand of my watch was hastening to the hour of train time.

Two hours' travel brought me to Louisa, a pretty little prairie town of 1500 inhabitants, on the roadside. When the war closed there was only a station house twelve feet square. Now the crowded train pass through a prosperous town with beautiful residences, schools that would be creditable anywhere, comfortable churches, and a corps of merchants who handle ten thousand bales of cotton. While the vast suburban stores are crystallizing in depots of health, wealth and comfort, there are forces at work on the surface segregating men, and crystallizing life in its best forms and uses. In comparison with this purpose the Little Rock District Conference met, only one itinerant and but few delegates absent. A revival in the church, with its shouts of joyful triumph, greeted us, and strung our nerves for work. We followed the disciplinary form and spirit for such meetings. We looked into each other's eyes, felt each other's healthful pulse, united our prayers, songs and earnest resolutions to do more and better, and with each other's benedictions parted. Our Sunday-school work is quite encouraging. There were two circuits that reported more than 300 scholars each. One school had been superintended two years by a young man just twenty years of age. After his report an old man rose, and, with evident pride, said of him: "He is my grandson." It was a beautiful and forceful presentation of the hope of the church as three generations of

consecrated toil for the young stood before us. Mr. Spencer and Col. Rogers, darting their polished blades at the church, need give us no alarm when we have millions of hands polishing the shields and training the skill of innumerable recruits.

Two occasions of special interest were the temperance meeting and missionary meeting. The prohibition sentiment is growing rapidly in Arkansas. It may become an issue in the approaching campaign. The conference resolved to vote for no drunken candidate, nor for any who used the saloon as an electioneering instrument. Let the church sound that tosin, and she will deliver herself from the corrosive influences of a traitor official life.

Miss Emma VanVulkenburg, the associate editor of the Woman's Missionary Advocate, read her circular letter to our conferences. Her strong and graceful treatment of the theme was like the impact of steel on flint. The Western Methodist will send the letter out on a missionary tour, and I hope it will win thousands, as it did us. Our presiding elder, Rev. E. N. Watson, knows how to grasp an occasion, and to administer it with broad comprehensive appreciation.

Religion in Arkansas has exhibited its power at the bedside, and in fields and shops, in attitudes of pain and pleasure, toll and ease. It will very soon reveal itself at the hustings, and at no distant day in the council, elaborating and endowing princely plans for the education of her own, and the regeneration of foreign populations.

CHAS. F. EVANS.

Letter from Colorado.

Denver, Col., July 22, 1880.

MR. EDITOR: A pastor's work here is very different from that in the East. The city is full of strangers seeking homes and employment. Many of these look up the preacher, and desire his assistance. Others never think of the preacher, and he must look them up, and do all in his power to bring them within the pale of Christian influence. It is really sad to see the hundreds who come here from religious homes in the South and Southwest, and thrust themselves upon the exalted life of this growing city without any reference to their former associations.

As you will see from the late census, our population is about 10,000. What a growth in the last five years! The precise figures are 34,715, but many go to the mountains in early spring, and hence a nearer estimate would be 10,000. Still they come! I am constantly receiving letters of inquiry from those who wish to come, and this would be my reply in every case: Don't come unless you have the means to subsist upon for at least a year. In that time you may find employment. The opening is excellent for those who have capital. The climate is a specific for asthma. Persons with pulmonary diseases must come early. My observation has been that no benefit accrues in the late stages of consumption. The altitude rather accelerates the disease.

The mining interests continue to grow in quantity and quality. I have no doubt that it will require many years to develop the amazing wealth of these mountains. The sober-minded men say they have scarcely begun.

Our church is growing in Denver. And has greatly blessed us the present year. Our congregations are constantly increasing, and we now have one of the best churches in the city.

We hope to build a new church in Leadville the next conference year, and our people are talking of building another here. The rural districts are not doing much—population too widely scattered. Your brother,

C. F. JENCKES.

TWENTY-FIVE YEARS AGO.—A sister, who we suppose keeps an ADVOCATE scrap-book, sends us the following published in this ADVOCATE twenty-five years ago, when Bishop McVey was editor:

A MARTHA'S HOPE.—An esteemed lady friend, writing from Pearl river, offered with dull hearing, and far from the meeting-house, says:

"I was greatly rejoiced to read such good news as appeared in the ADVOCATE on 'Mary and Martha' (you know I seldom hear one). Would it not be a good idea to publish a sermon in every number, partly for the benefit of those who live in the country, and more in particular? I like Mrs. Ligon's, in particular. But I'm a thorough 'Martha.' The 'unhappy thing' that 'trouble me' present me from being a 'Mary,' yet sometimes I'm 'almost' one. If the Marthas all die Marys, I hope it may be so in my case."

In those days a sermon was published occasionally. The lady of this 'Martha' is the same one who sends it to us. We are glad she still lives, and is able to contribute to our columns from time to time, over the *non de phume* of Patience. Our pulpit department is proving a great blessing to invalids, and to many who cannot hear the gospel.

JUDGE BLACK'S MEMORY.—If any one personal characteristic of Judge Black is more striking than another, it is, says

the New York Observer, his omnivorous reading and his recollections of everything that he reads. Early imbibing a taste for the English classics, the Bible, Shakespeare and Milton are at his fingers' ends. He knows them nearly all by memory, and can at will quote any passage from them which may be familiarly recalled. His knowledge of the English poets is universal, but while he reads the masters, nothing that falls in his way is ignored.

But the Bible is to his spiritual nature like Brockle Springs to his physical, and thence he takes a thirst that he never lets parch him. Orthodox, pure, simple Christianity, in all its holiness, has no more devout worshiper in spirit and in truth than he, and the noblest article yet to appear from his pen will be printed when he gratifies the wish that has been expressed in so many high theological quarters that he should publish a reply to Ingersoll from a lawyer's and a layman's standpoint.

A most felicitous remark lately attributed to him is, that when some one remarked in his presence that the lines that formerly divided people in regard to religion were falling out, he replied: "Yes, and I notice that the nice distinctions between right and wrong are going with them."

The American Evangelists, Revs. J. S. Inskip, William Macdonald and J. A. Wood, began their work in London on Sunday, July 11, in the Strary Chapel, under the auspices of the ministry of the London and the Wesleyan Central Mission, and Mr. Wesley's conditions. It is now reported by the Primitive Methodists, The London Methodist Recorder says: "The three services on Sunday were largely attended, and accompanied with much of the power of the Holy Spirit. On Monday afternoon the congregation was again large, and in the evening the Rev. J. S. Inskip preached a sermon of great power from 'The Very Tool of Peace' (Sanctify You Wholly). In the congregation were Wesleyan and other friends from various parts of the country, while the shouts of 'Hallelujah' showed the presence of the hearty 'Primitive' element. A prayer meeting followed, at which quite a number of persons came forward, seeking the blessing of purity of heart. We believe God has given these brethren a word to do among us, and would urge our friends to embrace the opportunity of hearing them."

WESELEYAN METHODIST CONFERENCE.—The one hundred and thirty-seventh Conference of the Wesleyan ministers was opened on Tuesday morning, July 20, at City-Road Chapel, London. Out of the 1,650 ministers who have permission to attend the Conference, 800 were present. Prominently at half-past nine o'clock the president, the Rev. Benjamin Gregory, gave out the usual hymn, commencing:

And ye who are alive,
And see each other's face.

The Secretary, the Rev. M. C. O'Shaughnessy, read the one hundred and third Psalm, and prayer was offered by the Revs. A. McAnulty and A. J. French, B. A.

Rev. Ebenezer E. Jenkins was elected president and Rev. M. C. O'Shaughnessy, secretary.

The following advertisement is quoted from the Quebec Morning Chronicle: "The conference of the Minnesota Seminary will be held on the fourth of August next and following days. Tickets, \$1.00. Two hundred and fifty prizes of ground, horse, carriage, harness, way of the Cross, silver-plated cases, bouquets, albums, illustrated volumes, silver watch, model of a schooner, pair of wheels, framed phonos, etc. Six hundred names for the living and the dead will be at the disposal of holders of tickets. Address the secretary of the Board of Minnesota."

The clerical, or Roman Church, party in the city of Rome is now protesting against the permission extended to Protestants to build churches in Rome. It is publicly asserted that if the church should regain its ascendancy over the civil power, every Protestant Church would be expelled. These are the persons who are complaining that they do not have their rights in Protestant countries. New York Observer.

Mr. Geo. L. Seney, whose princely gifts to the Wesleyan University have been announced from time to time, is, says the Western Christian Advocate, a graduate of that institution and the son of a Methodist preacher. This may account for the milk in the coconut.

The Rev. Dr. R. A. Young, says the Nashville Christian Advocate, instead of going to Europe, as announced, is going to District Conferences here and there, and looking after Vanderbilt matters and Publishing House interests.

We regret exceedingly to learn that our brother, Rev. H. F. White, pastor of Franklin station, Louisiana Conference, has met with a sad bereavement in the death of his wife. Some weeks ago he took Sister White to the Seashore camp ground, hoping that the change would restore her shattered health. She died on Friday, August 6. She left an infant of a few months old, which was at last accounts very low, and not expected to live. We have heard no particulars of Sister White's last hours. She was an exemplary Christian, and her end, doubtless, was peace.

Aberdeen Female College will open September 20, 1880. Rev. A. D. McVoy, so long and favorably known as President of Centenary Female College, Sumnerfield, Ala., has become President of the Aberdeen College. He is faithful, capable, and will be successful if the North Mississippi people fully as they ought to his support. Aberdeen, the lung time and present home of Bishop Plaine, is a town of refined people, live churches, and healthful. Attention is directed to President McVoy's card in this number of the ADVOCATE.

Rev. Preston Cooper was a well known and eminent preacher in the Mississippi Conference. He died some years ago in the hope of a better resurrection. His son, Rev. Inman W. Cooper, a member of the Mississippi Conference, has furnished us with one of his father's sermons, which will be found on our third page this

week. These sermons from our departed fathers and brethren are as voices from eternity.

—Our friend, Thos. W. Dyer, who has been absent in Alabama for more than a year past, gave us a call this week. He informs us that he has returned to his old home, New Orleans, to stay, and that in all his travels he has found no better place. He has opened a law office in this city, and will devote himself to the practice of the profession. We wish him abundant success.

—Dr. Tanner, as our dispatches show, got through his forty days' fast pretty well, and is now eating freely, but carefully, and apparently none the worse for his long abstinence. His experience will be something of a contribution to physiology and to medical science. The profit to the fasting doctor will come in the proceeds of a book which he is about to write.

—We have heard that Rev. James L. Chapman, formerly of the Louisiana Conference, but for years past local, is dead. At this writing we have no information as to the time and place of his decease. Dr. Chapman was a man of remarkable gifts, of considerable attainments, and widely known throughout the Southern country.

—Our second page will be found a communication from the president of the Board of Trustees of Port Gibson College Academy. It is time to put this old and excellent institution on a basis of prosperity. The property should by all means be put in good repair, and the school receive a hearty and vigorous support.

—Capt. St. Clair Thomasson, an old and popular steamboat man, and for many years a citizen of New Orleans, died recently at Niagara Falls. He was well known to the traveling public as commander of several of the finest boats that ever floated on the Father of Waters.

We are glad to report that Bishop Keener, after his long indisposition and confinement to his house, is able to be up and about. He expects to be ready for his round of Conferences, the first of which—the Western—meets at Oskaloosa, September 1.

We have received a catalogue of the Alabama Conference Female College, Tuskegee, Ala., 1879-80. We are glad to know that this institution has had a prosperous session.

Personal and Other.

PROGRESS OF THE BIBLE REVISIONS.—The New Testament Company of the American Bible Revision Committee met at New Haven two weeks ago, and went over the points of agreement and difference between their version and that of the English revisers. In nine days' session out of a hundred, the American and English scholars argue in their work, which demonstrates the accuracy of scholarship engaged in the work. The number of changes in translation will be less than was originally anticipated. The work of the New Testament department was advanced to the end of Acts, and will probably be completed in September. The Old Testament Company is now in session at Rochester. Their work is only advanced to the book of Job, and will occupy three years more in its completion. Christian Union.

The production of liquor in this country is increasing. Commissioner Ruman reports that from June 1, 1878, to June 30, 1879, taxes were paid on 72,822,621 gallons. The total revenue from spirits in 1878 was \$91,185,508, against \$2,502,251 in 1879, an increase of \$8,655,221, the main item of this increase being from distilled spirits, taxed at 40 cents per gallon, \$8,174,330. The revenue from retail liquor-dealers' license also shows an increase over 1878 of \$238,247. On fermented liquors there was an increase of revenue in 1878 of \$2,100,185.

The majority against the separation of church and state in Switzerland, though almost a foregone conclusion, has surprised everybody by its magnitude. Of 13,000 ballots cast, out of a possible 17,000, only 1000 were for the separation. The result is partly due to the attachment of the people of Geneva to their national Protestant Church, so closely identified with the ancient glories of the republic, and partly to a feeling that the suppression of the Budget of the Catholic would be regarded as a Roman Catholic victory.

The will of the late William Sloan was reported in the papers when admitted to probate a year ago. The legacies are now being paid. The trustees of five of the boards of the Presbyterian Church will be re-elected in the aggregate to the amount of \$80,000. Five other societies receive \$50,000, and fourteen of Mr. Sloan's employees, for long continued and faithful services, receive a total of \$43,500. The entire sum devoted to benevolent and charitable uses is not far from \$200,000.—New York Observer.

The Rev. Edward M. Deems was installed as pastor of the Westminster Presbyterian Church in Twenty-second street, New York, July 11. The Rev. Charles F. Deems, father of the incoming pastor, preached the sermon in which he said he could bear witness now that every hour spent in his forty years of ministry, which had been spent in thorough fidelity to the demands of conscience, had been hours marked by the glorious presence of his Divine Lord.

The temperance reform has shown such triumph in Parliament that a Unionist, says "The Standard," has changed in reference to the liquor traffic. He has become so general that we must make up our minds to whatever experiments may be needed to satisfy it.

Robert Rulais, in addition to his labors as a philanthropist and a newspaper editor, acted as agent for the sale of patent medicines. The fact has never hitherto been stated in connection with his life, but it is proved by the pages of his own journal, which has maintained an uninterrupted existence from that time till the present.

—The Phi Kappa Psi (College) Fraternity of the United States will have a social reunion at Chattanooga, N. Y., August 10, 1880. Robert Burdette (Burlington Hawkeye) will deliver his address "Tactics." "Address to a Young Man," after which a mass meeting will be addressed by a number of the prominent members of the Fraternity.

—Exeter Hall, London, famous for religious and benevolent anniversaries, has passed into the hands of the Young Men's Christian Association. The hall will still be preserved for such purposes, and a large sum of money, nearly \$100,000, will be expended to fit it for the purposes of the association.

—Col. Crittenden, the Democratic nominee for Governor of Missouri, is accused of being a temperance man. He stoutly refuses to drink liquor, offer it to any person or to ask any person to drink, and declares if he cannot be elected without liquor he will not be elected.

—Gambetta, by general consent, is given the first place among the orators of France. His greatest enemies intently listen to him, from pure love of art, and hesitating friends find all scruples swept away by the torrent of his demonstration.

—There is something marvelous in the reduction of the public debt since the war. Over \$800,000,000 has been paid off in the last fifteen years, or an average of over \$53,000,000 a year, including five years of almost unprecedented business depression.

—During June the Philadelphia mint coined 3,741,940 pieces of the value of \$1,144,296, including 1,000,500 silver dollars. The coinage for the fiscal year is: Gold, \$27,631,445; silver, \$15,491,437; nickel, \$239,972; total, \$43,162,854.

—Dr. John Hall, of New York City, says the members of his church during the past five years have given to benevolent objects outside the church a greater sum than the church edifice cost, or more than \$1,000,000.

—Rev. J. A. Spurgeon, brother to Mr. C. H. Spurgeon, is a happy and fortunate person. He has just become entitled to a legacy amounting to about \$75,000, bequeathed to him by a member of his former congregation.

The Rev. Dr. G. R. Crooks, formerly editor of the Methodist, of New York, has been chosen professor of historical theology in Drew Theological Seminary, the chair which Dr. Hurst held. Prof. D. P. Kidder resigns.

The people of Georgia are moving against the liquor traffic. The city of LaGrange has voted against the sale in its quantities than one gallon, and the City Council has fixed the license on this at \$15.00.

Bishop Doegert returned to Richmond on the twenty-ninth ultimo, after an absence of two months. The Richmond Advocate says that he is looking well, though he has done hard work on his trip.

The British Medical Temperance Association held its fourth annual meeting early this month, the president, Dr. B. W. Richardson, in the chair. A report showed a total of 235 members as against 107 of last year.

—Prof. Thos. O. Summers, A. M., M. D., late of the medical department of Vanderbilt University, has accepted the chair of physiology in the medical department of the University of Tennessee.

The Christian World says the present outbreak of bids fair to be remembered as the "temperance" year. The prospects of temperance reform are clearly growing brighter every day.

—David M. Lord, a graduate of Yale, author of "An Exposition of the Apekalypse," and "Laws of Figurative Language," died in New York recently, aged eighty-eight.

Prince Gortschakoff, it is said, still takes a lively interest in the day's events, but his strength succumbs upon the slightest exertion and he is continually attended by a man-servant.

—Theory worm, which has recently been doing great damage to the crops in Delaware, New Jersey and Long Island, is making rapid progress through the farms of Connecticut.

The tenth session of the General Conference of the Wesleyan Methodist Connection of America will be held in Pittsford, Mich., commencing Wednesday, October 1.

—Thurlock Weed was one of six veterans of the war of 1812 who ate dinner together July 5. They had dinner at dinner last year, but twelve have died since then.

—Spotted Tail, the Indian chief, has removed his children from the trading school, and the tribe have asked the president to depose him and appoint a new chief.

—Bishop Bowman, says the Central Christian Advocate, stated a few days ago, at a dedication of a church in Downer's Grove, Ill., that he had dedicated about 1,000 churches.

—The British Workman Public House Company of Edinburgh has declared a dividend of ten per cent. Testimonial pays even in Scotland.

—Amasa Stone, of Cleveland, has offered to give \$500,000 to the Western Reserve College if it is removed to Cleveland.

—The late Dr. Daniel Tyler Colt, of Norwich, left at bequest of \$100,000 to Yale College.

—Major-General Sir Garnet Wolseley, received, in South Africa, a salary amounting to about \$40,000 a year.

—Mrs. Van Velt, the royalist, has broken down from nervous prostration, the result of overwork.

—Bishop Pierce is writing a biography of his father, the late Dr. Lovick Pierce.

—Mr. Tennyson is taking a long journey through Italy and Switzerland.

Books and Periodicals.

Close the Saloons, a Plan for Prohibition, is the title of a pamphlet by Th. Attens G. Huygood, and published by J. W. Burke & Co., Mueen, Ga. Price, fifteen cents a copy, or one hundred copies for \$10. Dr. Huygood reasons well, and his facts and figures are unimpeachable. By all means let the saloons be closed, and let the Christian citizens of this country insist upon it. They are stronger than the whisky power, if united and determined.

—The Art Amateur for August is well filled with handsome engravings and with art literature. Published monthly by Montague Marks, New York. Price, \$4 per annum.

—We have received Your Book, containing reports of the secretaries and corresponding members of the International Committee of the Young Men's Christian Associations, and statistical reports of the associations for the year 1879-80. It is a valuable repository of information concerning this large, influential and useful organization. Published by the International Committee, New York.

Publisher's Department.

"We shall do our best to exclude fraudulent advertisements."—The Association of Publishers of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any communications for our friends in the country with which we may be favored, while endorsing our advertisers as being worthy of their patronage.

He was tall, solemn, and dignified. One would have thought him a Roman senator on his way to take a speech in Rome. But he was, in reality, a Scotchman. He was a book-agent. He wore a linen duster, and his hair was grizzled with many care lines, as if he had been obliged to hunch out of bed every other night of his life to do a week's "shift." He called into a latter-shop on Randolph street, removed his hat, took his "Lives of Eminent Philosophers" from its leather bag, and approached the tailor.

"I have to have you look at this new work."

"I have to look at it," replied the tailor.

"It is a work which every thinking man should ought to possess," continued the agent.

"Yes," said the tailor.

"Yes," it is a work in which a great deal of deep thought has been expended; and it is pronounced by such men as Wendell Phillips to be a work without a rival in modern literature."

"Makes any body laugh when he sees it," asked the tailor.

"No, my friend, this is a deep, profound work, as I have already said. It deals with such subjects as Theodicy, Secularism, and Plato and Immanuel Kant. Emerson, if you desire a work on which the most eminent authors of our day have spent years of study and research, you can find nothing to compare with this."

"Does it speak about how to spend one's life?" asked the tailor.

"My friend, this is no cheap book, but it is a work on philosophy, as I have told you. Years ago I was engaged in preparing this volume for the press, and found that the clearest and best of all the subjects I have discussed. I have done my best for it."

"Does it speak anything about the Christian religion?" asked the tailor, as he threaded his needle.

"My friend, this is not a very dry book, but it is a work on philosophy, a work which will soon be in the hands of every profound thinker of the country. What is the art of philosophy? This book tells you. Who were, and who are, and philosophy? This book tells you. Who were, and who are, and philosophy? This book tells you. Who were, and who are, and philosophy? This book tells you."

"And he doesn't say anything about some of the things I have heard of?" asked the tailor.

"My friend, most books are written on that. It is not an original work, not a collection of ancient truths, but a rare, deep work on philosophy. Here see the figure of the author. That alone should be enough to your mind, that the work should be supposed for profundity of thought. Why, Sir, I have read this to the greatest of this volume."

"I don't know Mr. Schuchly, I think you have said him," returned the tailor in a doubtful voice.

"Then you will let me leave your place without having seen your mind to this volume. I cannot believe it. Behind, what is your name? This is a book on philosophy, a book which will soon be in the hands of every profound thinker of the country. What is the art of philosophy? This book tells you. Who were, and who are, and philosophy? This book tells you. Who were, and who are, and philosophy? This book tells you."

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pastor in Christian and a member of the Methodist
Central Church, South, and respected by all who
knew him. He was a devoted husband and father,
and respected most by those who knew him best.
He died in the faith of the Lord, and has gone to reap
reward of a true and zealous Christian. He leaves
a wife and seven children to mourn his loss, but not
one who has no hope, for they can go to him
our Master is.

S. WILLIAMS.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, AUGUST 19, 1888.

There are some who favor the restoration of the old probationary system for the reception of members. We believe, if our present plan be carefully carried out by the pastors, it will be found to work well. The old way was worked very loosely, in many instances the probationers became members without the use of any form, and we doubt whether the church was more free from worldly and unworthy members than than now. Under either plan nearly everything depends upon the prudence and good judgment of the pastor. If he follows the Discipline he will inquire into the spiritual condition of the applicants, "and receive them into the church when they have given satisfactory assurances of their desire to flee the wrath to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church." It is only when satisfied on these points that the minister is to "bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form."

Let these directions be closely followed, and a safer method could scarcely be devised. The application for membership is to the pastor, and this application need not be in public. "The pastor may, if he sees fit, meet such applicants at a fixed time and place, or after the morning or evening service. His examination of them should be thorough, conducted in private, and without haste. He is at liberty to delay the public reception as long as prudence requires, and until satisfied with the qualifications and fitness of those who have offered themselves for church membership. Not many unworthy persons will be received if these provisions of the Discipline be strictly attended to. It may be said that many pastors neglect them, and that applicants are received without formality, and at the time they present themselves as applicants. Perhaps it would be well to inquire into this matter at the Annual Conference, when the passage of churches is before it. The reception of members is one of the most important duties in the preacher's official administration, and one that vitally affects the purity and spirituality of the church.

There may be cases in which no delay is necessary, but our present law evidently contemplates delay in the admission of applicants, longer or shorter, as the pastor may judge expedient. If they do not answer to the requirements and conditions of membership, it is his duty to decline receiving them. A great power is lodged in his hands, and he must exercise it with painstaking and with the utmost circumspection. Members are often received with unseasonable haste. At camp meetings and revivals the application and the reception are often simultaneous. It is better to follow the intent of the law, and, after the excitement is over, to examine the applicants, and then, if found worthy, bring them before the congregation, and let them solemnly and deliberately assume the vows and obligations of church members.

Our provisions for the support of the ministry are based upon the voluntary liberality of the individual members. Neither civil nor ecclesiastical law can compel a member to give anything. Fees for admission and membership are not prescribed. Each member is expected to pay according to ability. The stewards may assess what they think a member ought to pay, but it is left with the member himself to accept, modify or reject the assessment. It is only where a member has agreed to pay a certain amount that he can be held responsible. If members do not come up to the measure of their duty in their voluntary contributions to the support of the ministry, there is no remedy except better instruction, a deeper work of grace, and continued moral suasion. Coercion by civil or ecclesiastical process is neither lawful nor expedient. Under such an economy of voluntary contributions some do their full duty, some half do it, and many neglect it altogether. The debt to the pastor, if there be any, lies against the delinquent individual members, and not against the whole church.

The stewards are not personally responsible for the pastor's salary. They are not morally responsible, provided they have used due diligence. The salary is to be estimated by them, and they are to take measures for its collection. There is on their part no promise to pay, and there is no contract between them and the pastor. The pastor may not be consulted in

the matter at all. The stewards estimate what they think is needful for his support, or what they judge the church ought to pay. "The church conference may adopt its own method of raising the money. Unless otherwise ordered by the church conference, the stewards shall adopt the plan of assessment with consent." When the stewards have made the estimate, and have done their best to collect it, their responsibility ends. The Methodist preacher makes no contract, and yet he has such claim in Methodist usage as the stewards may determine by their estimate. Supposing the stewards to have done their duty, the whole matter rests with the individual members. If they refuse to pay, the stewards cannot compel them, and the pastor has no recourse whatever. He is absolutely dependent upon the voluntary liberality and justice of the people. And this is what our economy intends. There can be no coercion. The obligation is strong and clear to the extent of ability, but it is left to the individual heart and conscience.

For the pastor to have a claim "as of debt," on a church after his pastoral connection has ceased would work trouble and injustice in the most serious system like ours. If his unpaid salary were a civil debt, secured by the church property, it might bankrupt every church. If allowed, as of debt, against a Board of Stewards ecclesiastically, it would have to be met, *pro rata*, with the salary of the new pastor, which would be a double hardship to him, and these claims of retiring pastors would accumulate from year to year, working infinite confusion and perplexity. The moral obligation to bring up the arrears, so far as possible, remains, but as a debt, binding in church law as the support of the actual pastor, it is, we think, altogether impracticable. The people ought to pay their pastors, and the laborers are worthy of their support, but they must be prompt and pay them while they are their pastors.

Our system demands voluntary and prompt payments. We do not see where in our financial plans can be much improved. Everything depends upon the vigorous administration of those we have. Capable, active, diligent and liberal stewards are very important. But they are not always to blame for the deficits. The individual members are at fault. They do not adequately feel their obligations, and on them rests the sin of withholding the laborer's hire. The pastor comes to them by the appointing power, and as a minister of Jesus Christ. He has made no contract for salary, and can make none. How much he may receive, the stewards must estimate, and whether he gets that, the individual members must determine. The root of the system is its voluntary character, its entire freedom from every form of coercion. The pastor throws himself upon the people, and trusts them. Under God, his bread and that of his family lie altogether in their hands and hearts.

The Believer's Possessions.

God himself is the supreme proprietor. "For whom are all things." And Christ is the supreme possessor, since all things were made by Him and for Him. Coming into the relation of sons through faith in Christ, Christians are heirs of God and joint heirs with Christ. In Christ, and with Him, they are the heirs and virtual possessors of all things. In this relation to Christ, and in union with Him, all things are for their sakes. The end of the creation of the world is in them, and they are the vindication of the divine wisdom and goodness. The present world is theirs for probationary uses. "All things are yours." They may own not a rod of ground, and be without a place to lay their heads, and yet all things are theirs, and are made to contribute to their good.

The meek shall inherit the earth as well as heaven, because the earth is the scene of their redemption and of their adoption, and the theater of their triumph over sin. They have put it to its highest and only true use in the pursuit of spiritual objects. While others have seemingly possessed and enjoyed it, the righteous alone have gathered from it the imperishable treasures. Those who gain the whole world, and lose their own souls, are in no true sense the possessors of the world. Nothing is theirs. Even in this present time they have, by losing themselves, lost all. They have failed to get any good out of the world, and have, in effect, forfeited everything. Christians are heirs of all things, and they are also the real possessors of "things present." Through Christ they possess the present world, even as they are heirs of the world to come. All things in it work together for their good. Everything is made tributary to their welfare, whether the world, or life, or death, or things present, or things to come. The title is in their sons-

ship, and the soul that cries Abba, Father, can claim the universe as its own.

Nature and world nor any other can be really enjoyed out of Christ. Beyond mere animal gratifications, what is there possible to atheists? What room is there for the appreciation of the beautiful and the sublime where there is no intelligence in creation? The irreligious possess the earth in much the same sense in which the heathen possess the fields in which they graze. They see no God in the blooming herbage beneath their feet, and the blue vault above them has for them no suggestion of a far-off and cloudless heaven. The earth yields them food, raiment and sensual pleasure, but nothing more.

It is only through Christ that the natural world can be seen as a thing of beauty, because it is through Him that we discern the hand that formed and preserves all. Sin excludes from the enjoyment of heaven, but does it not also shut us out from the highest and most satisfying enjoyment of the world? The Christian has all things, because, through Christ, he is capable of grasping and enjoying them. A feeling of devotion and a sense of God are essential elements in the beautiful and the sublime. Without these flowers and landscapes and mountains are beyond the touch and reach of the soul. The "imperial quality" in all things is the spiritual, and this can be detected and enjoyed only by the spiritual.

The domain of science, to a large extent, seems to have fallen into the hands of unbelievers. But what have they in it? They rather facts, and pursue their hobbies, to sustain a godless theory. There is, as they profess, no design, no omnipotent personal will, no trace of God in the rocks, or the stars, or in the history of living things. Who are the true possessors of science, the devout Faradays, or the heeding and skeptical Huxleys? And who will, in the end, be the owners of this great wealth of discovery and scientific toil? Doubtless Christianity will gather and appropriate all, and will ultimately contribute to the overthrow of idolatry. To the blind workers there is nothing but chance, or the evolutions of a stupid and material force, but to the devout spirit the infinite look in all its wisdom, power and goodness, shines. Atheists may push forward the explorations of science, but the men of faith are the possessors of it.

Modern inventions seem to be mainly in the interest of commerce and the accumulation of wealth. The railroad, the steamship and the telegraph are recognized incidentally as aiding in the spread of the gospel. But in the order of Providence, this is their chief purpose. Their builders and their owners of them, the great railway kings of the day, and the merchant princes, have not thought of Christ. But God is in these enterprises, and they are doing His work in bringing about the universal brotherhood of humanity, and in spreading the glad tidings of salvation to the uttermost parts. Is there anything in the line of science, exploration, travel or invention that Christianity does not fall heir to? They are carried out mostly for mere temporal purposes, they are often under godless control, they belong to capitalists, who care nothing for God. And yet, in their best and highest uses, they belong to God's people—they are the instruments of a world's salvation.

It is also true that the money of the world is largely in the hands of the ungodly. But the believer alone owns money; with sinners the money owns them. Those that consecrate their wealth to Christ are the only ones who get the worth of their money out of it even in this life. The blessedness of giving it, and using it for God, makes it truly the possession of the believer. The Christian would at once turn all the streams of gold into the channels of religious and benevolent enterprise, but, sadly, do they not tend that way, and at length will they not flow into the Lord's treasury?

The wealth of the world, and its science, and its wonderful inventions, await the converting power of the gospel, and believers will possess them all some day. The heavenly inheritance is among "these things," and this earth, purified by fire, may be the scene of future glory, but here and now "all things are yours." In this world believers are "as having nothing, and yet possessing all things."

Education and Suicide.

Mr. Editor: Many of your readers who have been accustomed to regard education as almost a sufficient remedy for all the ills that flesh is heir to, will doubtless be no less surprised than distressed to learn that there is a most unmistakable connection between the spread of education and the increase of suicide. Yet such is one of the latest revelations of the great science of statistics which has

long ranked among the world's most useful instructors. What bearing, if any, the recent census-taking in the United States is to have upon this question, we are not informed, but the numerous facts on this subject, which have been recently gathered from statistical reports in England and on the continent of Europe, are too plain to be doubted or misunderstood. From these we learn the startling fact that there is almost a constant ratio between the increase of schools and the increase of suicide. In a late number of Blackwood's Magazine the writer of an able article on suicide tells us that "a signal revival of suicide has occurred during the last hundred years. Its rate, calculated for the entire population of Europe, seems to have more than quadrupled since the middle of the last century. Exact returns are not obtainable from every country, but information is sufficiently complete to enable us to perceive that Europeans are now killing themselves at an average annual rate of one in five thousand, and that, consequently, a total of somewhere about 60,000 persons are dying by their own hand each year on the continent and in the British Isles. One-fourth of them, in round figures, are mad, the rest 'act knowingly with a view to some supposed advantage.' And it must not be forgotten that the numbers are constantly and regularly increasing, and that neither those which are concealed by families, nor the unnumbered attempts, are counted anywhere. It would probably be quite safe to suppose that these two unappreciated elements increase the European annual toll by one-half, carrying it to about 90,000."

The same writer, inquiring into the causes of this immense increase, says: "Never in our senses should we have supposed that village schooling is, indirectly, the most fertile of all the actual origins of suicide. And yet it seems to be so. Not only has the revival of suicide almost exactly coincided in time with the modern extension of schooling, but suicide is now most abundant, in place, in the very regions in which schooling is most extended. The records establish this beyond all doubts."

These statements demand the most thorough and earnest investigation by the friends of education everywhere. It is appalling to be told that education, which has been thought to be the enlightener of the world, the redeemer of our race from ignorance, degradation and crime, the antidote of error and the guide to all truth, that, education, ever whose transcendent and unifications exalted the world has well-nigh gone and, is actually driving men by multiplied thousands to self-destruction. Accustomed to think that the schoolmaster is abroad all well, we may well be amazed to learn that the pride of the nation, the common school, may be and in many instances, certainly is, fostering the seeds of death. That such is one of the legitimate results of all merely secular education we maintain for the following reasons:

1. Mental culture, of itself, has a natural tendency to develop higher aspirations, domestic, social and political.
2. Wherever education approaches universality it is impossible that these aspirations should be generally realized, since the multitude must ever be comparatively ignoble laborers, and doers of menial service.
3. Under these circumstances the more highly the intellectual and scientific faculties be developed the more apt will that sensibility be inevitably flung, which education necessarily intensifies or creates, to drive men to self-destruction.
4. The only conceivable antidote to this naturally evil tendency of mere mental culture lies in the Christian doctrine which alone can teach those who write under the torments of ungratified aspirations of of inevitable woes, that they should patiently and hopefully endure in submission to the will of a God of infinite justice, who will one day see that every soul shall enjoy the fullest reward of its merit.
5. Popular education may be said now to be universally godless in theory, and fast becoming so in practice. Except those which have established churches, States or nations can have no religion, not even a God. A God undefined is the vaguest conception of the human mind; a God defined is the essence of a creed and the badge of a sect.

In several parts of Europe, and notably in Germany, all reverence for the God of the Bible has been eliminated from the minds of the masses, and that, too, chiefly by means of education. The public schools in the United States are, and, according to the genius of our government, must forever be, to say the least, non-religious. The last president, but one, very consistently recommended the exclusion of the Bible from our public schools.

6. The conclusion, then, seems unavoidable that the popular education of the day tends to promote, among other evils, the awful crime of suicide, by increasing men's susceptibility to misery without furnishing corresponding means of avoiding its causes or curing its consequences.

The truth of this conclusion finds signal illustration and confirmation in the fact that suicides are much more common in towns than in the country, and that in the great city of Paris eleven hundred, or one in every eighteen hundred of the inhabitants, takes his own life every year. Constantly increasing wretchedness, without divine grace to support its victims, tends perpetually and powerfully to drive men to self-destruction.

There seems to be no escape from this conclusion, and when the question is viewed from the standpoint of the world none need really be desired. If God is not to be our Judge, there can be no valid objection to suicides. If we are not accountable to God, we are masters of ourselves, so far as a choice between living and dying is concerned. Whatever may be said of the lives of others, nothing but divine authority can forbid the taking of our own lives. In the absence of that authority all the hopelessly wretched may, and perhaps should, incontinently, quit the folly of living, and kill themselves as speedily as possible.

Having long believed that all education not based upon the biblical idea of God, and permeated by the spirit of Christianity, is rather a curse than a blessing, we have here a powerful confirmation of that opinion, and that from a most unexpected quarter.

W. L. C. RUSSICUTT.

The Figures—Conclusions.

Mr. Editor: Having been engaged in the study of our Conference minutes for some time, I have reached some conclusions which I wish to make known. While I have been conducting this examination, I have been prompted by the desire to show the church its deficiencies, and to spur Christians to greater earnestness and diligence in the various departments of church work. In this last article on this interesting subject I propose to show that our published minutes do not give a proper representation of facts, and that, therefore, they ought to be amended and corrected. The fact that they make misrepresentations has become very apparent during this examination of them. Take the column in the statistical report, which represents the number of members, and we find the increase is put down at 126 members. Every member of the church who reads the *Advocate* feels that this is a mistake. They know that this showing is only a part of the truth. A part of the truth is often more misleading than a whole falsehood. This misrepresentation will continue as long as we continue our present mode of making reports. It can be corrected by adding three or four more columns to our statistics. If we had a column to report the deaths, one for removals, one for withdrawals, and one for expulsions, the reported increase or decrease in membership would be intelligible. It is only by making such reports that we can appear before the church and the world as we really are. As long as we continue in the old way, we are simply publishing scraps of church history, and very few people can put them together so as to make intelligent reading. We have no right in fact it is wrong for us to put forth statistics which mislead the public. The truth of the old saying, that "figures won't lie," depends entirely on the manner in which the figures are set down. A member of Parliament said once that "nothing told more lies than figures." Every member of our Conference who has looked carefully through our statistical reports knows that they make a false showing. The fault is not in those who make the reports, nor in the secretary who publishes them, but it is in our statistical system. The system is defective, and makes a false and misrepresents every true fact in regard to membership—its increase or decrease. We have simply to adopt the system used in the Quarterly Conference, and there will be no misleading figures nor misrepresented facts. If the object of publishing the minutes is to inform the public of our true condition as a church, then let us publish all the facts that the public may be rightly informed. Let us publish the removals, deaths, withdrawals and expulsions, as well as the admissions.

There is one matter which needs to be remedied, and yet I don't see how a remedy can be applied. This is in regard to the reported receipts of the pastors. Preachers can only report the amount actually received, and many who report deficits at conference receive money after their return home. The deficit is reported to the

public, but these receipts after conference never see the light of day. The published report contains an error amounting to the character of the church, and no opportunity is given to correct it. Though people are somewhat tardy in doing their duty, they ought to have credit for it when it is done. The report made on this matter to the first quarterly conference cannot amend the report published in the minutes, because it is now made public. If some brother will show how this wrong upon our people can be obviated, he will secure the thanks of the church.

Another thing needs a remedy. On nearly every circuit there are churches that "pay up" all demands, and yet other churches on the same circuit fall so far behind that in the statistical report, published to the world, the circuit is put down as in arrears to every interest. Those who "pay up" get no credit for all they do; those who do not "pay up" get credit for more than they do. Here is misrepresentation all around. This "averaging of payments" is an evil thing in church finance. How to correct this evil some one will please show us. Now, Mr. Editor, I have shown what I started out to show—that is, that our statistics are imperfect, defective and misleading, and ought to be corrected in the future. I hope that we shall go to work to correct the defects in our statistical system, so as to be able to give the public a true representation of the facts.

C. W. CARTER.

Another Missionary.

Mr. Editor: A recent letter from Rev. J. W. Lambuth, D. D., postmarked Reed City, Mich., brings the cheerful tidings of his improved health. He hopes by the blessing of God, proper care and quiet for a few weeks, to be sufficiently restored to come South and begin work for the Master. But his letter contained a sentence that started reflections and prompted this writing. In speaking of the anticipated pleasure of attending the approaching session of the Mississippi Conference at Vicksburg, and meeting again after so many years' separation, he said: "I hope the Conference will then take some action with reference to sending another missionary to China. 'For we do not do so, Bro. G.'? Have we not the man ready?"

Would to God an affirmative answer could be given! We have many strong, brave young men coming on who would be worthy, efficient co-laborers with and successors of our honored Lambuth. For nearly thirty years the Mississippi Conference has had a representative in China. The strength of his years have been spent in that distant field. For two dark, toilsome decades he struggled against wind and tide, with little sympathy from home, and meager support from his faithful friends. But now he has seen the mustard seed expanding into a tree. Laborers have increased, strengthened, his hands and extended the work. At the rate of expansion of the past five years, in another decade Southern Methodism will have an Annual Conference in China of heroic men and devoted women. But when our beloved Lambuth shall retire—when missionary tolls are exchanged for "heavenly" triumphs—what will be Mississippi's son to wear his mantle and carry on his work? Shall we have no representative in this harvest field? Instead of one we ought to have several in China, followed with the guarantee of their liberal and continued support.

In heeding the call of God our young men may well consider not only the genuineness of their call, but where they are called. Providence often both admonishes the laborer and designates the field, chooses the vessel and appoints its location. The claims of our foreign field are imperative. Multiplied millions are perishing without a knowledge of the world's Redeemer.

"Have we not the man ready?" Let us pray for such an one. At present, no doubt the Mississippi Conference, like the noble North Georgia, will come promptly forward and meet the expense of his outfit and travel to his distant scene of toil. The Sunday-schools of the Conference, if united in purpose, would easily and gladly support another missionary. Recruits for our mission work should be the care and prayer of the church. Charles Wesley's favorite saying, "God buries His workmen and carries on His work," inspires hope, but indicates responsibility. The places of the buried ones must be supplied. The ranks must be closed up, and present a solid front to the embattled foe. To all these honored places of the voiceless dead, and enlarge His Kingdom, God is calling for laborers. Let us pray that the Lord will honor our Conference in appointing another choice spirit to accompany our veteran missionary on his return to the celestial empire.

O. A. O.

PHILADELPHIA, PENN.
the cheapest and most popular cooking stove
on the market. They manufacture four sizes
them, and they are for sale exclusively by
G. W. W. GOODWYN,
94 Camp Street,
New Orleans, L

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

New Orleans, Monday, Aug. 16, 1880.

Our readers should bear in mind that our quotations represent prices for retail lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, 70's	Today	Net
Low ordinary	12 1/2	12 1/2
Good ordinary	13 1/2	13 1/2
Low middling	14 1/2	14 1/2
Good middling	15 1/2	15 1/2
High middling	16 1/2	16 1/2
Extra	17 1/2	17 1/2
Super	18 1/2	18 1/2
Best	19 1/2	19 1/2
Wool, 10's	20 1/2	20 1/2
Wool, 12's	21 1/2	21 1/2
Wool, 14's	22 1/2	22 1/2
Wool, 16's	23 1/2	23 1/2
Wool, 18's	24 1/2	24 1/2
Wool, 20's	25 1/2	25 1/2
Wool, 22's	26 1/2	26 1/2
Wool, 24's	27 1/2	27 1/2
Wool, 26's	28 1/2	28 1/2
Wool, 28's	29 1/2	29 1/2
Wool, 30's	30 1/2	30 1/2
Wool, 32's	31 1/2	31 1/2
Wool, 34's	32 1/2	32 1/2
Wool, 36's	33 1/2	33 1/2
Wool, 38's	34 1/2	34 1/2
Wool, 40's	35 1/2	35 1/2
Wool, 42's	36 1/2	36 1/2
Wool, 44's	37 1/2	37 1/2
Wool, 46's	38 1/2	38 1/2
Wool, 48's	39 1/2	39 1/2
Wool, 50's	40 1/2	40 1/2
Wool, 52's	41 1/2	41 1/2
Wool, 54's	42 1/2	42 1/2
Wool, 56's	43 1/2	43 1/2
Wool, 58's	44 1/2	44 1/2
Wool, 60's	45 1/2	45 1/2
Wool, 62's	46 1/2	46 1/2
Wool, 64's	47 1/2	47 1/2
Wool, 66's	48 1/2	48 1/2
Wool, 68's	49 1/2	49 1/2
Wool, 70's	50 1/2	50 1/2
Wool, 72's	51 1/2	51 1/2
Wool, 74's	52 1/2	52 1/2
Wool, 76's	53 1/2	53 1/2
Wool, 78's	54 1/2	54 1/2
Wool, 80's	55 1/2	55 1/2
Wool, 82's	56 1/2	56 1/2
Wool, 84's	57 1/2	57 1/2
Wool, 86's	58 1/2	58 1/2
Wool, 88's	59 1/2	59 1/2
Wool, 90's	60 1/2	60 1/2
Wool, 92's	61 1/2	61 1/2
Wool, 94's	62 1/2	62 1/2
Wool, 96's	63 1/2	63 1/2
Wool, 98's	64 1/2	64 1/2
Wool, 100's	65 1/2	65 1/2
Wool, 102's	66 1/2	66 1/2
Wool, 104's	67 1/2	67 1/2
Wool, 106's	68 1/2	68 1/2
Wool, 108's	69 1/2	69 1/2
Wool, 110's	70 1/2	70 1/2
Wool, 112's	71 1/2	71 1/2
Wool, 114's	72 1/2	72 1/2
Wool, 116's	73 1/2	73 1/2
Wool, 118's	74 1/2	74 1/2
Wool, 120's	75 1/2	75 1/2
Wool, 122's	76 1/2	76 1/2
Wool, 124's	77 1/2	77 1/2
Wool, 126's	78 1/2	78 1/2
Wool, 128's	79 1/2	79 1/2
Wool, 130's	80 1/2	80 1/2
Wool, 132's	81 1/2	81 1/2
Wool, 134's	82 1/2	82 1/2
Wool, 136's	83 1/2	83 1/2
Wool, 138's	84 1/2	84 1/2
Wool, 140's	85 1/2	85 1/2
Wool, 142's	86 1/2	86 1/2
Wool, 144's	87 1/2	87 1/2
Wool, 146's	88 1/2	88 1/2
Wool, 148's	89 1/2	89 1/2
Wool, 150's	90 1/2	90 1/2
Wool, 152's	91 1/2	91 1/2
Wool, 154's	92 1/2	92 1/2
Wool, 156's	93 1/2	93 1/2
Wool, 158's	94 1/2	94 1/2
Wool, 160's	95 1/2	95 1/2
Wool, 162's	96 1/2	96 1/2
Wool, 164's	97 1/2	97 1/2
Wool, 166's	98 1/2	98 1/2
Wool, 168's	99 1/2	99 1/2
Wool, 170's	100 1/2	100 1/2
Wool, 172's	101 1/2	101 1/2
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Wool, 184's	107 1/2	107 1/2
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Wool, 188's	109 1/2	109 1/2
Wool, 190's	110 1/2	110 1/2
Wool, 192's	111 1/2	111 1/2
Wool, 194's	112 1/2	112 1/2
Wool, 196's	113 1/2	113 1/2
Wool, 198's	114 1/2	114 1/2
Wool, 200's	115 1/2	115 1/2
Wool, 202's	116 1/2	116 1/2
Wool, 204's	117 1/2	117 1/2
Wool, 206's	118 1/2	118 1/2
Wool, 208's	119 1/2	119 1/2
Wool, 210's	120 1/2	120 1/2
Wool, 212's	121 1/2	121 1/2
Wool, 214's	122 1/2	122 1/2
Wool, 216's	123 1/2	123 1/2
Wool, 218's	124 1/2	124 1/2
Wool, 220's	125 1/2	125 1/2
Wool, 222's	126 1/2	126 1/2
Wool, 224's	127 1/2	127 1/2
Wool, 226's	128 1/2	128 1/2
Wool, 228's	129 1/2	129 1/2
Wool, 230's	130 1/2	130 1/2
Wool, 232's	131 1/2	131 1/2
Wool, 234's	132 1/2	132 1/2
Wool, 236's	133 1/2	133 1/2
Wool, 238's	134 1/2	134 1/2
Wool, 240's	135 1/2	135 1/2
Wool, 242's	136 1/2	136 1/2
Wool, 244's	137 1/2	137 1/2
Wool, 246's	138 1/2	138 1/2
Wool, 248's	139 1/2	139 1/2
Wool, 250's	140 1/2	140 1/2
Wool, 252's	141 1/2	141 1/2
Wool, 254's	142 1/2	142 1/2
Wool, 256's	143 1/2	143 1/2
Wool, 258's	144 1/2	144 1/2
Wool, 260's	145 1/2	145 1/2
Wool, 262's	146 1/2	146 1/2
Wool, 264's	147 1/2	147 1/2
Wool, 266's	148 1/2	148 1/2
Wool, 268's	149 1/2	149 1/2
Wool, 270's	150 1/2	150 1/2
Wool, 272's	151 1/2	151 1/2
Wool, 274's	152 1/2	152 1/2
Wool, 276's	153 1/2	153 1/2
Wool, 278's	154 1/2	154 1/2
Wool, 280's	155 1/2	155 1/2
Wool, 282's	156 1/2	156 1/2
Wool, 284's	157 1/2	157 1/2
Wool, 286's	158 1/2	158 1/2
Wool, 288's	159 1/2	159 1/2
Wool, 290's	160 1/2	160 1/2
Wool, 292's	161 1/2	161 1/2
Wool, 294's	162 1/2	162 1/2
Wool, 296's	163 1/2	163 1/2
Wool, 298's	164 1/2	164 1/2
Wool, 300's	165 1/2	165 1/2
Wool, 302's	166 1/2	166 1/2
Wool, 304's	167 1/2	167 1/2
Wool, 306's	168 1/2	168 1/2
Wool, 308's	169 1/2	169 1/2
Wool, 310's	170 1/2	170 1/2
Wool, 312's	171 1/2	171 1/2
Wool, 314's	172 1/2	172 1/2
Wool, 316's	173 1/2	173 1/2
Wool, 318's	174 1/2	174 1/2
Wool, 320's	175 1/2	175 1/2
Wool, 322's	176 1/2	176 1/2
Wool, 324's	177 1/2	177 1/2
Wool, 326's	178 1/2	178 1/2
Wool, 328's	179 1/2	179 1/2
Wool, 330's	180 1/2	180 1/2
Wool, 332's	181 1/2	181 1/2
Wool, 334's	182 1/2	182 1/2
Wool, 336's	183 1/2	183 1/2
Wool, 338's	184 1/2	184 1/2
Wool, 340's	185 1/2	185 1/2
Wool, 342's	186 1/2	186 1/2
Wool, 344's	187 1/2	187 1/2
Wool, 346's	188 1/2	188 1/2
Wool, 348's	189 1/2	189 1/2
Wool, 350's	190 1/2	190 1/2
Wool, 352's	191 1/2	191 1/2
Wool, 354's	192 1/2	192 1/2
Wool, 356's	193 1/2	193 1/2
Wool, 358's	194 1/2	194 1/2
Wool, 360's	195 1/2	195 1/2
Wool, 362's	196 1/2	196 1/2
Wool, 364's	197 1/2	197 1/2
Wool, 366's	198 1/2	198 1/2
Wool, 368's	199 1/2	199 1/2
Wool, 370's	200 1/2	200 1/2
Wool, 372's	201 1/2	201 1/2
Wool, 374's	202 1/2	202 1/2
Wool, 376's	203 1/2	203 1/2
Wool, 378's	204 1/2	204 1/2
Wool, 380's	205 1/2	205 1/2
Wool, 382's	206 1/2	206 1/2
Wool, 384's	207 1/2	207 1/2
Wool, 386's	208 1/2	208 1/2
Wool, 388's	209 1/2	209 1/2
Wool, 390's	210 1/2	210 1/2
Wool, 392's	211 1/2	211 1/2
Wool, 394's	212 1/2	212 1/2
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Wool, 400's	215 1/2	215 1/2
Wool, 402's	216 1/2	216 1/2
Wool, 404's	217 1/2	217 1/2
Wool, 406's	218 1/2	218 1/2
Wool, 408's	219 1/2	219 1/2
Wool, 410's	220 1/2	220 1/2
Wool, 412's	221 1/2	221 1/2
Wool, 414's	222 1/2	222 1/2
Wool, 416's	223 1/2	223 1/2
Wool, 418's	224 1/2	224 1/2
Wool, 420's	225 1/2	225 1/2
Wool, 422's	226 1/2	226 1/2
Wool, 424's	227 1/2	227 1/2
Wool, 426's	228 1/2	228 1/2
Wool, 428's	229 1/2	229 1/2
Wool, 430's	230 1/2	230 1/2
Wool, 432's	231 1/2	231 1/2
Wool, 434's	232 1/2	232 1/2
Wool, 436's	233 1/2	233 1/2
Wool, 438's	234 1/2	234 1/2
Wool, 440's	235 1/2	235 1/2
Wool, 442's	236 1/2	236 1/2
Wool, 444's	237 1/2	237 1/2
Wool, 446's	238 1/2	238 1/2
Wool, 448's	239 1/2	239 1/2
Wool, 450's	240 1/2	240 1/2
Wool, 452's	241 1/2	241 1/2
Wool, 454's	242 1/2	242 1/2
Wool, 456's	243 1/2	243 1/2
Wool, 458's	244 1/2	244 1/2
Wool, 460's	245 1/2	245 1/2
Wool, 462's	246 1/2	246 1/2
Wool, 464's	247 1/2	247 1/2
Wool, 466's	248 1/2	248 1/2
Wool, 468's	249 1/2	249 1/2
Wool, 470's	250 1/2	250 1/2
Wool, 472's	251 1/2	251 1/2
Wool, 474's	252 1/2	252 1/2
Wool, 476's	253 1/2	253 1/2
Wool, 478's	254 1/2	254 1/2
Wool, 480's	255 1/2	255 1/2
Wool, 482's	256 1/2	256 1/2
Wool, 484's	257 1/2	257 1/2
Wool, 486's	258 1/2	258 1/2
Wool, 488's	259 1/2	259 1/2
Wool, 490's	260 1/2	260 1/2
Wool, 492's	261 1/2	261 1/2
Wool, 494's	262 1/2	262 1/2
Wool, 496's	263 1/2	263 1/2
Wool, 498's	264 1/2	264 1/2
Wool, 500's	265 1/2	265 1/2
Wool, 502's	266 1/2	266 1/2
Wool, 504's	267 1/2	267 1/2
Wool, 506's	268 1/2	268 1/2
Wool, 508's	269 1/2	269 1/2
Wool, 510's	270 1/2	270 1/2
Wool, 512's	271 1/2	271 1/2
Wool, 514's	272 1/2	272 1/2
Wool, 516's	273 1/2	273 1/2
Wool, 518's	274 1/2	274 1/2
Wool, 520's	275 1/2	275 1/2
Wool, 522's	276 1/2	276 1/2
Wool, 524's	277 1/2	277 1/2
Wool, 526's	278 1/2	278 1/2
Wool, 528's	279 1/2	279 1/2
Wool, 530's	280 1/2	280 1/2
Wool, 532's	281 1/2	281 1/2
Wool, 534's	282 1/2	282 1/2
Wool, 536's	283 1/2	283 1/2
Wool, 538's	284 1/2	284 1/2
Wool, 540's	285 1/2	285 1/2
Wool, 542's	286 1/2	286 1/2
Wool, 544's	287 1/2	287 1/2
Wool, 546's	288 1/2	288 1/2
Wool, 548's	289 1/2	289 1/2
Wool, 550's	290 1/2	290 1/2
Wool, 552's	291 1/2	291 1/2
Wool, 554's	292 1/2	292 1/2
Wool, 556's	293 1/2	293 1/2
Wool, 558's	294 1/2	294 1/2
Wool, 560's	295 1/2	295 1/2
Wool, 562's	296 1/2	296 1/2
Wool, 564's	297 1/2	297 1/2
Wool, 566's	298 1/2	298 1/2
Wool, 568's	299 1/2	299 1/2
Wool, 570's	300 1/2	300 1/2
Wool, 572's	301 1/2	301 1/2
Wool, 574's	302 1/2	302 1/2
Wool, 576's	303 1/2	303 1/2
Wool, 578's	304 1/2	304 1/2
Wool, 580's	305 1/2	305 1/2
Wool, 582's	306 1/2	306 1/2
Wool, 584's	307 1/2	307 1/2
Wool, 586's	308 1/2	308 1/2
Wool, 588's	309 1/2	309 1/2
Wool, 590's	310 1/2	310 1/2
Wool, 592's	311 1/2	311 1/2
Wool, 594's	312 1/2	312 1/2
Wool, 596's	313 1/2	313 1/2
Wool, 598's	314 1/2	314 1/2
Wool, 600's	315 1/2	315 1/2
Wool, 602's	316 1/2	316 1/2
Wool, 604's	317 1/2	317 1/2
Wool, 606's	318 1/2	318 1/2

Morgan's Louisiana and Texas Railroad Company has just concluded the contract with Mosses, Rogers and Valentine, to build the railroad from Opelousas to Alexandria. These gentlemen are now engaged in constructing the line from Vermillion to Opelousas. The terms of the contract from Opelousas to Alexandria, are that the road shall be finished to Washington, St. Landry parish, by the 15th of October, to Holmewood by January, 1881, and to Alexandria, in April of the same year.—*Plantation*, Aug. 8.

(Composed of the lady of each member of the family of a friend)

Dr. Punshon on the Sunday-School Cen-
tennial.

Some two hundred and sixty years ago, when a predecessor of yours commenced his civic reign, the ancient chronicles tell us that he was met on his return from Westminster by a gorgeous pageant representing the triumph of Truth. Truth herself approached him, and he gave ear and conducted him, the chronicles say, to the triumphal archway, which must certainly have been a magnificent affair, and the triumphal archway was decorated with the most magnificent of all triumphal arches, the arch of Laughter. Here was a throne vaulted by hosts cast over it by error's disciples—Barbarism, Ignorance, Injustice and Falsehood—four monsters with clubs. At the command of Truth the mists rose suddenly, and changed into a bright and spreading canopy—stock thick with stars, and beamed at the shooting forth round about. On the throne sat London as a queen. At her back sat easily and simply, Meekness and Faith, and the two mute attendant damsels who waited upon her were Religion, Liberty, Perfect Love, Modesty and Knowledge. After the mists were dispersed London and Truth addressed the Lord Mayor, commending themselves in his patronage and support during his year of office, and hoping that he would be able to read the riddle rightly, and that its symbolic teaching might fall on heedful ears. The Lord Mayor, then, in an allegory fulfilled all that is thought by your corporation's appearance on this great pageant of this great city—on the day of all other days, when the bells have been ringing in honor of the coronation of the Queen, whom may God preserve—in this hall and in that chair. (Applause.) The institution whose centenary is celebrated to-day has for one hundred years been warring steadily against those monsters with clubs. (Applause.) For the same period with equanimity and assiduity, and with the most successful and excellently, it might be said, knowledge. It thus, therefore, may be said at once honorably to yourself, my Lord Mayor, and seemingly to this great occasion, that you should have done your part in this hall to make the joyant of the past a bright reality, and to give the dignity of your office to assist in celebrating this triumph of truth. (Loud applause.) There is yet another reminiscence in connection with this day of which I am irresistibly reminded to-day. Some four hundred years ago, in this hall, on the month of June, there was a great gathering of London citizens, and, as is said of another assembly in the good book, the major part of them knew not wherefore they had come together. (Laughter.) King Edward the Fourth had recently died; his son and successor, Edward the Fifth, the child King, was in the guardianship in the tower under the care of the custodian of a perfidious uncle and his cruel and cruel day the deed, a revolting, witty Backsight, with all the arts of adroitness, and with the charms of eloquence, to induce the citizens of London to proclaim Richard III Gloucester King. I see before me a vast throng to-day, all of them knowing wherefore they have come together—(applause and laughter)—each of them animated with an intelligent purpose, and, as citizens of London only, but gathered from every quarter of the globe, feeling no need to be induced to induce them to do their duty, and they have gathered there for the purpose of giving thanks to God, that He raised up in this good time not Richard, but Robert Gloucester—(loud applause)—a man of a more royal soul, who had a more royal will, and sought no honor for himself, but who has had it thrust upon him by the acclamations of posterity, and who, if he be not universally conceded to have been the founder of Sum-

adoring wonder to think that that licensed inspiration, to them, perhaps, a stray thought of philanthropy, has been made by God one of the moral motive powers of the world! 'My resolution speaks of an incalculable amount of good effected by Sunday-schools already. I like that word; it is no exaggeration, in my heart I believe it to be the word of the highest wisdom, for one of the most recent manifestations of divine aid is invention for seeing by telegraph; it is only an unimported process, yet, but scientific men tell us it is absolutely practicable, and in the course of ten years or so they say a "rich American" will be able to add to his art collection some rare gem which he has seen before he purchases it, after having at

conceivable above measure. There is not
 a conceivable aspect of human suffering
 upon which this Sunday-school institution
 has not wrought a blessing. If you
 think of them as a refining influence,
 and remember the testimony of Adam
 Smith, which has been spoken of al-
 ready, and he was a philosopher, you
 know, and not at all likely to be dis-
 tempered in his judgment, if you think
 of them as a sobering political influ-
 ence, you have only to contrast the
 turbulent disorder of former times
 with the sudden calming of the
 sufferers in the cotton famine, and
 those who are qualified to judge tell
 the Sunday-school is largely to be
 credited with the change; if you think
 of them as an educational force, in how
 many instances has the Sunday-school
 roused the dormant mind and quickened
 the desire for all acquirement, and
 made the people avaricious of knowl-
 edge; or if you think of their repro-
 ductive power, for they have been
 in the suggestion of other and
 something better, all good. But I suppose
 there is yet a further proof, that the
 condition of the little Sunday-school
 girl in Wales, who had not a Bible, was
 the seed-thought which, germinating
 in the mind of Charles of Fala, flowered
 out at last in the British and Foreign
 Bible Society. The loan libraries, the
 country banks, the night schools, the
 penny banks, and the thousand kindred
 graciousnesses of charity, have all
 sprung from the same source as the
 raising of the Sunday-school system
 to meet the various needs. (Applause.)
 Then, if you think of their social
 results, you find cleanliness, and
 sobriety, and self-denial, and kindness,
 and a smiling troop of domestic virtues al-
 ways following in their train. If you
 change their moral influence you find
 that precisely in the measure in which
 their influence is realized men are re-
 deemed from coarseness, and cruelty
 has her arm paralyzed and her knife
 blunted; and fraud and lust and drunk-
 enness, and crime no longer things of glo-
 rious, but of shame, and men breathe
 freely as they feel and men feel the
 purifying air-waves of a higher atmos-
 phere, and wonder whence the healing
 came. (Applause.) If you speak of
 spiritual results; eldest and most perma-
 nent of all, there are thousands who
 have received in them their first up-
 ward impulse to a now and nobler life,
 and heaven, the home of the chosen
 and the faithful, has housed thousands
 more. (Applause.)
 There are, too, of a hundred years'
 Sabbath-school work, and the resolu-
 tions, simply uncalculated, that it is
 the word for it. (Applause.) If
 the rulers among us, the statesmen,
 the wise and the good in our land, do
 not see it, and if they do not acknowl-
 edge this institution as the most effec-
 tive bulwark of loyalty and of order,
 and of all that pertains to the highest
 good of the commonwealth, well, their
 sense of appreciation must be very
 feeble and impaired. (Hear, hear.) We,
 my Lord Mayor, are accustomed
 to go from second causes to the source
 and spring of all, can only say, per-
 haps, as we gaze upon the hundred
 years' experience: "This is the Lord's
 doing, and it is marvelous in our eyes."
 Well, then, just one other thought,
 and have done. The practical part of my
 resolution, for I am getting intensely
 practical in my old age—the practical
 part of my resolution is that which re-
 turns to the further development of the
 system. If, when I worked so well,
 since this celebration was suggested, we
 have been told by some that in the
 old Sunday-schools is past, that in the
 name of ignorance, which God and
 men alike "winked at," it did a noble

work; but that the world has outgrown it; and that it is a practical anachronism now; and that the time has come for the Sunday-schools to gather their ~~own~~^{former} ~~own~~^{own}-like ~~sorrowful~~^{sorrowful} mourners, and die gracefully; and then, perhaps, those who write them out of life will condescend to give them a decent burial, and to embalm them with an honorable epitaph. (Laughter.) Well, now I have great sympathy with those who are about ready to die before they are dead. (Laughter and applause.) Sunday-schools have a great work to do yet. As a more institution for teaching children to read, the time has passed for them; the sooner we recognize that the better; they need to be superseded, if that is their only object; but that was only the infancy, so to speak, of their development. The Sunday-school has become now a constituent of every well-ordered state, a necessary part of every normal life. The world wants the Sunday-school. If modern society is not purified, I wish it was; the monsters with clubs are yet paramount in many a neighborhood. All homes are not Bethanys, with the church in the house, and Jesus as the never-falling Friend; the waters that flow down our streets are not all healing waters; the plague is in the midst of us, and there wafts out the cry of the millions, urgent and pitiful, that need your stand up, O ye living stones! of the deafening applause and labor, the workers are better fitted for the work to-day than they ever were in the history of the movement before; they understand the needs of their clients better; they understand the adaptation of their agency better; they have a keener recognition of the royal humility which in the vilest underlies the craft and the crime; they have a firmer faith in the gospel since they have seen its triumphs where civilization has declined; they have a deeper and wider wisdom has passed hopeless and abandoned by; they have a more generous appreciation of the value of warm human contact with the needs they wish to supply; they know that in many cases of seeming mortal malady they can save life, as in rare instances of medical science, by transfusion of blood. (Applause.) What I give up now, with ample opportunities, and passionate needs, and hard-earned wisdom, and the restraints of Christless compassion, and the lack of the most blessed success? No, never, Great God! Never. Rather, far rather (and I charge as much, as in God's presence, this shall be the case)—rather make this celebration the occasion of greater devotion, of a girding on the armor afresh, of a determination to make the Sunday-school system more systematic in its appliances, and more thorough in its modes of working, so that it may be mightier through God to the pulling down of strongholds, the more thorough drinking in too, of the souls of men, Master, who watchful and recompensed all labor. And so let us go on, and on through the bright succession of the sips, till they who have sown the seed shall reap the corn, and, having reaped and garnered, bring the plow and draw new furrows north the healthy morn, and plant the bright hereafter in the now. (Loud applause.)

those who have eyes and see not, ears and hear not, hearts and understand not. "The grace of God that bringeth salvation hath appeared unto all men," yet men can and do quench the Holy Spirit of God. The language of mercy comes to us pathetically: "Ye will not come unto Me that ye might have life." When this divine Influence is yielded to, there results the feeling of devotion and reverence and love. And here is knowledge of God. It is spiritual communion and communion is reciprocal.

But I woid find where I began, and repeat what cannot be too often, repeated, that faith and reason must mutually assist each other. How well exemplified has it been that man, by wisdom, knows not God, and by searching cannot find Him out. But "the word is nigh thee, even in thy mouth and in thy heart—that is, the word of faith—which we preach—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

worship, also to the Vicksburg and Meridian railroad, and the Chicago, St. Louis and New Orleans railroad, for favors shown to delegates in reduced fares, etc., were unanimously passed.

Mr. Emron: The Pentville Hotel

✓ —————
 Providence Camp Meeting, Mississippi

Many thanks to these brethren, and profound gratitude to the Giver of all good.

P. HOWARD, P. C.

Report of a Colporteur.

and have done all I could, without transgressing the bound of my office. The pastors of many of the churches have promised to call on their respective congregations for help to send the Bible to the poor, but I fear they have done like the "butter" in days of old. I have had the pleasure of making glad the hearts of poor widow's, who were not able to attend church, and were

REUBEN BARTON,
Montrose, Miss., Aug. 13, 1890.

THOMAS UNBENWOOD, JR., was born

At the funeral services the faithful eyes were attracted breath with which all seemed to move, as if of the largest appliances that ever assembled at church gave evidence that all felt that they had obtained a great loss. Old and young, white and black, were in and around the church, willing to give the fullest expression of interest and regard. The parents, crushed and almost unconscious, wept; they speak of Tommie's affection, devotion and obedience, and the sister and brothers, so justly proud of his manliness and promise, felt keenly the deprivation of their little hero. He was gone when stricken down by the cruel knife being killed brutally, but should colored persons have been so far off, reported that they had heard him shout "just as he was taken away. The spirit, thus cheerful in the moment of death from earth, has gone to live in the sweet and happy atmosphere of the celestial home, and to reap the fruits of "the better land."

Her mind was ever kind, but, when told that she would soon leave her loved ones, she expressed no astonishment, doubtless expecting a strange and joyous death, but there was no sting in death for her. She requested her friends to sing "I am trusting, Lord, in Thee." In the incomparable words of Charles Wesley's "Jesus, lover of my Soul," dealing with them in stanzas more musical than ever

Her little Walter, three months old, his mother, laden with the three dead wives of the without-a-doubt, his father, followed her in four days, and a little from rest in the same grave. "And all so perfectly happy children," she left. Good God! that mother, who had spared many a wife, to be a comfort to her bereaved parent, a ally to his father's rugged life, is clad with words of sympathy and love to his many friends; but his holiness comes to an end. The ways of Providence are often inscrutable, and cannot conform to the joy of this household. This he cannot see. But "his ways are not as ours," says he. "We finally bow and say, 'Thy will be done.'"

[illegible]

ing, and to his friends who shared his hospitality, gentle and pleasantly he was sliding along, and the comfort of his life was only disturbed by the occasional shock of disease, which was transitory. Also the worst fears were too soon to be realized. Very rapid, by the fluttering big, thin, translucent diaphragm did he work off the eighth of June, 1884, at his mother's residence in Desoto parish, La. A rich quiet submission and perfect happiness he rarely witnessed by mortals. In this state he remained until the subtle variations of climate had been taken. He was not a man who had

hovers in beauty over him, till our kind song-leader
the dimmest slant lines were heard to say, "Lord, have
mercies on me," and then told the ones that were
standing ground him to straighten him; after which
he said, "that head right; that will do," and then he
fell asleep with a smile beaming on his radiant face,
in token of his safe transit across the river into
the haven of God, eternal rest. Our friend was con-
verted in March last, and joined the Methodist Epis-
copal Church, South, on the twenty-fifth of the same

month. My last illness was long and painful, but was borne with great patience and such resignation as could exist only in the soul that is supported by the religion of Jesus. For the last six weeks he lived in constant expectation of death, and yet in constant peace of mind, and entire willingness that God's will should be done. I have never witnessed a more quiet

and peaceful death than his. Death came as a happy release from suffering. He was conscious to the last. He went down into the valley of the shadow of death calmly, leaning upon the arm of Him who is mighty to save. We have every evidence that we could wish that he had home with the Lord, and in his death we have a fresh illustration of the fact that God's people die well. May God comfort his aged mother, brother and four sisters he has left behind to mourn.

REV. THOMAS SIMMONS was born in South Carolina, May 11, 1806; removed with his father's family to Pike county, Miss., in 1822; was converted and joined the Methodist Episcopal Church in 1829; was married to Barbara Hope, September 16, 1834; was licensed to preach in 1834, and ordained deacon, by Bishop Wainwright, at New Orleans.

In November, 1841, he removed to Tazewell county, Miss., in 1842; was ordained elder in December, 1844, by Bishop Paine, at Cambridge, Miss.; joined the Methodist Protestant Church in 1879, and died triumphantly, August 9, 1890, aged seventy-four years.

His SUNDAY-SCHOOL was extensively and acceptably

as long as health permitted, as a local preacher through whitethorn Mississippi and eastern Louisiana. The family after never went down in his house. His children, seven in all, with his aged companion survive him; they were taught to fear God and their evil. His son, Rev. W. W. Simpson, of the Mississippi Conference, is an arduous and efficient laborer in the Master's vineyard. The writer of this visited Bro. Simpson during his last illness, and can testify to the complete triumph of his faith over the last enemy. His remains were interred at the Providence Cemetery, awaiting Christ's appearing and kingdom.

A. M. WILKIN.

Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, AUGUST 26, 1880.

It is often pleaded that "the Sabbath was made for man, and not man for the Sabbath," as the warrant for Sunday excursions. This text seems, indeed, to be pretty well known and often quoted. Manifestly, clothes are made for man, and not man for the clothes, but still men ought to wear clothes. The perpetuity of the Sabbath is established by the familiar words of the Saviour: "It is a most beneficent institution, ordained at the creation of man, and for his particular welfare. It was not made for the Jew, nor for any particular age or period or people, but for man. And as the religious and spiritual are the chief interests, it was made chiefly to serve his immortal well-being. Better, if need be, that the body should suffer rather than the soul. If sacrifice of pleasure or recreation be necessary in order to preserve the Sabbath from utter desecration, and from practical abrogation, it is something worth the sacrifice. It is because the Sabbath was made for man that we would argue the importance of its observance. And we do not think that the main stress should be laid upon the temporal and physical benefits. These are very great, but we maintain that the highest purpose of the Sabbath is to help men morally and religiously. The day is needed for divine worship, for prayer and religious reading, and meditation. Where health and life are concerned, where there is necessity, the case may be clear enough, but we believe no rightly instructed Christian will take a Sunday excursion train unless compelled by the gravest considerations. It may involve some self-denial, and it may cost money and time to keep the Sabbath, but to our own souls, to the country and to the world, the Sabbath is worth a thousand times more than it costs.

Our objection to the Sunday newspapers has but little reference to the time when the work is done, but to the *reading* of them, on Sunday. Secular reading on Sunday is as bad as secular work, and in some respects worse. It is a species of dissipation, and makes neglect of the Bible and religious books almost inevitable. It fills the mind with the excitements and business of the week day, pre-occupies it, and drives out the spirit of devotion and worship. A congregation filled with the news, politics and gossip of the Sunday morning paper, is in a very bad condition to listen to the message of salvation. We can do very well without a paper, and without the news from Saturday evening till Monday evening. Our usage and our advice is that religious people lay aside the Sunday morning paper unopened until Monday, and that all secular reading, as far as possible, be banished from the family circle on the Lord's day. By so doing there will be a moral force in the recognition of the day. Christians will grow in grace and knowledge, and piety will be deepened and quickened.

The Sabbath was made for man, but not to be destroyed or rejected by him. And in these days of looseness and indifference it is the more needful that Christians be exceedingly careful. They are to walk circumspectly toward them that are without.

Our Board of Health has declared the opium dives a nuisance. Those dives are places where opium is smoked in the Chinese fashion, and it seems that there are several of them in New Orleans. We presume they are also to be found in other cities. The Board of Health recently passed the following resolutions:

"Be it resolved by the Board of Health of the State of Louisiana, That in view of the existence of certain establishments in this city commonly called 'opium dives,' that we feel it incumbent upon us to declare said establishments public nuisances, tending to destroy health and increase crime of every description.

"Be it further resolved, That the City Council be requested to pass an ordinance punishing parties keeping said establishments by a fine of not less than \$25 nor more than \$100; in default of fine, imprisonment of not less than thirty days nor more than six months.

"Be it further resolved, That any person or persons convicted of selling, lending or giving opium, or any drug having similar effects, to any one without a prescription from some regular practitioner, shall be fined not less than \$25 nor more than \$50, and in default of fine should be imprisoned not less than thirty days nor more than three months.

This is all very well. But what is charged against opium dives is very suggestive: "Tending to destroy health, and increase crime of every description." Does not this charge lie with even greater force against the whisky dens, and the manufacture and sale of intoxicating liquors. If the opium dives are nuisances, so are also the whisky saloons. As yet,

the opium nuisance is as nothing compared with the whisky nuisance. Why scathe and ban the weaker and comparatively insignificant evil, while this mammoth and everywhere overshadowing evil is left unattacked? Will the day come when Boards of Health will have the courage and consistency to denounce whisky as well as opium?

A Right Disposition.

Whatever we may say about the difficulties of faith and the perplexities of doubt, the Saviour teaches that the chief hindrance to an assured experience is the lack of a right disposition. "If any man will do His will, he shall know of the doctrine." If any man purposes and wishes; if he be so disposed he shall know. The condemnation of the Jews was: "Ye will not come to Me that ye might have life." There was in them a perverse determination not to yield to the truth. They cherished a malicious and unreasonable hatred against Christ and His doctrine. In its widest application it is as true of us as it was of Paul's hearers at Antioch, that "as many as were ordained"—disposed—"to eternal life believed." Disposed is, beyond question, the meaning in that place. It might be self-evident that if a man were disposed to believe he would believe. But this is not the point. It is the will or purpose to do the will of God, a disposition to receive eternal life, that is followed by faith.

This disposition is not to believe, but to do the divine will, and to be saved from sin. With an honest, earnest purpose to obey God, with a heart disposed to receive and submit to the truth, there will be grace given to lead the seeker into the light and comfort of a new life. This disposition of mind is the mustard-seed of the kingdom, the germ from which the tree of faith and holiness is developed. This much may be fairly demanded of us all, that we desire to do the will of God, and that we be heartily determined to do it. Where this spirit exists there will be effort to do, and this effort will lead to a sense of weakness, the need of divine help, and to prayer. It will disclose to the heart its corruption, the sinfulness of sin, the need of a Saviour, and will drive the soul to the throne of grace. The heart disposed to eternal life, bent on doing the will of God, will be open to all gracious influences, even as a flower opens to the touch of the sunbeam. Truth, like a luminous and vital atmosphere, will flood it with its all-pervasive power. However ignorant and spiritually blind, and however degraded and enslaved by sin, the kingdom will be revealed to the sincere inquirer.

And thus of speculative doubt, and of the intellectual obstacles to faith. The indictment against the indolence, the atheistic unbelief, the positive rejecters and enemies of the gospel, is a rebellion of heart against God. It is conceivable that there may be a sincere doubt of God, but if there be at the same time an earnest feeling after God, and the purpose to do His will if there be a God, even then there is the condition of what may become a clear and satisfactory faith. If Christ spoke truth, and knew what is in man, a right disposition toward God and eternal life is the basal condition of knowing the doctrine. Persistent doubt and unyielding infidelity disclose the heart to be without this disposition. On the contrary, there is a disposition to throw off the authority of God, and a spirit of settled opposition to what is pure and good. That the great leaders of the skepticism of the day are truly seeking after God, with the desire to do His will, cannot be. Whatever their professions, and however unconscious of their real spirit, there is in them no will to do the will of God. There is a strong moral inclination to reject Christ, and to do their own will rather than the will of God. The carnal mind that is in them is enmity against God.

We must fall back upon this principle in explaining the difficulties in the way of penitents, or at least of many sincere seekers. The hindrance to faith is the clinging to something that God requires us to surrender. God's will embraces much—the giving up of sin, the performance of self-denying duties, the crucifixion of the flesh with its affections and lusts. The doing is not so much the condition as the will or purpose to do. To some extent the purpose is clear, but does it take in all the will of God? Are there not certain reservations, something that is kept back? Is there such a disposition to eternal life that every idol is east out of the heart? The question is not as to the actual doing, but as to the complete and unreserved purpose and will to do. If we have this faith then becomes possible, and also obedience. The delayed blessing hangs upon this disposition to do, this entire surrender to Christ.

The great Teacher assumes that

men ought to will to do the will of God, and that it is their own fault if they do not. Ignorance, doubt and unbelief may be inevitable, and the mind may honestly struggle with religious difficulties, but the lack of a disposition to obey God and to know the truth is without excuse. Grace is resisted at this point first of all, and this bars the way to the deliverance of the soul from these chains of darkness. The simplest element of honesty and loyalty to the truth is this disposition to do God's will, and through it comes the light and fullness of an experience that silences doubt, and brings the demonstration of faith. The infidel is not honest, because he has no desire to do the will of God. Whether altogether conscious of it or not, his opposition to the gospel springs from pride and from enmity to God. And he is left without excuse, since he has stifled the voice of conscience, and refused in purpose to do the will of God.

It matters not what our difficulties may be, the way out of them is clearly indicated. If they grow out of the doctrine itself, or out of supposed conflict of science, and the Bible, or out of the processes of a disturbed and gloomy mind, it is true of all: "If any man will do His will, he shall know of the doctrine." The whole plan of redemption will stand out luminously, the claims of Christ as the Son of God and the Saviour of the world will be clear, and the mysteries of the gospel will be solved in an experience of the supernatural. Infidels may claim to be honest, skeptics may plead the intellectual difficulties of faith, and sinners excuse themselves on this ground or that. But they are one and all condemned. The great trouble is in the state of the heart, the lack of a right disposition, a perverse opposition to doing the will of God.

"O, That All the Lord's People Were Prophets!"

Now and then some good men seem to become frightened at the increase of preachers. Members of Conferences take pause if there is a large class applying for admission. "We are crowded already," say they, "tell these to stay away." There is a cry from the "regular work" that local preachers are too numerous. "They were once useful, but that day is past. Let us pray the Lord to call no more local preachers." We are not going to say anything abusive of such nervous alarmists. We, however, take it for granted that the Lord understands His business, and that He calls the right men. We reserve in our church order the right of examining the question of a call upon three points of fact, viz: Gifts, grace and fruits. This examination is one founded on common sense, for it is clear that an idiot is not called to do anything, nor does God call the unholly; while the third point is a natural sequence of the others. God will not call a man to do a thing, and, after the man has faithfully obeyed, will He leave him without success.

Gifts are not measured by any procrustean standard; gifts differ widely, both as to quality and kind. Rarely does any one man combine half of them in any high degree; oftener we find men with one or two developed, and the others all wanting. But who shall be said to have the gift which, like Aaron's rod, shall swallow all the rest? Graces are more uniform, or at least ought to be. They are marks of Christian growth and enduring. It is possible to possess them all, and it becomes a duty to seek them all. They are different in degree in proportion to advancement in divine life. Their outward manifestation is often erroneously judged by demonstrativeness instead of by the actions or fruits. Some men have reputation for being sympathetic, because they can cry easily, or have a mournful voice; others get unjustly the name of unfeeling, because they do not often cry or talk in doleful strains. For my part I prefer the man who would save my life, without crying, to him who could make a thousand shed tears at my funeral. He is to me a more sympathetic man.

But I did not set out to write a discourse upon gifts and graces. The point is good men's fears that prophets multiply too fast. Joshua wanted Eldad and Medad silenced. Moses replied: "Would God that all the Lord's people were prophets!" Would he then have no commission to continue his prophesies? The same before. He would lose nothing by having a congregation of prophets. It is a mistaken notion that the preacher is not benefited by being preached to. The most needy class to be found in the church is in the pulpit. They are deprived almost entirely of the privilege of hearing a sermon. When they do get a chance, how hungry they are! I never fear when I have a congregation of preachers that I shall not be heard and appreciated. The older and the more exalted they are, all the better

for me. How the Bishop listens! Those old D. D.'s fairly gulp it down. The only restive fellows are the young ones, who think their series of sermons are the Alpha and Omega of all that is in Christianity. There is, in their judgment, no oil in any cocon-nut but theirs. But the Bishop and the old men rejoice that the Spirit has fallen broadcast. Next to a congregation of itinerants give me local preachers, next to them exhorters, and so on to the end of the chapter.

How easy it is to preach when the spirit of preaching is all around you! Prayers are going up, thanks rendered and hearty appreciation so help one that the preaching almost does itself. But the hard congregation to preach to is that which has never had the spirit of prophecy, and which for years has been wearing its spirit of hearing threadbare. I knew an old opium-eater to drink half an ounce of laudanum at a draught, and it barely had the desired effect. So many an old chronic listener can sometimes swallow a sermon that would set a Conference on fire, and yet he would walk away hardly comforted.

A preacher can sympathize with another better than if he were only a hearer. Men do not want new dishes—they want staple dishes, fresh from the oven. Christianity does not propose to give the next generation something that is entirely different from what we have now. Learning or cultivation may invent some new sauces, but the meats and desserts will be the same. A man who knows half a dozen languages, and all the sciences, may set you down to a more elegantly dressed piece of roast, but you don't know that the joint is naturally any juicier, or that it is any better roasted.

The cry has a little of the selfish in it. Prophecy has more than a temporal support as its object. To refuse a man because it introduces one more number into the divisor, when dollars are the dividend, is a miserably poor excuse. Such action degrades the call of the ministry to a trade. The question then becomes what can we make by it, not what can we make of it. When this becomes the question the tree ceases to grow. Decay begins at the heart. The fruit becomes dwarfed. The leaves turn yellow, and the branches, one by one, wither away.

The disciples rebuked some who were casting out devils in Jesus' name. He very severely reprimanded the disciples for this act. He was right not only by authority, but in reason. O, that all had the gift of healing in this world of disease and death! The sick cannot be cured too soon. Millennium would not be premature should it come to-morrow—not had it come a thousand years ago. That is a thin soil which will not bear a thick crop. The Christianity that sows a peck to the birds is on so barren a faith that there is doubt of getting even the peck to the birds back again. He who is afraid too many tongues shall proclaim gospel truth fears that the supply will be exhausted before he dies. Poor man! He has not profited by the miracle of the widow's oil, or the feeding of the five thousand. Let him know that when he would empty his brother's vessel he only overfills his own.

T. A. S. A.

The Winnowing Fan.

The effect of Christ's call and coming was both to winnow and to redeem—separation and salvation. John the Baptist, in speaking of His oddee and appearance, said: "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." This is a figure of judgment, and has reference to the harvest-time of history. The fan is an agricultural instrument for winnowing the chaff from the good wheat. It belonged to the equipments of the world's Redeemer. He is both Advocate and Judge. He came with the gospel on His lips and the fan in His hand. During His earthly ministry we find Him at once calling and rejecting men. For this office He was fitted by His omniscience, All-wise and all-loving. He could discriminate without partiality—separate without favor or possibility of mistake. "No chaff will be left with the wheat to be gathered into the heavenly garner, nor will one grain of wheat be burned with the chaff in unquenchable fire. The floor will be thoroughly purged.

But in the hands of mortals, unendowed with omniscience and infinite love, the winnowing fan may be a dangerous instrument. Its unwise handling has been an affliction. The church has suffered loss, and God's "hidden ones" have been aggrieved. Yet by some this is considered the test of true success and pastoral efficiency. They believe in "good discipline." They seem to have interpreted the great commission to be,

not "Go, preach my gospel," but "Go, winnow my fan," and "Ho! I am with you." Their mission is to purge the floor. No chaff must remain with the wheat, and every tare must be plucked up by the roots. Among us there shall be no careless living, or disorderly walking, or eating and drinking unworthily. The church must be pure, without a single offender in tongue or temper. The shibboleth of their faith is: "Winnow and purify—many are called but few are chosen." To be a master in church trials, to have courage (?) to walk among the flock with discipline high in hand, gleaming like a tomahawk over suspected or expected offenders, is the first, last, and almost the only qualification of a faithful pastor. Winnowing, not preaching, is the great need of the age.

Though this may seem to many readers a fancy sketch, the negative is from real life. Happily for the church, the originals are now few, and growing "beautifully less." But here is a duty and real danger that should be calmly considered.

A pastor's great work is to save men. To make alive and not to kill, to communicate rather than excommunicate. For this we are the Lord's chosen vessels. The field is the world, and we are the sowers and the reapers. It is our high calling both to scatter the precious seed and bind the golden sheaves. The world is lying in wickedness, and we are to publish the glad tidings of salvation. To illustrate the grave responsibility of this office, the pastor is introduced under the figure of a watchman. If unfaithful, the blood of the slain will be required at his hands. It is a glorious work. Though the poorest of trades, it is the noblest of callings. No higher honor can be conferred on earth, and no richer reward in heaven. Here the true chivalry of Christ, there they shall shine as the stars forever and ever.

The winnowing fan, as a pastoral agency, should be used with great prudence and much prayer. A lack of skill and wisdom here will work injury beyond computation. Tact and talent must be prayerfully employed. To illustrate, let two cases be stated: No. 1. A pastor had a member much given to dancing. She was fond of the fully, and indulged it to frequency and excess. That she might not be annoyed with any sense of church obligation, she asked to have her name stricken from the record. The wise pastor objected, and prevailed on her to postpone such a step. Again she repeated the request, and again he entreated a postponement. Shortly after she was happily converted, and with rapturous delight thanked that pastor for his prayerful prudence. No. 2. Another pastor had a young member who was belligerent to the dance. It was her first offense. The pastor heard of it, and went immediately to see her. He sharply reprimanded her of solemn obligations but recently assumed, now shamefully violated. He threatened the law if the offense should ever be repeated. Here bad blood was stirred. Defiance was painted on her face, and a member was lost to the church, and possibly a soul lost all hope of heaven. Now, which was the wise pastor? No. 1 represents prudence, No. 2 illustrates courage.

The occasions for using the winnowing fan are very rare. Every means to save should be exhausted. During our Saviour's earthly ministry His call—the terms of discipleship—did the winnowing work. None were driven forth by formal command. The "whole counsel of God," bravely declared, will generally accomplish the same results to-day—will winnow or redeem.

But when the winnowing fan is clearly demanded, it should be used with the Master's Spirit. Love must prompt and guide its exercise. Better, far better, work by love and skill than force and fuss. The church is not a "baptized police court," nor are we its bailiffs or high sheriffs. A "leading message" will usually accomplish more than a "driving gospel." Gentleness and sympathy will be blessed of God, rather than defiance and impertinence. To every true pastor an expulsion or reproof will bring sadness, and not the exultation of victory. Our constant prayer and ceaseless effort should be to win, not to winnow—to gather in rather than scatter abroad.

C. N. O.

The Itinerant Ministry.

Rev. B. Gregory, in his charge to the young ministers ordained at the British Conference in London, July 29, concluded with the following statement of the advantages of an itinerant ministry. In view of the pastoral hunt among the British Wesleyans of three years, the text was very appropriate:

"By the space of three years I ceased not to warn everyone, night and day, with tears."—Acts xx, 31.

The disadvantages of the itinerant system of Wesleyan Methodism are

often dwelt upon both by ministers and people. And doubtless, it has some disadvantages, the partial disruption of social ties, the impossibility of gathering any high degree of local prestige, or *purchase*, over the public mind within a given area. The name of a Methodist minister does not agglutinate itself with that of the scene of his labors, so as to become a kind of territorial title, like Maclaren of Manchester, or Robertson of Brighton. But has not the itinerancy also many obvious and precious advantages? First of all, what a saving of the expenditure of brain-power in the preparation of sermons, and what a liberating of time and thought for house-to-house visitation and direct dealing with individuals. The minister who has to prepare three discourses a week through a stretch of years for the same congregation may well felicitate a Methodist minister who has a college or two to divide the labor of providing for a congregation week after week, who after a term of three years' service in one locality takes all his mental stores and his whole acquired homiletic capital to another place where he can weed out his weak sermons and work up his strong ones to a higher pitch of power. To a man of intellectual earnestness and industry—a workman needing not to be ashamed—this is of immense advantage and not less to his congregation. And the more intellectually powerful and telling a minister may be, the more does the minister himself feel the continuous strain upon his powers to meet the expectations which he has created. It is a disgrace to a Methodist minister if on beginning each successive term of three years he does not start from a higher vantage-ground and bring to bear upon his hearers an accumulated power.

And as a set-off against the partial severance of pastoral bonds, to what ministers of Christ is Christ's promise so richly fulfilled:—"There is no man that hath left houses or brethren or sisters or father or mother, for my sake and the Gospel's, but he shall receive a hundredfold now in this time, houses and brothers and sisters and mothers." And what a noble and enduring work may be accomplished in the space of three years by the blessing of God upon the single-hearted, well-directed, uninterrupted labors of an intensely earnest Methodist minister. What a deep, broad, abiding impression he may leave upon the minds and hearts and character of the people, if he himself be what every Methodist preacher ought to be, a man of marked and spiritual individuality, with force enough to drive an impression home and fire enough to melt the heart for its reception? I have no hesitation in saying that our itinerant system well-worked and supplemented and sustained, as it is supposed to be and ought to be, by an efficient body of class-leaders and local preachers, who do not itinerate, is, on the whole, the best system not only for the ministers, but also for the people. No one man, however great or however versatile and many-sided, is equal to the task of thoroughly disciplining and developing a Christian Church. It was better for Ephesus that even Paul should go elsewhere and make way for John, and it was better that Paul should have preached for three years before John came at all. The building up of a complete Christian Church so as to be able to present every man perfect in Christ Jesus is so grand and composite a work as to require more minds than one, though of the highest order, to effect it. It is far better done when, under the direction of the Divine Architect, it is, in different sections, assigned to be accomplished by a variety of subordinate builders, like the towers, bulwarks and palaces of the restored Jerusalem. There is no variety of gift in the ministry which has not its counterpart in the needs of the Church and which is not adapted by the art of God to meet that special need. For God fulfills His plans through many *ministers*, lest one great preacher should corrupt the Church. And so in sweet vicissitude, the son of consolation alternates with the son of thunder and the glorious company of contemporary apostles and the goodly fellowship of Christian prophets rise and set like the constellations of the firmament "for seasons and for days and for years." And thus the brilliant orator is balanced by the lucid expositor, the man who in a revival exults like a war-horse in "the thunder of the captain and the shouting" is succeeded by one whose doctrine distills as the dew, and after the tempest comes the still small voice. The reaping-hook of the revivalist is supplemented by the swathing-band of the judicious pastor, and when things go well in our Methodist Israel the beautiful prophetic picture is perpetually realized: "Behold, the days come, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt."

Still further, our system of itinerancy is highly conducive to the maintenance in our ministry of the evangelistic tone and spirit, the freshness, alacrity, and eagerness of the bringer of glad tidings, the well-graded forerunner of the chariot of the King. Christ's own original commission to those whom He forest to all places whither He Himself would come is repeated to you, the messengers whom He sends before His face: "As ye go, preach, saying, The kingdom of heaven is at hand." Most of you will have the charm of village preaching, and will often say—

"That path with humble speed I seek
In which my Saviour's footprints shine—
As you remember, that of Him it is recorded, 'He went into the villages preaching the Word.'"

What a noble and enduring work may be accomplished in three years' ministry in one place! How many unsaved chapel-goers may be brought to decision and to rest! How many careless relatives of members may be aroused and rescued! How many may be mightily helped who have believed through grace! To how

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MISCELLANEOUS.

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Concordance, a Greek and Hebrew Lexicon, a Scriptural
Catechism, 30,000 various New Testament Readings,
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This is perhaps the most important work in religious
literature which the present reading has produced. Being
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expedition already given to our prospective readers is that the scientific merit of the work are appreciated by the general public, and that it may even be possible to cultivate an extremely large sale. We are therefore enabled to make the price not far higher than lower than that of the most valuable and valuable which has ever been published.

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NOTICES OF THE PRESS.

It is also a point which has been made in the English language even more than in the German, that the following noble statements of all classes will find it gives them *Illustrated* (London, New York, November, 1879).

Any intelligent person who has read the *Illustrated* will find great advantages without the least acquaintance with either Hebrew or Greek. *The Day Worker*, January,

To ministers' library should be without a copy. — *Los Angeles Times*, December 13th, 1879.
This is a most judicious recommendation. — *Defiant Witness*, September 19th, 1879.
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To ministers it will be simply invaluable. — *The Princetonian*, October 30th, 1879.
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 Write J. C. McCULLDY & CO., St. Louis, Mo.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE,
New Orleans, Monday, Aug. 23, 1880.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. D.	7-day	8-day
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Medium	12 1/2	12 1/2
Good medium	13 1/2	13 1/2
High	14 1/2	14 1/2
Sales today	2,325 bales	
Receipts since our last		
Receipts previously	1,480,234 bales	

Sugar, P. D.	7-day	8-day
Full	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Yellow clarified	12 1/2	12 1/2
White clarified	13 1/2	13 1/2
Crushed	14 1/2	14 1/2

Molasses, in 1 lb. P. D.	7-day	8-day
Common	5 1/2	5 1/2
Prime	6 1/2	6 1/2
Choice	7 1/2	7 1/2

Butter, P. D.	7-day	8-day
Western	15 3/4	15 3/4
New York	20 3/4	20 3/4

Coffee, P. D.	7-day	8-day
Rio, ordinary	13 1/4	13 1/4
Rio, fair	15 1/4	15 1/4
Rio, prime	16 1/4	16 1/4

Charcoal, P. D.	7-day	8-day
Western	10 1/2	10 1/2
English	11 1/2	11 1/2

Candle, P. D.	7-day	8-day
Best 1 lb. tins	11 1/2	11 1/2
Choice K. D.	12 1/2	12 1/2

Flour, P. D.	7-day	8-day
Superfine	3 1/2	3 1/2
XX	4 1/2	4 1/2
XX	4 1/2	4 1/2
Choice family	4 1/2	4 1/2

Fish	7-day	8-day
Mackerel, No. 1, in 1 lb. tins	9 1/2	9 1/2
Halibut	10 1/2	10 1/2
Kitt	11 1/2	11 1/2
Mackerel, No. 2, in 1 lb. tins	8 1/2	8 1/2
Halibut	9 1/2	9 1/2
Kitt	10 1/2	10 1/2
Mackerel, No. 3, in 1 lb. tins	6 1/2	6 1/2
Halibut	7 1/2	7 1/2
Kitt	8 1/2	8 1/2
Crab	9 1/2	9 1/2

Oil, P. D.	7-day	8-day
Codfish	18 1/2	18 1/2
Codfish, No. 1	19 1/2	19 1/2
Codfish, No. 2	17 1/2	17 1/2
Codfish, No. 3	16 1/2	16 1/2
Codfish, No. 4	15 1/2	15 1/2
Codfish, No. 5	14 1/2	14 1/2
Codfish, No. 6	13 1/2	13 1/2
Codfish, No. 7	12 1/2	12 1/2
Codfish, No. 8	11 1/2	11 1/2
Codfish, No. 9	10 1/2	10 1/2
Codfish, No. 10	9 1/2	9 1/2

Soap, P. D.	7-day	8-day
Castile	2 1/2	2 1/2
Oliver	2 1/2	2 1/2
Palm	2 1/2	2 1/2
Castile	2 1/2	2 1/2

Soda, P. D.	7-day	8-day
Crystals	3 1/2	3 1/2
Flake	3 1/2	3 1/2

Grain and Feed	7-day	8-day
Corn, in sacks, P. D.	60	60
Yellow	60	60
White	60	60
Mixed	60	60
Oats, P. D.	45	45
Western	45	45
Red rust proof	45	45
Barley, P. D.	70	70
Choice	70	70
Hay, P. D.	15 00	15 00
Choice	15 00	15 00
Cow Peas, P. D.	22 00	22 00
Mixed	22 00	22 00
Clay	45	45

Provisions	7-day	8-day
Bacon, P. D.	10 1/2	10 1/2
Shoulders	10 1/2	10 1/2
Sides, clear rib	10 1/2	10 1/2
Sides, clear	10 1/2	10 1/2
Ham, sugar cured	11 1/2	11 1/2
Beef, P. D.	16 1/2	16 1/2
Dry salt beef	16 1/2	16 1/2
Clear rib	16 1/2	16 1/2
Shoulders	16 1/2	16 1/2
Lard, P. D.	6 1/2	6 1/2
Choice	6 1/2	6 1/2
Butter, P. D.	15 1/2	15 1/2
Choice	15 1/2	15 1/2

ESCUENTS.	7-day	8-day
Potatoes, P. D.	1 1/2	1 1/2
Irish	1 1/2	1 1/2
Sweet	1 1/2	1 1/2
Onions, P. D.	2 1/2	2 1/2
Choice	2 1/2	2 1/2
Cabbage, P. D.	1 1/2	1 1/2
Choice	1 1/2	1 1/2
Beet Root, P. D.	2 1/2	2 1/2
Choice	2 1/2	2 1/2

BALING STUFFS.	7-day	8-day
Hacking, P. D.	1 1/2	1 1/2
Choice	1 1/2	1 1/2
Baling Twine, P. D.	1 1/2	1 1/2
Choice	1 1/2	1 1/2
Ties, P. D.	2 1/2	2 1/2
Choice	2 1/2	2 1/2

SEA FOAM PUDDING.—Four cups flour; two teaspoonsfuls Kellogg's Flaking Powder; one cup sugar; one cup butter; one of raisins; one of currents; two eggs; a little salt; a pint of milk. Spice with nutmeg or allspice, and flavor with lemon, vanilla or almond. Put in a bag, and boil or steam three hours. Serve with brandy or wine sauce. A dish for king or president.

Send on the names of subscribers, to January 1, 1881, for fifty cents.

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COTTON FACTOR,
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It cures Dyspepsia, Rheumatism, Neuralgia, Sleeplessness, and all diseases of the Stomach, Bowels, Liver, Kidneys, Urinary Organs, and all Female Complaints.

If you are weary with Consumption or any disease, use the Tonic today. No matter what your symptoms may be, it will surely help you. Remember! This Tonic cures drunkenness, is the Best Family Medicine ever made, entirely different from Bitters, Ginger Preparations, and other Tonics, and combines the best curative properties of all. Buy a 50c. bottle of your druggist. None genuine without our signature on outside wrapper. Huxox & Co., Chemists, New York.

PARKER'S HAIR BALM
The best and most successful hair dressing.

PRICES CURRENT—Continued.

SUNDRIES.

Poultry, P. D.	7-day	8-day
Grown chickens	2 00	4 50
Young do.	2 00	3 00
Ducks	2 00	5 00
Geese	4 00	5 00
Turkeys	12 00	

Eggs, P. D.	7-day	8-day
Western	13	24
Southern	30	25

Honey	7-day	8-day
Strained, P. gallon	—	—
Comb, P. D.	—	—
Pecans, P. D.	—	—
Walnuts	—	—
Almonds	—	—
Oranges	—	—
Lemons	—	—
Foreign, P. box	—	—
Wool, P. D.	25	26
Wool, P. D.	25	26
Feathers, P. D.	—	—
Goose	—	—
Hides, P. D.	—	—
Country green	8 1/2	9
Dry salted	11 1/2	12 1/2
Dry flint	12 1/2	14
Ox Horns, each	—	—
Tallow, P. D.	5 1/2	6 1/2
Cotton Seed, P. ton	—	—
In sacks	—	10 00
Not pressed	—	—
Oil cake	—	—
Cooperage, P. each	—	—
Sugar hogsheads	2 50	2 70
Molasses barrels	1 15	1 30
Half barrels	—	—
Kegs	—	—
Oak Staves, per 1200	—	—
Kings	—	—
Heads	—	—
Extra clear	80 00	85 00
Extra hoghead	120 00	125 00
Extra pipes	135 00	140 00

Tabacco	7-day	8-day
Low line	4	4 1/2
Medium	4 1/2	5
Good	5	5 1/2
Low line	4 1/2	5
Medium	5	5 1/2
Good	5 1/2	6
Selections	6	6 1/2

Camp Meetings	7-day	8-day
There will be a camp meeting at Beech Spring camp ground, Neshoba county, commencing Friday before the fourth Sunday in September. Ministers are earnestly requested to attend.		
Camp meeting at Clinton's Camp ground will commence on Thursday night before the second Sunday in September, 1880. Ministers are solicited to attend.		
The Douglassville camp meeting will begin on Friday night before the second Sunday in September. Ministerial help solicited. Conveyance will be at Redwood, M. and N. railroad, on Friday to carry ministers and others to camp ground.		
The Liberty Chapel camp meeting will commence Friday, September 1, 1880. The tents are all to be occupied. Ministers of the gospel are invited. A conveyance will leave Kosciusko Friday and Saturday, after the arrival of the train for the camp ground, to carry preachers only.		
The annual camp meeting near Havana, Hab. county, Alabama, will convene Thursday before the third Sunday in September. People will be expected to camp prepared to take care of themselves, except persons from a distance, who will be provided for. The invitation is to all, but ministers especially are urged to attend.		
The New Hope camp meeting, De Kalb county, Mississippi Conference, will begin on Thursday before second Sabbath in October. Ministers coming by rail will be conveyed from Lauderdale on Thursday. Tent Builders will be asked to care for ministers only. All are invited.		
The Rutledge, Ala., camp meeting will begin on Friday night before the fourth Sunday in September. Ministers are respectfully solicited to attend.		
The Camp meeting at Choctaw camp ground, Butler circuit, Alabama, will begin Friday, September 17, 1880, and continue several days. Ministers are invited.		
This camp meeting to be held at Cox's Camp Ground, Randolph circuit, Alabama Conference, will commence on Friday night before the third Sunday in September. The meeting, as before, is to be held on the self-sustaining plan. Preachers are invited to attend, and will be provided for.		
There will be a camp meeting at the Holland Camp Ground, Paulding circuit, Mississippi Conference, beginning on Friday night before the fifth Sunday in August. This camp ground is located twelve miles west of Enterprise, and preachers will be met at that place on Friday evening, August 27, with conveyance. All are invited.		
The Gaston Circuit Camp Meeting, at Smith's Camp Ground, Choctaw county, Ala., will commence September 3, and continue till the 10th. Ministers especially are invited to attend. Persons living within the bounds of the circuit are expected to come prepared to take care of themselves. Friends from a distance will be provided for.		
There will be a camp meeting at Welcome House Camp Ground, five miles south of Columbia, La., commencing on Wednesday, September 22, on the Choctaw circuit, Alexandria district, Louisiana Conference. The meeting will be conducted on the self-sustaining plan. Everybody is invited to come, and come prepared to take care of themselves. Preachers will be cared for, and are invited to attend.		
Quarterly Conferences.		
NORTH MISSISSIPPI CONFERENCE.		
WINONA DIST.—FOURTH ROUND.		
French Camps	Sep. 11, 12	
Kosciusko and Durant	Sep. 16	
West Station	Sep. 20, 21	
Lexington	Oct. 2	
Winona and Valden	Oct. 9-10	
Black Hawk	Oct. 16-17	
Carrollton	Oct. 23-24	
Winona circuit	Nov. 6	
Reliance	Nov. 13-14	
Greenwood	Dec. 27-28	
Richland	Dec. 27, 28	

THE SUNDAY SCHOOL CONFERENCE for Seba District, Alabama Conference, will convene in "Palmetto, Ala., August 22-23. All Sunday school teachers and officers connected with our churches and Sunday schools in this District are considered delegates, and are requested to attend.

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Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

French Camps

Kosciusko and Durant

West Station

Lexington

Winona and Valden

Black Hawk

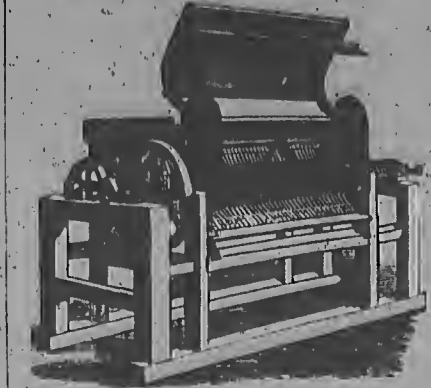
Carrollton

Winona circuit

Reliance

MISCELLANEOUS.

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DANIEL PRATT IMPROVED
"Revolving Head" Cotton Gin,
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For the New Orleans Christian Advocate.

AN OFFERING.

BY ELLA.

May God accept the offering which
With gladness we bring,
To Father, Son and Holy Ghost,
Our true Lord and King.

Sacred gifts, or treasures rare,
Shall this offering be,
To bring our blood-washed, contrite souls,
We consecrate to Thee.

Our lives, with all we have and are,
Thou shalt have all, O Lord,
No more our own, but Thine to be,
We "Abba Father" cry.

May we never wander from the place,
Where with the blood-washed throng,
Our voices fill to heaven with praise,
To sing the new-mead song.

And may the love descend from high,
Our offering to consume,
The flames of love still fill our hearts,
Till we reach home.

MINISTERS' STATION, MISS., Aug. 11, 1880.

Mr. Spurgeon at the British Wesleyan Conference.

We quote from proceedings of July 31, as reported in the London Watchman:

Mr. Spurgeon, who had come to the Conference arrangements for which in the Morning Chapel, was invited into the Conference, and introduced to the president by the secretary, the whole Conference standing. The president, heartily shaking hands with Mr. Spurgeon, and pointing to the large assembly of ministers who had risen to receive him, said: "Mr. Spurgeon, this is our way of expressing our acknowledgment of God's great mercy to you from the beginning of your career till now. Your great success as an evangelist has gladdened the hearts of the conference as much as if it had been one of their own ministers. (Hear, hear.) The uncommon ability with which you have administered a very large church and increased its aggressive organization, thus commended the admiration of a body which is not undistinguished for organization, as you yourself know, and the various trials through which you have passed, both relative and personal, have excited from time to time our solicitude and awakened our prayers to your God and Saviour, and to ours. And we now have this opportunity of welcoming you among us as representing a large body of Christian people, glorious in missionary traditions, and the present activities of which, we believe, to be very much due to your example. We pray God, that a life so valuable, and a ministry so successful, may be long spared, not to your own denomination only, but to the entire Christian church."

The Rev. C. H. Spurgeon said he was altogether taken by surprise by their kindly reception of him. He would tell them how he came to be there. In order to excuse himself for his unexpected appearance, not but that he was with them in spirit, and had been with them all the week, and had often prayed that the abundant blessing of the Spirit might rest upon their deliberations—but that morning he had to preside at a meeting of pastors, and the question had arisen how the brethren were to be fed. Being of a practical turn of mind, he thought he could just drive across to City-Road Chapel, and quietly ascertain by private inquiry in the refreshment-room (where of course he did not expect at that hour to see any of the ministers) how many ministers were attended to there. To his surprise he had been immediately seized upon by some of the brethren, and compelled to address them then and there. No sooner did that become known than he was invited to enter the chapel, and to address the Conference itself. (Applause.) He was sorry to have caused that interruption, and he was afraid that he would be called to account for that day's uproar. (Laughter and cheers.) They had said many kind things about him, which humbled him into the very dust. When he was opposed

his spirit rose to the occasion, but when he was spoken kindly of he was invariably overcome. He was glad to see his Wesleyan brethren, because he thought if there were any decided grip of truth, and that believed something, they were the Baptist and the Wesleyan. (Hear, hear.) He knew that he was speaking in the presence of many learned brethren. As for himself he belonged to the "know-nothing" sect, for he was determined to know nothing among men, save Christ and Him crucified. (Hear, hear.) As to education, the more they could have of the better, but if it lifted men into that region of new thought that was so much talked about now-a-days it became a questionable thing. In some denominations it was a wonderful thing to find a man who believed in anything. The modern theory was that everything was uncertain. The style of language adopted was: "These are my views, and it does not matter at all whether they are certainly proved or not. Black may be white, and white may be black under certain circumstances," and so forth. As to the inspiration of God's word it was ridiculous! And to talk about verbal inspiration among cultivated people was a mark of mental weakness. He was proud to say, concerning his own father's words, he believed not only the sense, he believed the words, and his Father who was in heaven was certainly worthy of being believed after the same fashion, and he somehow thought that the words which He selected were the best. (Hear, hear.) They all knew that if they began to give up doctrines they might go on giving up. This might be a harmless process so long as they were out on the great depths, but when they sounded and found that the depth was twenty fathoms, what about their own reasonings then? When they sounded again and found it fifteen fathoms it was time to think of something else they would soon run upon the rocks. (Hear, hear.) He counselled his younger brethren to believe that their victory was to come by faith, not so much by judging what God ought to have said, and cutting down what He had said. (Hear, hear.) For his own part he was not ashamed to own that he had faith in what was regarded by some men to be irrational, or else surely he could believe nothing. (Hear, hear.) He would exhort them also to believe in the power that God would give them while speaking out His word. There was a matchless energy in the word of God. Let them stick to the old truth. They the Wesleyans would see one side of it, and the Baptists another side, and each would see its own side better than the other, but that had no hindrance to the successful proclamation of the truth, and it ought not to prevent their mutual respect and love. Wesley and Whitefield did not view the gospel from the same standpoint, but they greatly loved each other. (Hear, hear.) He was sure of this, that they were all getting more and more prepared, under the teaching of God's Spirit, to learn more and more from each other; and in this way they would each come to know more of the everlasting verities. At the same time there was no dispute between them about the fundamental truths. (Hear, hear, and applause.) They had one hope, and that hope rested on the merits of the blood of Jesus Christ. (Hear, hear.) Their grandest consciousness lay in the power of the Holy Spirit's working in them and by them; and they were all seeking after that more perfect holiness without which they never could be perfectly happy. (Hear, hear.) He did not know how he came to be among them. He ought not to have been there; and yet he supposed that no number of Christ's body was out of place in being near to another member of that body. (Applause.) He saluted them as the representatives of a long line of patriarchs from the days of Mr. Wesley until now. He rejoiced that they had admitted laymen into the Conference. Perhaps they had admitted them in order that they (the ministers) might teach them (the laymen) business habits! (Laughter.) And perhaps the laity might teach the ministers something about theology. (Renewed laughter and "hear, hear.") Well, this he knew, that sometimes preachers did not preach the truth so well as some of the people loved it and knew it. It would be well for them all to remember that, while a man who had had a good meal might be ready for almost any entertainment they might be pleased to provide for him, the man who was very hungry would refuse to be entertained until he had had something substantial. It was so with their people. Nothing but substantial food would satisfy them. (Hear, hear.) Would they forgive him if he said a few more words? (Cheers and cries of "Go on!") If he might say so he hoped that they, his Wesleyan brethren, would keep the fire well burning. (Hear, hear.) As an outsider he sometimes heard it said: "The Methodists are becoming too respectable. The Primitive are the men who have the fire." He did not know how far that was true, but he did know that one of the finest things in the world was fire. They might give the clearest light, but if it was cold moonlight it was not the kind of

light that moved the hearts of men. They must glow and burn if they were to bring men to Christ. Let them regard every effort as being wasted that did not tend to the salvation of souls. Round about City-Road Chapel men were crowded like bees in a hive. What were they doing for them? These souls were perishing, and they would all perish unless they preached the gospel to them with all their might. It would be well also for them as preachers to remember that there were multitudes of these people who needed to be taught about Jesus Christ as if they were little children. It was quite true that in these days they had a cultured class to preach to, but he would entreat them to look after the poor people, and to preach so that the simplest and most ignorant might understand. (Hear, hear.) He prayed that peace might be with them. May you all be baptized, said he—baptized with the Holy Ghost and with fire! May that fire come upon you during this Conference! May some feel it as they never felt it before, and may those who have most of the Spirit of God have more of it! You will not all meet here again. Let us preach as if we were about to die—dying men to dying men. Pray that I may do so, as I pray that you may. I thank you, brethren, for the kind reception you have given me. I thank you with all my heart. Applause.

Half-Fare Coat Better Than No Coat.

MR. EDITOR: That was a ready and practical answer which the Baptist gave to those repentant souls that cried out under his preaching: "What shall we do then?" Let him that hath two coats impart to him that hath none. If those hearers of his who had two coats obeyed the words of the preacher they brought forth fruit worthy of repentance; and even, supposing one of the two coats was one of those long robes of outlandish style, how much better to the poor man, who had none, was this investment than going robeless. He was clothed upon, and so was not found naked. One of those half-fire coats, under these circumstances, is infinitely better than no coat.

If a man innocently becomes the owner of one of these coats, and becomes aware of his error, here is a way of repenting, practical and orthodox: give it to some poor brother who has none. When the Master sent the disciples upon their first itinerant journey, to prepare the people for His coming, He charged them to make no preparations for the trip, to take neither stores nor purse nor scrip, neither two coats; they were not to go from house to house, but lodge where they found welcome; but later, just before His departure from the world, He tells them of a great change in their method of service, that there will be a different state of things from that which they experienced hitherto in their ministry. I sent you out then and you lacked nothing, but now he that hath a purse let him take it, likewise his scrip, and he that hath no sword let him sell his garment and buy one. The old order is countermanded; a new order of things is introduced when I leave you. You must no longer expect miraculous protection and supply; you must face the world and its persecutions, and make all due provisions for meeting danger and difficulties. With change of times there must be change of methods. Take your money, if you have any; you will find use for it. Your office will no longer get you your lodgings and food. Take your staff along; you may meet a serpent on the way, and under this new dispensation you may not tread on him with impunity; take your staff and bruise his head, and there is nothing you will want more than a sword. If you have none, sell your coat and buy one. Philistines and long robes count but little in these times of earnest, real conflict. Sell them if you can find a purchaser; if not, give them away; they will get you into trouble, trip you in the night. By all means get a sword; for I come not to bring peace, but a sword.

Here is authority for change. We must not follow the father's methods of dress; it is no rule for our time. If you have one of these coats of the old dispensation sell it and buy a sword, a two-edged one, quick and powerful of heavenly temper keen. It will give you entrance and influence where the long robes and parsonic coats will exclude. Even since the time of Dr. Clark things have changed; the world has grown wiser; they have learned at least that sheep's clothing sometimes cover wolves; we cannot judge men by what they wear. The "fathers" and doctors, as a rule, dressed as the men of their times, and were, therefore, right in their dress. Wesley dressed as a citizen of that day. It is unfortunate that in copying the fathers they have followed their coats rather than their wisdom. The difference in time must be considered. All who make this mistake are to use scriptural language, like speckled birds, not at home, but among the other inhabitants of the country. In one sense, and that the wrong sense, we do not want ministers who are not as other men are.

The Son of man is a noble title;

none more so. Ezekiel was so called; so was a greater than Ezekiel. We want men; a son of man for our preacher, a race-born man of catholic nature, whose heart goes out to meet all hearts, and in whose breast there is a chord attuned to every joy and every sorrow that awakes in human souls. We want him to personate the gospel, not to persecute it. We neither want their limp, nor too starchy, but upright men, at ease and at home among men; not a parson, but a person.

For a man to walk through the streets in a long gown is simply to unsex himself. You meet him, and language fails to gender the phenomena. You cannot say brother, nor can you say sister.

I have read of a divinity sprig of the High Church order who, with wonderful complacency, had it recorded in the papers that he had traveled through Switzerland and Italy wearing in all places his Biretta, and few boys would have been so proud of a fool's cap.

We have not come to this yet, and may never, but there are tendencies in that direction; nip them in the bud. There is such a thing as being too much a minister and too little a man. The more truly you are a man the more truly will you be what a servant of the Lord should be.

"Do your gods love you?" asked a missionary of some Indians. "The gods never think of loving," was the cheerless answer. Then the missionary repeated the verse, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." "Say that again," said the Indian; "that is, large light," said it again. When the missionary repeated the verse he said very earnestly, "That is true; I feel it."

Field Notes.

HAYNESVILLE, LA., Aug. 19.—I have just closed my second protracted meeting in the last two weeks. God has graciously visited us with reviving and converting power. At White Hall we had twenty-three conversions and twelve accessions. At New Salem, where we closed last night, we had thirteen conversions and six accessions. The church was greatly built up at both points.

Rev. H. M. Moss, writing from Newbern, Ala., August 20, says: "We are doing very well on Newbern circuit. Have just closed a protracted meeting with good results. Will have a new church, costing about \$1,300, finished in a month or two."

Hennox, Miss., Aug. 20.—We have just closed an interesting and successful meeting at Mr. Moriah, on Mr. Carnel circuit. The Christian people were greatly revived, many sinners were converted, some were converted seven additions to the church, and some young men agreed never to touch a drop of intoxicating spirits again. God was with us in power, magnifying His own name. Would that He would repeat such evidences of His glory all around our circuit.

G. W. BROWN, P. C.
ISNEY, ALA., Aug.—With your permission I will say that our protracted meeting at Isney has passed, and I am sorry to say, with little success. Owing to the political campaign, it was a difficult matter to hold a congregation, and more difficult to hold attention. Bro. B. D. Gayle, our pastor, is full of faith and of the Holy Ghost, and is doing his work with the whole heart. Bro. J. S. Turner is our Sunday-school superintendent, and we think he is the man for it. He has gotten up a good library of our own literature. We have a weekly prayer meeting, and we are praying for a revival in that. Crops are better than for many years. Health good. The Lord is wonderfully blessing us in this section of country. We are going to join in with the brethren of the Okatappa mission when they have their camp meeting at Bethel, which will commence on Friday night before the third Sunday in September. We are a constant reader and a dear lover of the ADVOCATE.

D. C. RAWLS.
HOMER, LA., Aug. 23.—Homer circuit is now being served by the present preacher in charge for the fourth year. Each of the preceding years' efforts have been made to occupy the season of most leisure to the people in building up the church—in "perfecting the saints." The time between the "sowing and reaping" for the present year promises to be by far the most fruitful of all. A meeting has just closed at Arizona, La., after a protraction of ten days, the result of which far surpasses any meeting during the former years. In immediate results greater success has been achieved in former meetings. Fifteen additions to the church, and over twenty conversions, is of itself good success at a country village church, but, adding to this the fact that two preachers result from it, constitutes a measure of success. During the meeting two brethren, of more than common intelligence and promise, surrendered to the Lord under conviction of sin to the ministry. Two others speak of feeling seriously impressed in that direction. Without any knowledge upon the part of the preachers of any such convictions resting upon the hearts of any, almost or quite every sermon touched, at one point or another, on the importance of yielding to a call to the ministry. It was not only a time of revival, but of quickening also.

J. A. PARKER.
WARREN CIRCUIT, MISS., Aug. 25.—Our third Quarterly Conference was held last Saturday and Sunday. Our presiding elder, Bro. Williams, was quite sick, and unable to attend, so we

supplied the place as near as possible. Congregation on Sunday was too large for the house, which is a very large brick, ante-bellum building. Only two of the five churches on the circuit were represented. Two out of eight stewards were present. The reports for the quarter were good. Finances are coming up well. Some of the churches will come up with all the collections assessed to them. I am using the card system to collect my Conference monies, and am succeeding surprisingly well. I confess to some misgivings as to their capability, to the country, but I find the country people not only willing, but just as anxious as town or city people to adopt systems in church affairs, and just as liberal in their contributions. So, Mr. Editor, I am almost persuaded that the preacher and not the people is to blame when meager reports are made to Conference in these matters. In less than three weeks I have collected more with the cards than was collected by the old "pass round the hat" process all round the circuit in the spring. Again I say to the brethren of the Mississippi Conference, once that the new way is best, and fully repays for all expense and trouble. Try it. The meeting was continued till Wednesday, with great benefit to the church. Thanks to Bro. Galloway for timely and effective assistance.

T. C. HOLLOMAN.
GAINESVILLE, ALA., Aug. 26.—The third quarterly meeting for Gainesville circuit was held at Sandville, Ala. The meeting was protracted, and a great revival was the result. There were twenty-six conversions and six accessions to the church. The entire Christian community took an earnest interest, and were greatly revived.

J. A. PETERSON.
NATIVITY CHURCH, ALA., Aug. 26.—Just ended a protracted meeting at Rocky Mount Church; ten conversions and eleven accessions to the church, leaving eighteen penitents at the altar. The church was greatly revived. Several of the brethren promised to erect the family altar, and many others to pray in public. Bro. W. D. Statton was with us, and did good preaching.

H. M. LOCKER.

WOODLAND CHURCH, ALA., Aug. 26.—Mississippi Conference, Aug. 26.—According to previous announcement of Bro. H. P. Lewis, our pastor, we met at Woodland Church. Bro. Lewis was not able to be present during the meeting. On Saturday, July 31, the time for preaching arrived, but our pastor did not come, and Bro. Dan McNeil, of North Wilkison circuit, led in prayer meeting. We again met on Sunday, at ten o'clock, for prayer meeting, and at eleven o'clock Rev. J. E. Jagers arrived, and preached to a large and attentive audience, and again at two o'clock, at the close of which an invitation for prayer was given, when the altar was crowded with mourners. On Monday we met at ten o'clock for prayer meeting, and Rev. Mr. Simmons, of North Wilkison, arrived, and took charge of the meeting, and preached at eleven o'clock. Rev. Jas. Newsum, a Baptist minister, preached at the close of the service. At the close of this service three others joined. On Tuesday three others joined. Again on Wednesday Bro. Simmons preached at eleven o'clock, and also at two o'clock. At the close of this service one more joined, and some twenty or twenty-five were at the altar. Bro. Simmons then administered the ordinance of baptism, and received them into the church. There were eleven accessions to the church and six or seven conversions, and the church was greatly blessed and built up and made strong in the Lord.

W. H. CHAFFIN.
SHADY GROVE MISSION, MISSISSIPPI CONFERENCE, Aug. 28.—The good Lord is with us on the Shady Grove mission. We have just closed another protracted meeting. This meeting was held at Manassas, ten miles east of Quitman, Miss. We held this meeting four days, and received seventeen into the church, eight by baptism and nine on profession of faith. We had a great number of conversions, and the church was following local brethren, C. H. J. A. Gilbert, P. C. Wimbish and H. H. Bosc.

J. H. HOLLAND, P. C.

NEWS OF THE WEEK.

DOMESTIC.

BUFFALO, N. Y., Aug. 24. Gen. Albert J. Myer, chief of the signal officers of the United States army, died at the Palace Hotel, in this city, at an early hour this morning.

ST. LOUIS, Aug. 21.—Several more divisions and lodges of the Knights of Pythias arrived this morning and were escorted to their quarters by local lodges. The city has put on holiday attire; all hotels are handsomely decorated with flags and colors of different stuffs and colors of the order, evergreens and devices of various kinds. The Supreme Lodge of the World was escorted to the Old Fellows' Hall at half-past nine o'clock this morning, after being received by the Grand Lodge of the State with formal and imposing ceremonies usual on such occasions. The Supreme Lodge went into regular session.

NEW YORK, Aug. 25.—In the suit of Jas. A. Whelan against Gen. P. H. Shed, for recovery of damages alleged to have been sustained by plaintiff by cancellation of his property known as Killam Plantation, Judge Chase today rendered a decision denying the motion to file and serve a bill of exceptions. The trial resulted in a verdict for defendant.

NEW YORK, Aug. 25.—The following is a detailed statement of the amounts of specie which arrived at this port from Europe to-day: Steamer Wisconsin, \$130,000; steamer France, \$80,000; steamer Bahia, \$500,000; steamer Collet, \$1,087,700.

Total \$3,197,700, all in gold coin except \$13,000 in gold bars.

WASHINGTON, Aug. 25.—Hon. Horace Maynard, ex-Minister to Turkey,

visited the White House to-day with Postmaster General Key. While there Mr. Maynard received his commission as Postmaster General, and shortly afterwards went to the Post Office Department and took the oath of office.

The President also signed to-day the commission of Hon. D. M. Key, as Judge for the Eastern District of Tennessee, and that of Gen. Longstreet, as United States Minister to Turkey.

Judge Key will not leave for Tennessee before the last of this or the first of next week.

BOSTON, Aug. 28.—Prof. Alexander Graham Bell, inventor of the telephone which bears his name, read an interesting paper before the American Association for the Advancement of Science last night, upon the production and reproduction of sound by light. He described a new method of light striking upon a piece of selenium, and said that in this way, without any conducting wire or medium of communication other than the light-beam, he had succeeded in carrying articulate words a distance of eight hundred feet. He thinks there is no reason to doubt that the same results will be obtained at whatever distance a beam of light can be flashed from one point to another.

SAN FRANCISCO, Aug. 28.—The end of the track of the Southern Pacific Railroad is now within ten miles of El Paso, and it is the intention to reach that point on or before January 26, 1881. On the 23rd inst., the party at the front had succeeded in obtaining a view of the mountain range, and the boundary line between New Mexico and Arizona will be reached in twelve days.

BRIDGEPORT, CT., Aug. 30.—The excursion train on the down track of the Housatonic Railroad was run into by the upward bound express and freight, near Parlor Rock this afternoon. Both engines were fatally injured. A special train has left this city with physicians, bedding, etc., for the scene of the disaster. Several are reported killed, but no particulars yet received.

FOREIGN.

KINSHASA, Jamaica, Aug. 19, via Havana.—A disastrous hurricane passed over this island last night. Thousands of people are homeless. Crops, fruit trees and farm produce generally were destroyed. Cane fields were uprooted and sugarcane demolished.

The barracks in this city were destroyed. Three wharves are gone, and eight large and thirty-two small vessels wrecked in the harbor. Famine is imminent, and help is required for starving thousands.

LONDON, Aug. 24.—The correspondent of the Times at Bucharest, gives the following additional details of the murder of Dr. Parsons, American missionary.

One of the assassins placed the muzzle of his rifle close to Dr. Parsons' servant, fired at and killed him instantly. Dr. Parsons then started up, but before he could say or do anything, a bullet pierced his heart. The two Circassians then looted over a precipice, at the foot of which they were loitered after a few days. An American residing at Bucharest telegraphed the news to Mr. Goschen, British Ambassador, who communicated them immediately to Mr. Heap, American Consul General. A squad of soldiers was sent to the camp of the Circassians and they threatened to shoot the whole tribe unless the murderers were surrendered; whereupon the murderers were delivered to the authorities. The affair caused great consternation at Constantinople, and since its occurrence people travel armed, and, if possible, with an armed guard when riding or driving in the suburbs of Constantinople.

LOS ANGELES, Aug. 30.—The Times Quota dispatch, dated to-day, says: News from Candahar is to the 26th inst. When Ayoub Khan learned of Gen. Roberts' approach he abandoned the investment of Candahar and took a position, with his whole force, on Argandah River. Gen. Phayre's advance has occupied Gata. Gen. Phayre himself will march for Candahar to-night. Troops are pushing forward, now with marvellous rapidity.

FROM TEXAS.

THE FIRST THROUGH PASSENGER TRAIN FROM HOUSTON.

The first through train over the lines which connect New Orleans with Texas, says the New Orleans Picayune of Aug. 31, reached Algiers last evening. The train consisted of an engine and sleeping car, the latter the property of the Houston and Texas Central Railway Company, which projected the initial excursion. The train left Houston yesterday morning at 5:10 A. M., and stopped at Algiers at 7:10 P. M., both hours being Houston time. The entire trip occupied by the trip was fourteen hours and thirty minutes; the detentions from various causes consumed two hours and fifty-three minutes, making the actual running time eleven hours and thirty-seven minutes.

The following, from the Lafayette Advertiser, is interesting in this connection:

On Thursday evening at 7 o'clock, Col. T. A. Adams, manager, accompanied by F. B. Packhouse, treasurer, Judge L. G. Parkinson, agent, Capt. T. Buchanan, engineer of Louisiana Western Railroad Company, the venerable 400. Alexander Monton, and others, took the westward train to witness the closing of the gap between the construction lines of the Louisiana Western Railroad.

After a pleasant ride the party reached the end of the track, about thirty miles from Vandaliaville, amidst the crash of rapid track laying. It was evident that the tracklayers on both ends were making a race to accomplish the great work. At 11 o'clock and ten minutes, Col. Adams, amidst shouts on the sturdy tracklayers; and after appropriate address by Col. Adams and Gov. Monton, Mr. Parkinson broke a bottle of champagne over the last spike.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, SEPTEMBER 2, 1880.

Living and building for future generations are not much in the thoughts of the people of the present day. The architect that plans expects to witness the completion of the edifice. It would be difficult nowadays to lay the foundations of a building which no living man expects to see a finished structure. Perhaps those who wrought on the foundations of the great Cathedral of Cologne, and those who planned the magnificent temple, did not think that six hundred years would pass before the last stone should be lifted to its place, and before it would be pronounced a complete work. But the men who began the work could not have hoped to see the end. In the thirteenth century the world moved slowly; it was full of abundant leisure, and castles, palaces and churches were begun and continued with the apparent conviction that they would be needed for a long time, and that ages were but moments in the duration of the race.

Everything now is hurried. Houses are built almost in a day, and posterity must take care of itself. It is an unusual stretch of disinterestedness for a man to plant a tree, the shade of the fruit of which he does not himself hope to enjoy. The people of this day build, and plant, and enterprise for themselves. They begrudge whatsoever they cannot help falling to the coming generations. One of the regrets in dying is that they cannot witness the achievements and glories of future times. Would it be possible now to start a cathedral with the conviction that its shining lies away in the dim atmosphere of the twenty-fifth century?

The older the world grows the less it seems to care for posterity. The spur of enterprise is to enter at once upon the possession and the enjoyment. Even the desire for posthumous fame is less strong than formerly. No potentate or warrior of this day would beat the terrors and worry of building a pyramid if he could. There is no Erastus now who would burn an Ephesian temple for the purpose of perpetuating his name. The life, and thought, and ambition, are for the present. Especially is it so in America. The present is so full of possibilities, so bright and satisfying, and, withal, so absorbing, that the generations and ages ahead of us are relegated to the realm of dreams.

And yet it is so ordered, in the nature of things, that the generation that does well for itself leaves a heritage of blessings to those to come. Our houses, churches and homes may be temporary, but our discoveries in science, our improvements in sanitation, our advances in education, and all moral and religious progress, enrich and benefit future ages. Many monuments of this kind are going up, the foundations of them are being laid, and they have an earthly immortality far more enduring and beneficent than the most gigantic piles of granite and marble.

Still it is well to look ahead, and to project enterprises that are not for ourselves to enjoy. The disinterestedness of distant missions is something to the credit of our piety, but to be consciously organizing missions of mercy for the far-off centuries brings us still nearer to the divine likeness.

The last spike has been driven, the trains are actually running, and New Orleans and Texas are united by iron bands. It is something to rejoice over, no doubt. These facilities of intercourse between States, cities and communities are the product of our Christian civilization, and they tend to break up everything that is simply sectional and narrow in the minds and habits of the people. Distant places are brought into sympathy with each other, and population is so changed and redistributed that local prejudices are overcome, and general good will is promoted. The railroad builders look at the matter in the light of a good investment, the landholders see in it an enhanced value for their property, and a more accessible market for their products, and the merchants are eagerly waiting for a new and profitable trade.

Much country is opened to immigration, and settlers will flock to the rich and tempting lands which have heretofore been unknown or inaccessible. Towns and cities will be rapidly built up where no human habitation previously existed. Prairies and wildernesses will be waked up by the thunder of the passing trains, and be made to blossom as the rose. A navigable river flows quietly, and does not stir the blood. Its habitual mood is that of easy, tranquil movement, without hurry, without tumult, without uproar. The railroad

is a work of science, a triumph of art, and is the embodiment of the high pressure of living enterprise. Its fire, and steam, and steel, are the incarnation of hurry and energy. Its shrill whistle comes to arouse men from their torpor, and makes stagnation almost impossible. The educating influence of railroads, in inclining to action, in stimulating thought, in forming prompt and accurate habits, and in keeping the right time of the day, is something marvelous in its way.

Our itinerants must bestir themselves now, and keep up with the tide of population and improvement. There will be need of new churches, and pastoral charges will be multiplied along the newly-opened thoroughfares. The church should watch these openings with a sagacity, and an eagerness greater than is manifested by the cotton factors and merchants. Once the Lord had need of a colt, and He rode on him. Now He has need of the telegraph, the steamship and the railroad. The railroads are His, and are for the spread of His gospel.

Less and less, as the railways are extended, will the horse and saddlebags be in requisition. The circuit-riding of the near future will be mostly on the rail. Railroads are making a new earth, and it depends upon the push and zeal of the church whether it shall be a new earth wherein dwelleth righteousness. Old things are passing away, there is a running to and fro in the earth, and knowledge is increasing. The kingdom of God must not only keep pace with the new order, it must outstrip all, and crown all.

Loaves and Fishes in Religion.

The multitudes that sought the Saviour after the miraculous feeding were more impressed with the supply of their wants than with the supernatural means. They sought for Jesus, not that He might heal their souls, and deliver them from their sins, but that He might continue to furnish them with food. Farther than this they had no use for Christ. His value to them was measured by the temporal benefits He might bring. Instead of opening their hearts to Him as the Son of God, and as their Saviour, to be worshiped, loved and obeyed, their motives were wholly sordid, and on a level with their bodily appetites. They saw the miracle, but not its true intent. Its value and significance impressed them greatly, but only as a convenient way of obtaining bread without toil. There was not even a feeling of gratitude for what they had received, but a hungry hope, and expectation of more.

They were not disposed to question the miraculous character of the transaction. They were solely concerned about the loaves and fishes, and not at all about the process of their multiplication. They may have thought favorably of Christ's claims to be the promised Messiah, but their highest conceptions of the promised Deliverer was of One who should provide them food. The right creed and the right following were in the company of Him who could, by His touch, enlarge the supply to meet the capacity of thousands. The lowest of motives were theirs. They were concerned only for the meat which perisheth, without a thought about that meat which endureth unto everlasting life. They had missed the lesson of the miracle altogether as pointing to the true bread from heaven, and to Christ himself as the bread of life. No spiritual desires had been awakened in them, and they saw in Christ only One who could minister to their temporal needs. There was no conviction of right in their discipleship, no high and noble principle. The motives were gross, earthly and sensual. It was a religion of this world, a plety of expediency, a godliness of temporal gain.

The bread and meat consideration is not eliminated from the piety of to-day. The question of some is still: What will Christ do for me in my business, and in getting on in the world? We can conceive that there is sometimes an eye to the "main chance," even in secret prayer, and in self-appointed tests of the Divine Providence. And because the loaves and fishes are withheld, there is no truth in the Bible. Religion, however, does not propose to feed people directly. It does offer the bread from heaven to the hungry soul, and the assurance that if we seek first the kingdom of God, and His righteousness, "all these things shall be added." Those who seek the loaves in religion may get them, or they may not, but they cannot obtain "the true bread." Such a motive in religion is an insurmountable barrier to all spiritual attainments.

Christian men in their failures in business are tempted to recur to this commercial estimate of Christ, and to complain that misfortune has overtaken them in His service. If they served Him that He might guarantee

success in worldly affairs, they ought to have failed. If they have served Him for His own sake, and for spiritual ends, they will find comfort in Christ, and not occasion of murmuring. Instead of exclaiming: "See, this is what I have received for my religion!" he will thankfully rejoice and declare: "Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." We occasionally hear men telling of how little profit their religious profession has been to them in their business, and that their connection with the church has not extended their custom. Whether the thought of profit was in them when they made the profession, or whether it came in afterward, still it is in them. It reveals what Christ penetrated at a glance: "Verily, verily, I say unto you, ye seek Me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." It was a false or defective seeking, and doomed to rebuke and disappointment. Seemingly those who thronged to Capernaum, after the miracle, came to honor Christ and to follow Him, but He tears off the mask, and exposes the baseness of their motives.

In deciding on what church to join, the question is not always what church will be most helpful to a spiritual, useful and holy life, nor what church, in its doctrines, is most in accord with the oracles of God? Rather the preponderating considerations may relate to business influences, to social position, and to the tolerance of worldly pleasures. In such cases the chief object is not Christ or His church, but what He and it may do for them in a secular and worldly way. If in earnest to lead a new life, and to flee the wrath to come, these considerations will be lost altogether in the intense desire for the bread that cometh down from above. They will come to Christ as their refuge from sin, and they will seek the communion of the church as aiding them in working out their own salvation. What the church will do for the soul in promoting its spirituality is the thing of moment, and not how far it will help our business, or contribute to prosperity and social position.

Those who suppose that the end of religion is to supply them with food, raiment, earthly comfort and competence, have not learned the simplest lesson of the gospel. They have grasped after the shadow, and missed the substance altogether. The temporal benefits are manifold, and Christianity, like a beautiful sovereign, in its beneficent progress, scatters a golden harvest on every hand. The loaves and the fishes are wonderfully multiplied, but the end is something higher and better than this. The loaves are but symbols of the imperishable meat, and the miracle that multiplies them is the divine seal put upon Christ as the Saviour of sinners. Those followers of Christ saw nothing in Him but loaves and fishes, and the religion of loaves and fishes is probably seen in every age. It is as old as the world.

Our Mexican Letter.

CITY OF MEXICO, Aug. 5, 1880.

MR. EDITOR: A few days ago we paid a visit to Ayotla, an Indian town not far from Mexico, where Bro. Patterson is having a church built. The half-hour's ride was, in itself, most entertaining—the railroad passing through a most picturesque part of the country, having on one side the shallow waters of Lake Texcoco, spanned in many narrow places by handsome stone bridges, on the other side the mountains sometimes quite near the track, and at other times far away, with level, cultivated land between us and them. The town lies on the shore of Lake Chalco, and would be lying fast asleep did not the steam-car go fishing through it, wakening it up to a knowledge of some things faster than the paddle of its canoe on the water, or the slow pace of its donkeys on land. But there is a higher awakening felt in the town, as the building of our church there testifies. We passed to it down the principal street, and, after scrambling over the great heaps of stones, we seated ourselves on a bench within the unfinished walls to watch the men work. It was a most suggestive sight. The ground on which they were working was once occupied by a house whence all the numerous and grand Catholic processions issued; and some of the workmen have been lately excommunicated by the priest for accepting work on a Protestant church; however, most of the workers are Protestants, who are working with heart as well as hand, who have themselves heaved the rock from the mountains, brought it to the place, and are shaping it, with hopeful spirits, into a homely but convenient temple, where they may receive into their souls the white light of God's

truth. One of them bears the mark of the fanaticism of not many years ago—a deep scar on his neck shows that the deadly knife had almost done its certain work. But now they work in comparative peace and safety, and as if, for a symbol of this safety and peace, there stands on one side of the church a great wide-spreading fig-tree, throwing the shadows of its broad leaves upon the sunny wall; and on another a group of olive trees, the light green fruit hanging as thickly among the dark glossy foliage as do the promises among the evergreen leaves of David's psalms. It makes me happy to see them there, and how can I help speaking out my smiling thoughts: "Now, is not this the very best sight you have seen in all your days, old trees?" Yet when I turn my eyes again to the workmen, and see them slowly and roughly chopping the stones into shape, and cementing them with mortar made of the earth beneath their feet, the work seems another symbol, a symbol of the imperfect and discouraging results that so often follow long and earnest efforts for the souls of men here. It is so hard to spend vital force of soul and body to build what may prove a weak, defective wall. But I look at the olives again, and in spirit I can see beyond them to where, far off in the east, the Master once walked among the olives by the roadside, and one blind was brought to Him when, for some reason, He opened not his eyes fully to the light at first, but anointed his eyes with clay and the man looked and saw men as trees walking, but in good time the second touch came and the man saw things clearly. And shall not the second touch come surely to this people who after sitting blind for so long, have risen, stirred by a divine touch, crying out that they *see* however dimly? Ours neither the reason, nor the wonder. Ours the labor, the patience and the hope. Ours to shape the stones as we find them and build with the cement of our willing efforts, looking forward with faith to the time when the walls shall be transformed into a temple worthy of the King in all His beauty.

After Bro. Patterson had finished his directions we took a stroll through the town; we took a look at the school room where, though it was Saturday, we found "ragged little Indians sitting in a line," all studying loud, and none keeping time. Then through the narrow streets running past, low huts made of stone and earth, and fenced in by a kind of round slender cactus, that grows to quite a height, and makes a splendid fence, for woe to the skin that comes in contact with its bristling surface; and it is quite pretty too. And last, we passed down a pathway through the corn-fields, to the edge of the lake. I wish I could tell you of it, just as I saw it, for it was one of the loveliest among the many lovely sights I have seen here. Directly back of us the mountains lay in shadow, for the sky in that direction was clouded just enough to make them stand out distinctly, but with their jagged outlines and dark foliage unsoftened by any play of sunlight. One high hill, at whose foot the quaint village lay, had on its top the solitary ruins of an old cathedral, its great, dismantled windows like sightless eyes staring at, but not seeing, the town below that once so faithfully paid its homage within the now deserted walls. Before us, from a cloudless sky, the full glare of the sunlight fell upon the mountains, transforming their outlines and foliage into wonderful beauty, and gleaming on the calm bosom of the lake dotted with many islands, and so shallow in many parts that the cows had waded out, and were feeding among the rushes. Standing erect in his tiny canoe, an Indian shot by us on the water. Away off in the distance rose the spires and buildings of another town, and, wrapped about all, there was a dreamy stillness unbroken, but by the piping of the birds amid the standing corn. While we were waiting there the wife of the martyr (the Indian with the scarred throat) had gathered for us some of the "fruits of the field," so that our dignified superintendent came home with a basket of corn and squashes.

The rainy season has fully set in now, and the rain—it raineth every day, more or less, and promises to continue for several months. It would be most ungrateful to complain, for it is such a well behaved and accommodating rain that we always know just when it will come, and are seldom caught unawares, as at home, where spring bonnets and summer starch are so often dampened by unsuspected showers. It rains for five or six months, and then goes away and lets us alone. It generally chooses the evening and night for its down pourings, so that the morning rises, Venus like, from the fogs fresh and beautiful. I had not been a week here before I found that Mexico possessed one charm that would prove a certain delight—its early

mornings. There is such an exquisite blue in the sky, and fresh green on the earth, such a thrill and burst of music from birds and insects, such a keen, cool power in the breath, that the mountain air brings us, that it is a delight merely to move and have our being. And now the rains have made the atmosphere so clear that when we take our early walk on the paseo we can see plainly the foliage on the distant mountains, and even watch to our hearts' content the two volcanoes with their snowy heads and girdles of clouds. The weather is just cool enough to be pleasant. While you are sighing for some boundless contiguity of shade, we are wearing thick clothing, and at night are comfortable under blankets. Yet, notwithstanding the coolness and freshness of the air, it lacks vitality, and does not invigorate, as would be supposed. When one first comes he wonders why the people take so much time to do so little, but it is not long before his "American energy," as they call it here, melts away, and he falls almost of a necessity into the slow and easy way of doing and living. We are so near the sky that travelers from the lowlands find a difficulty in getting enough air to live on, which, as people cannot get on very well without air, though it is said that they cannot live upon it, gives rise to many serious lung complaints, so that high life is not without its disadvantages. I am beginning to feel that it is my native element, for whether it is because I am too ethereal to need much air, or too material to feel the lack, I know not, but I flourish, and I intend to keep on flourishing for one reason, if for no other, the dread of having to take palque. I have not as yet gotten nearer to it than its smell, and you need not be very close to get the full benefit of that. Those who have to drink it for health's sake say that the taste is far worse than the odor, and it must be true, for they are always so anxious that others shall try it—always ending their descriptions of its abominable taste with: "But it is very healthy," and quite a necessity in this climate, you really must begin to drink it." I give thanks for the advice meekly; nevertheless, as long as I have a nose, my mind is set.

The pulque is drawn from the maguey plants in the broad fields about the haciendas in the country, and is brought in pig skins to the city, where, after undergoing fermentation, it is sold at as many pulque stands as there are coffee houses at home. It has a whitish milky appearance, and is, in its effects, comparatively harmless. It does not, as the liquors at home do, set men's brains and passions on fire; it has rather a stupefying effect; it makes them jolly enough to sing, and affectionate enough to hug each other, but very seldom angry enough to fight. CHARLOTTE HALLAHAN.

Woman's Missionary Meeting—Crystal Springs Camp Ground.

MR. EDITOR: You left the camp ground too soon. You missed a treat in not being there on Tuesday morning at eight o'clock to hear the addresses made to our Missionary Society. They were just what was needed for our own benefit, as well as the fine impression produced on the hitherto indifferent, and even those opposed to foreign missionary work.

Dr. Linfield spoke first by request. Bro. Galloway second in his own pleasant style, and when Dr. Walker's time came he made a facetious and pungent address, saying he felt just like he did when a small boy, envying the table when he had to wait, and seeing them eating the pie, and he was so afraid they would eat it all up from him.

The other two thought he got the inside when he finished. I am not so sure but the ladies thought so, too. If the brethren only knew how we appreciated their words of approval and cheer, they would often encourage us. We are not so zealous as we should be, or desire to be. Often we meet with indifference, and have cold water dashed over our enthusiasm; still we are growing, and the interest is deepening until we are surprised, when we contemplate the result. No collection was called for, but after a touching little incident told by Dr. Linfield, as he heard it from a missionary from Japan, several small donations were handed in privately for the society. A little boy gave his mite. I will relate the incident as best I can. It may do some good.

A missionary, walking along the street in Japan, entered the home of a man he had met before, and found that he had been sick, and had just died. His wife was weeping by his side, but with a happy face spoke to the missionary.

He saw a book lying on the floor that had fallen off the bed; having some curiosity, he asked her what book it was, as he picked it up. She said she did not know, but one day,

when her husband was passing the room of a missionary who kept books, the missionary asked him if he would have a book, and gave him one. The man took it home, read it a great deal, and when he got sick kept it by him all the time, and read it. He told his wife that book told him of a Saviour, Jesus was His name, and He would save him when he died, and he believed it; so died in that belief. The woman then read it, too, and found the same precious Saviour. She said she was so happy.

The missionary thought, as he walked back, he would find out about that Bible. When he inquired of the book agent he said: "Yes, I gave it to him, and it only cost fifteen cents." Only fifteen cents to buy a book that would convey the good news to a poor heathen man and woman, that a precious Saviour had died to redeem them and save them!

What a lesson to us, and encouragement, to give, no matter how small, if we have no more! Yet some are too saving to give even that.

One of our preachers handed me \$2.50. A lady asked her husband for that amount to have her a dress made. He gave it to her, and remarked: "How would it do for you to make your own dress, and give that money to the Missionary Society?" She readily consented, and sent me the money, but declined to give her name. How many of us could do that.

As Dr. Walker said: "If we only knew that we had given fifteen cents, that had been the means of saving a soul, how happy we would be!"

Who knows how much good we have done? He alone, who knows all things. It is like bread cast upon the waters. You did not know that the first sermon I remember to have heard preached upon that text: "Cast thy bread upon the waters, for thou shalt find it after many days." Often and often has it sounded in my ears, and the impression made upon me then is still fresh.

We hear of those who are speaking against us; and prophesying we will go under, but we feel that they that be for us are stronger than they that be against us. Our work is progressing. Since I last wrote to you we have organized six societies. There are now fourteen auxiliaries, and a good prospect for more. Canton, Sharon and Bethesda have enlisted under our banner. I could tell you more about our work, but won't impose on good nature further.

Our Woman's Advocate is fully launched at last, and we find it a little treasure.

Please tell your friends I am agent for it, and would be delighted to receive their names as subscribers. I am ready to receive spontaneous donations, however small, if it is only the fifteen cents. I shall not fail to speak for your estimable paper, the ADVOCATE. ANNIE LINFIELD.

HAZLEHURST, MISS., Aug. 24, 1880.

"The Winnowing Fan."

MR. EDITOR: Under the above heading C. B. G., in the ADVOCATE of August 26, has given us an article which, at the present time especially, is of most dangerous tendency, and which is full of injustice to a class of men who are trying, in the fear of God, to do their whole duty.

In the opinion of many of the most thoughtful and pious men of the church, preachers and laymen, the question of discipline is the vital question with our Methodism today. The fault is not in too much, but too little discipline. In many of our churches there is no more regard for the "General Rules" than if they had never been prescribed, and we, as members of the church, had never pledged ourselves to God to observe them as the rule of our life. Dancing, theater-going, card-playing, are common amusements in these churches engaged in openly, and meeting with no check, except it may be a pretended reproof in half-jesting language, which only gives license for continued indulgence.

Not long ago I talked with one of the most prominent laymen in our church, who said to me: "I know no girls in our church who do not dance, except my daughters, and the pressure upon them has been so strong that they would have danced but for my positive prohibition." I questioned him on the theater question, and was told that even his daughters attended the theater. Mr. Editor, there are many of us who see the harm which this thing is doing to the church—destroying its spirituality, sapping its liberality, and crippling its influence with those without. A worldly church, thus disregarding discipline, exercises a blighting influence, continually widening over its whole neighborhood of churches for miles around. No people in the world are doing more to dishonor Christ, and cripple His cause, than these worldly church members, unless it be those preachers who, forgetful of their solemn or-

than vows, suffer the evil to go on unchecked.

The injustice complained of is one which every broad-minded man with loose views of Christian living and property seems to be guilty of unconsciously. It is in charging that all who do observe the law of the church are devoid of prudence, and taking pleasure in cutting off heads, spend their time, to-morrow in hand, in hunting up occasion to devour some one. This is not the case, as every sensible man knows.

There is a half way ground of safety, and in it some of us, in the fear of God, are trying to walk. That way is to be gentle and patient, and loving in the effort to save the erring in the church—use every means to cure; but, when cure is found to be impossible, then it is better to cut the decayed limb off than to let it rot off, and happy is that man who shrinks not from the performance of the duty, painful as it may be and is.

There is vast responsibility here on the Methodist ministry. Let them see that they fall not in meeting it properly.

I would rather stand in my man's shoes at the judgment than in those of the man called of God to the pastorate, who has suffered souls to go on to perdition in worldliness, and from want of courage, or any other cause, has failed to use even the utmost means to arrest the evil.

—F. S. S. S. S. S.

The Negro in the South.

This is what Dr. Ruffner, the excellent school superintendent of Virginia, has to say about negro education in the South, as reported in the last "Circular" of the National Board of Education:

It is just ten years since I entered upon my present work, and I have studied nothing so much as the negro, because he is an enigma, and yet a part of my work. I have seen him in all sections of my own State. I have read everything I could find in regard to him, everywhere. I have listened to everything, *pro and con*, that anybody had to say about him. And my impression in regard to his spirit and capacity is just this:

1. He wants to do right, and he is the most amiable of the races. He is, as the most religious of human beings, and the character of his religion is improving. It controls his daily life more than formerly. Among these people there are many centers of great moral power.

2. The negro craves education, and I believe that his desire has increased. It certainly has not diminished. He makes fully as great sacrifice to send his children to school as the laboring classes of whites.

3. The civilization of the race is progressing, and even faster than his physical and mental development.

4. The negro is fond of politics; and he has just one principle of political action, and that is to go with those who will do most to help him to think they will do most to advance his interest. He has an eye to the past, but a much sharper one to the future. He has no strong faith in men or parties, and he will go with the party which he believes will do the most for him at the moment. He is most suspicious of those who have heretofore formed the controlling element in southern society and politics. There are occasional divisions of political sentiment among the negroes; but the great body of them move in mass, thus giving an illustration of the "unanimity of ignorance."

5. But, finally, as a class, they are in character weak and ignorant, and hence, to that extent, a dangerous element in society. We cannot expect that the mass of them—any more than the mass of ignorant white people—will be controlled by high and broad views while in their present condition; and there is no way of making them safe members of society but by educating them. The negroes are a highly-improvable race. A surprising proportion of enlightened, right-thinking men have already risen from their ranks—men who have taken a respectable position—some in the learned professions, some in editing and printing newspapers, and some in the management of business; and, what is not less commendable, great numbers are living worthy lives in the humble occupations. The colored children learn well at school, and show good effects promptly; but the kind and amount of education they are receiving or can receive, with our present means, is wholly inadequate to the great work of fitting them to the duties laid upon them by the Federal government. And the race generally is far below the demands made upon it. No stronger claim to education ever existed than the claim of the negro race in these Southern States upon the government which still then and made them citizens; and this claim will be rung in the ear of Congress until it is responded to. It is a great plea, of so much force in itself and supported by collateral reasons of such tremendous weight, that it must prevail.—Methodist Advance.

THE PAN-PRESBYTERIAN COUNCIL.—The time for the gathering of the claus of Presbyterians in Philadelphia, says the New York Independent, is near at hand. The opening session will be held September 23, in the Academy of Music. On the evening of the previous day a reception will be held in the Academy of Fine Arts. The opening session will be held on the morning of the twenty-third, by Dr. William Adams, of New York city. There will be little time for oratorical play, for three sessions a day will be held—morning, afternoon and evening.

Who will attend the Council? Well, a very long list of delegates is given, too long, indeed, for us to reproduce. Some of the best men of Scotland, Ireland, England, France, Germany, Holland, Switzerland and other European countries; India, Australia, New Zealand, Africa; Canada and the United States will be present, representing

nearly all the Reformed and Presbyterian Churches of the world—nearly all, we say, for perhaps the Reformed (German) Church of this country and some of the psalm-singing Presbyterians will choose to be counted out. We have seen some statement that the delegates of those churches which consider it a sin to forsake anything but the psalms—namely the United and Reformed Presbyterian Churches of this country—will hold aloof from the Council, unless it will agree to rule out all uninspired hymns in its devotional services.

Shall We Raise It?

Mr. Editor: At the last session of the Mississippi Conference this resolution was adopted:

"Resolved, That the preachers in charge of stations, circuits and missions within the bounds of this Conference are directed to make an earnest effort to raise from each member of the churches under their supervision the minimum amount of twenty-five cents for foreign missions."

The object was to test the church, and demonstrate, practically, what opposition, if any, could be found to foreign missionary work and enterprise. The Board of Missions reported that "some of our members are opposed, and others quite indifferent; to foreign missions, chiefly because of ignorance on the subject." If this be true, information will correct the evil, and information must be communicated if the "earnest effort," called for by the above resolution, be made. We have, in round numbers, 23,000 members, and, if each contribute twenty-five cents, there will be a fund for foreign missions at our next Conference of \$5,750. If to this be added the additional contributions by men of means, the aggregate, we may hope, will exceed \$10,000. I believe that we can readily raise the latter sum if the resolution is prayerfully and practically tested. What are the brethren doing? How shall they answer when interrogated?

W. L. SUGGEST.

Rev. J. P. Drake, writing from Woodville, Miss., August 23, says:

Mr. Editor: Knowing your personal interest in our dear friend, Judge Edward McGee, I wish to tell you of the sore affliction he has sustained. His son, Michael, died of congestion on the morning of the twenty-first. We buried him Sunday in the Bowling Green Cemetery, where sleeps the dust of his mother, brothers, sisters and relatives—such saints of the earth as John W. Burgess. The aged father had largely relied on Mr. McGee for thousands of dollars of little attentions, especially at night. Being apparently near death himself, we all feared the shock would kill him outright. But he bears it as a Christian hero. "I will not murmur." He now seems better. There was hope in the son's death. Pray for us!

David Morton, writing in the Nashville Christian Advocate of the recent Kalamazoo camp meeting near Louisville, Ky., says:

The meeting, as a whole, was one of the best I have ever attended or known. From the very beginning there were biddings of promise, and the interest was sustained to the very end. The singing was very fine, and admirably managed by Rev. J. B. Cook, of the Kentucky Conference. The preaching was of a very high order, and cannot fail to be productive of lasting good. The social meetings were gloriously refreshing all the while, and at several among them the very last—a great tidal wave of religious fervor swept over the entire assembly, and not only the house in which the meetings were held, but the whole encampment resounded with the shouts of triumph ascending all around. Near twenty conversions are reported, and a number joined the church, while others will do so on reaching home. Preparations for next year are already in progress, and we are anticipating another blessed season twelve months hence.

Mrs. Ransom, wife of Rev. J. J. Ransom, one of our missionaries to Brazil, died at Rio de Janeiro, July 18. We quote from a private letter written by Bro. Ransom to his father, and published in the Nashville Christian Advocate:

"She passed away. It was Lord's day on earth when she entered paradise. It is nearly nine; at nine the funeral services are to be held here, and then we are to bury her at Ponta da Cruz Cemetery. When I leave the house following her body I suppose I shall leave it forever without her. My happy home is utterly desolate. I shall leave the city awhile. I do not know where I shall go, nor what I shall ultimately do. God help me!"

The Nashville American of August 19, says:

Quite a social event was the marriage, at half-past six o'clock yesterday morning, at the residence of the bride, No. 306 Broad street, of Rev. Robert A. Young, D. D., and Mrs. Anna G. Huetter. The ceremony was performed by Bishop McTear, and upon its completion Mr. and Mrs. Young left for a bridal tour to northern and eastern cities.

The bride is a daughter of Dr. A. L. P. Green. We wish the happy couple long life, and abundant peace and prosperity.

The Texas Christian Advocate of August 21 reports Rev. O. Fisher, D. D., of the Texas Conference, as very sick at his home in Austin, with little hope of recovery. Rev. J. W. Whipple, writing August 17, says:

No improvement in Bro. Fisher's condition. He suffers greatly, but with great patience. The place where this Christian minister suffers is so cheered by the joy and spirit of the suffering that one feels it a blessing to be there to witness the hallowed triumph state of the old veteran of the cross.

—We have received one or two lengthy communications about the Crystal Springs camp meeting. As we have given a full column, editorially, to this meeting, and as we publish next week a full report of the secretary of the association, our friends will excuse anything more for the present.

—We have no recent advices concerning Bishop Doggett. On the twenty-first of August he was officially ill. We suppose he is recovering, and probably able to travel. He did not hold the Denver Conference, of course, as that met August 18. Montana comes next, September 14. This he will probably reach.

—Ex-Governor Paul O. Hébert, for many years prominent in the political affairs of Louisiana, died in this city, August 29.

—Bishop Scott, of the Methodist Episcopal Church, has had a stroke of paralysis, and is in a helpless condition.

—It will be seen by advertisement in this week's ADVOCATE, that the State Female College, Memphis, Tenn., opens on Monday, September 27. Professor John S. Collins, assisted by capable teachers, will be in charge of the school. Memphis is healthy and will probably be exempt from yellow fever hereafter. This excellent institution is worthy of patronage. We see that Mrs. H. N. Collins is still President; young ladies could not be entrusted to better care.

Died, on the eleventh of September, at the residence of her father, J. V. Emehs, in Hinds county, Miss., Miss Mary Louisa Virginia Enochs, aged twenty-three years and three days. Her obituary will be furnished by Miss Margaret Lackey.

The Rev. A. W. Wilson, D. D., our Missionary Secretary, says the Nashville Christian Advocate of August 21, left Nashville on Thursday last for a tour of the Western Conferences. He will visit the Pacific coast and intermediate points. We indulge the confident expectation that this visit will result beneficially to the church, and are sure the brethren on the border will greet him warmly, and work him faithfully.

Personal and Other.

—About the year 1855 a very old gentleman called on a well-known firm of Parisian music publishers, and offered for sale a collection of forty national songs, of which he stated he was the sole author. One of the partners looked through them, and recognized a song beginning, "Allons, Enfants de la Patrie," "Are you aware," he asked, "that this song has been published before, and that it is called 'Le Marseillais,' and that its author is Rouget de l'Isle?" "But," replied the elderly gentleman, quietly, "I am Rouget de l'Isle."

—Father Killian, a Roman Catholic priest of Bergen Point, N. J., lately heard of some of his parishioners having a good time Sunday afternoon at "Pat Dillon's place." He went in, and with an umbrella in his hands did considerable exhortation. There was a "Sundae" closing, and a "Sundae" closing. Next morning he had "Pat Dillon" lined. "I'll try and keep them in mind of whose day the Sabbath is," said the pious priest. Good for Father Killian.—Interior.

—Mr. Frank Buckland, the popular naturalist and writer, of England, is an invalid and almost confined, by his disease, to his movable chair, in which he sits at his work, with his MS. pages or his proof-sheets perhaps; within reach of pet monkeys, who sometimes pounce or drop upon his shoulders or his papers. He is a good companion in spite of his malady, and welcomes his friends.

—John Mackey, the Nevada millionaire, is described as being about fifty years of age, and tall and stout. He has stooping shoulders, wears a dusty black suit of clothes, a small brown mustache and gold-bowed spectacles; has a pleasant expression of face; is a great talker, and has a nervous manner and a careless look. He is on his way to Paris to join his wife.

—Senator Morgan, of Alabama, states that the cotton crop of the present year will be the largest ever known—fully 5,500,000 bales, worth \$300,000,000. He also said that much of the increase was due to the operations of the entomologist and experts employed by the government in discovering means for the checking of the ravages of the cotton worm.

—Prof. Bell, the man who secured the patent on the telephone, which five or six figures in roundly and modestly, is quite comfortably fixed for a young man of thirty-two. He received, first, a round sum as a bonus for the invention; second, a solid block of shares in the consolidated company; and, third, a salary of \$25,000 a year as electrician to the company.

—The twelfth instant was observed as education day at Mount Grove, N. J.; the exercises being managed by the annual of Poughkeepsie Seminary. The exercises, according to announcement, were an "experience and praise meeting" by the alumni and students; a special sermon; poem and oration; and brief speeches from others.

—Mr. Thomas Dixon, the working-man to whom Mr. Roskin wrote the letters after published under the title "By Wear and Tye," has just died at his English home. He was by trade a cork-cutter, was a remarkable man for his class, and took great interest in all literary and artistic matters.

—Rev. Dr. Panshon, missionary secretary of the British Wesleyan, says it is no unusual thing in Spain for their missionaries to receive written requisitions from villages, signed by forty or fifty inhabitants, asking them to come and preach the gospel to them.

—Kit Carson, a son of the famous scout, says that he and Henry M. Stanley, of African renown, once eloped sleep at two cents a head in New Mexico, and worked with a team under Ogden Utah, for fifteen dollars a month.

—Mr. Alexander S. Deane, who was for some time engaged in connection with Mr. Stanley's expedition in South Africa, is dead.

—The literary works of the painter, Leonardo da Vinci, are to be published.

Books and Periodicals.

THE WESTMINSTER BIBLE DICTIONARY. Prepared for the press by the Rev. Thomas J. Shepherd, D. D., Philadelphia: Presbyterian Board of Publication.

This being a new work, just from the press, it embodies the results of such recent explorations and discoveries as have thrown light upon the Scriptures. As its title imports it is Presbyterian and Calvinistic. It falls under no false colors, and does not claim to be a union dictionary. It is for Presbyterians first of all, and a valuable work it will be in their families and Sunday-schools. And for all students of the Bible it will prove a great help as a work of reference. The volume is an octavo of 543 pages, with many handsome illustrations and several beautifully-finished colored maps. Price, postage paid, \$1.50.

MARY SINGLETON, OR THE QUESTION ANSWERED. By James H. Cameron, Nashville, Tenn.: Southern Methodist Publishing House. Printed for the author.

In the garb of an entertaining story the abuse of worldly amusements, and the evils of dancing, are exposed strongly and vividly. The author has skillfully woven into the thread and incidents of the narrative, the best and most conclusive arguments against dancing. It is a readable work, and calculated to entertain those whom it is designed to convince. The author is Rev. J. D. Cameron, of the North Mississippi Conference. We commend his little book to pastors and people. Price, twenty-five cents per single copy, two dollars per dozen. Orders to be sent to the author, Holly Springs, Miss.

"Song Bells" is a new music-book for public schools and juvenile singing classes. By L. O. Emerson. Boston: Oliver Ditson & Co. In contents and binding it is of the average quality and merit. A good work for those in need of one in this line.

The authorship of the Fourth Gospel, by Ezra Abbot, D. D., LL.D., published by George H. Ellis, Boston, is devoted especially to the external evidences of the genuineness of this Gospel. Opposing views and the grounds of them are considered, and the argument from the external evidences is presented with clearness and with abundant learning. The work makes a stout pamphlet of 104 octavo pages.

—Education is the title of a bi-monthly magazine to be issued in September by the New England Publishing Company, Thomas W. Hicknell, conductor. The best writers have been secured as contributors, and it is likely to be an able and valuable publication. It will be discussed, by the leading educational writers of America and England, the art, science, philosophy, and history of education in all its phases. The magazine will contain over one hundred octavo pages of reading matter, printed and bound in excellent style, with a steel portrait, in the first issue, of Rev. Barnes Sears, D. D., late general agent of the Peabody Fund in the South. Articles will also appear in the first number from Dr. McCosh, Dr. Jarvis, Rev. R. H. Quick, Mr. F. B. Sanborn, Prof. Hallman, Prof. Merriam, Prof. Joyner, Miss Landers, Mrs. Hopkins, Dr. Sears, and others.

—Scribner's Monthly, August, 1880, comes out in good style—fine pictures and fresh articles. It has: Mr. Pickwick and Nicholas Nickleby illustrated; Remembrance; Eighteen Years Alone; The Rose World—Music; Georgetown College, illustrated; When Woods are Green, illustrated; Richard Henry Stoddard, with portrait; The Guardian of the Red Disk; The Transatlantic Letter; The Great, illustrated; Over the Balkans with Gorko; Jean Francis Millet; The Loss of the Ucaida; Thomas Paine and the French Revolution; and other articles.

—The North American Review, September, 1880, has: I. The Ruins of Central America, part I, Desire Charny. II. The Perpetuity of Chinese Institutions, S. Wells Williams. III. The Trial of Mrs. Sumner, John W. Champitt. IV. The Personality of God, Prof. W. T. Harris. V. Insurrection in the Philippines, Rev. E. E. Hale. VI. Recent Works on the Brain and Nerves, Dr. George M. Beard. Published by D. Appleton & Co., New York. Terms, \$3 a year.

—The Contemporary Review, August, 1880, George Munro, publisher, New York, has: A Dishonored Nation; On Half Culture in Germany; International Morality; River Water, Sea Water, and Rock Salt; Mr. Herbert Spencer's Date of Ethics; The Missing Millions; Problem of the Homeric Poems; The Cause of the Boer War; Belgium; Contemporary Men of Letters on their Predecessors; Also, White Wings, a yachting romance, by William Black.

—The Nineteenth Century, 1880; George Munro, publisher, New York, has: An Englishman's Protest; Pious Proprietors at Home; Pictorial—Fair and Foul; The Creed of the Early Christians; Ireland; Representative Government in the Colonies; The Future of China; Political Optimism, and other articles. Also, Sunrise, a story of those times, by William Black.

—The Gospel in All Lands is a monthly magazine devoted to universal missions. It is handsomely illustrated, published in good style, and replete with information. The August number is especially devoted to the consideration of Jewish missions. It is published by Eugene R. Smith, New York. Price, \$2.50 per annum.

—The Popular Science Monthly, September, 1880, has: Comparative Jurisprudence; State Education, a Holopur Hindrance? The Solar System and its Neighbors; Psychogenes in the Human Infant; Electricity and Agriculture; Zoological Education; The English Predecessors of Newton, and other articles.

—St. Nicholas, September, 1880, is fresh and bright, and abounding in wonderful and beautiful illustrations. Among the numerous and excellent articles are: A Day Off Barnegat; Shell-Screens from Eosinina; The Major's Big-Talk Stories; A Day Among the Welsh Castles; The New Engineer of the Valley Railroad; A Talk About the Bicycle; The Girls' Swimming Bath.

—Texas Journal of Education is the title of a new monthly, published at Austin, Tex., O. N. Hollingsworth, secretary of State Board of Education, editor. It is a neatly printed paper, well filled with articles and information bearing upon the interests of education. Price, \$2 a year.

—National Repository, September, 1880, has: The Island of St. Helena illustrated; Westminster Abbey, illustrated; John Howe; The King in Exile; Modern British Methodism; The Apostles Peter and John; The Wise Man; A Tiger Experience, and other articles.

—The American Agriculturist, September, 1880, abounds in useful information. The numerous engravings add very much to the value of the periodical.

Plan of Episcopal Visitation for 1880.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Missouri.	Richmond.	Keener.	Sept. 8.
Minnesota.	St. Paul.	Doggett.	Sept. 11.
Kentucky.	Lexington.	McTear.	Sept. 15.
Indiana.	Nashville.	Kavanaugh.	Sept. 15.
Illinois.	St. Louis.	Keener.	Sept. 22.
N. W. Missouri.	Marshall.	Keener.	Sept. 29.
Louisiana.	Shreveport.	Kavanaugh.	Oct. 6.
Arkansas.	Little Rock.	Keener.	Oct. 6.
Colorado.	Denver.	McTear.	Oct. 13.
Nebraska.	Omaha.	McTear.	Oct. 13.
Wisconsin.	Madison.	McTear.	Oct. 20.
Iowa.	Des Moines.	McTear.	Oct. 20.
Minnesota.	St. Paul.	McTear.	Oct. 27.
Arkansas.	Little Rock.	McTear.	Nov. 3.
Alabama.	Montgomery.	McTear.	Nov. 3.
Florida.	Tallahassee.	McTear.	Nov. 10.
Georgia.	Atlanta.	McTear.	Nov. 10.
South Carolina.	Columbia.	McTear.	Nov. 17.
North Carolina.	Raleigh.	McTear.	Nov. 17.
Virginia.	Richmond.	McTear.	Nov. 24.
West Virginia.	Charleston.	McTear.	Nov. 24.
Delaware.	Dover.	McTear.	Dec. 1.
East Texas.	Waco.	McTear.	Dec. 1.
White River.	Helena.	McTear.	Dec. 1.
South Carolina.	Charleston.	McTear.	Dec. 8.
South Georgia.	Waynesboro.	McTear.	Dec. 8.
Florida.	Tallahassee.	McTear.	Dec. 15.
Texas.	Brewster.	Kavanaugh.	Dec. 15.
Mississippi.	Shreveport.	Kavanaugh.	Dec. 15.
N. Alabama.	Oxford.	Whitman.	Dec. 15.
Louisiana.	Shreveport.	Keener.	Dec. 15.
Arkansas.	Little Rock.	Keener.	Dec. 15.
Alabama.	Harrison.	Doggett.	Mar.

Bishop McTear has charge of the Mission in China. Bishop Keener has charge of the Mission in Brazil and Mexico.

Publisher's Department.

"We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends and correspondents which may be favored, while endorsing our advertisers as being worthy of their patronage."

A German contemporary contains the following copy between a locksmith and his apprentice: "Boy," said the master once to him, "I've often heard folks say, 'That we work as we should do.' And that's the proper way. But as for you, it seems to me, 'That's not the way you do.' Not one of us does it like you. Or as fast as you."

"Yes," said the apprentice, "that's all right. And everything's just right. The time for calling soon goes by. So I've kept on all night. I'm tired, but I don't mind it. And I'm just as well as ever. Why then you see I always go as slowly as I like."

Push the advertisement list for the ADVOCATE for fifty cents to January 1, 1881.

"Father" Silpump, as we are getting to call him of "Shag-Couch-to-Pulpit" fame, told a funny story the other day at the State Convention at Keokuk, Kansas. He said that during the early days in Kansas, travelers had a pretty hard time to get anything to eat and get their clean. At an eating-house, one day, he sat at a table from which a large company had just arisen. As the tablecloth was not of that smoky yellow of which good housekeepers boast he asked for a couple of napkins. "Napkins?" replied the waiter, "No, napkins? You mean the plate or the two?" The girl went behind the door from whose grating the odorous clouds came and presently brought the napkins from her pocket. "We had lots of napkins, but the last table of 'em all naps." The guests were obliged to use clean handkerchiefs and wait until civilization brought with it better usages.

Tell your neighbor he can get the ADVOCATE for January 1, 1881, for fifty cents.

During the last political campaign in Michigan, a well known lawyer of that State was addressing an audience composed principally of farmers, in Grand Rapids. In order to win the confidence of his hearers he said, "My friends, my sympathies have always been with the tillers of the soil. My father was a practical farmer, and so was my grandfather before him. I was myself reared on a farm, and was so to speak, born between two stalks of corn." There the speaker was rudely interrupted by some one in the audience, who exclaimed: "A pumpkin, by Jove!"

Only fifty cents for the ADVOCATE till January 1.

They had company to tea. The table was set out splendidly. The food was as white and dainty as snow, and the cake was just lovely. The company were delighted with every thing, and were enjoying themselves highly, and getting the months' enjoyment of eating the food, which was so lovely for any thing, when the infant of the household unfortunately whispered: "Ma, why don't you have such a party when there ain't company?" Simple as the query was, it "doored" him.—Daily News.

PAINTS IN NEED OF PHOTOS OF ORGANS will consult their own interest by writing to Mr. P. Wertheim, of this city, before purchasing, or, if in town, give him a call. Everything in the medical line has been so materially reduced in price of late, and the liberal offers in the way of payments placed in their homes, and thus sold to their advantage, and cultivate the latent talent possessed by all. Read his advertisement on our eighth page.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 150 pieces, for \$15. Equal in looks and usefulness to French China.

A young collegian who paraded his knowledge of astronomy on any and every occasion, until it became something of a bore to his friends, was asked by a bright young lady, "What becomes of the cream that rises in the milk?" But, he replied, nothing at all. "Oh," she said, "it is taken care of by the birds that skim the air."

The Advocate from date to January 1, 1881, for fifty cents.

Business Notices.

Forsore lips from fever, colds and chills apply Burnett's Kallison, which at once allays the burning pain and irritation and brings by magic.

ELIXIR BARK AND IRON is pleasant and agreeable to the taste, having none of the heavy ponderous iron remedies, and, as introduced by Nichols & Co., twenty years since, it is the best remedy for loss of Appetite, Nervous Depression, Headache, etc.

Hundreds of Men, Women and Children rescued from beds of pain, sickness and almost death and made strong and happy by Barker's Ginger Tonic—the best evidence in the world of its sterling worth. You can find these in every community.—Don't see advertisement.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not clog the pores, clog the skin, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a variety of immediate relief. It is sold in all drug stores, and at depot, 30 North Third street, St. Louis (Luntel Hotel).

QUERU'S COO LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, and general debility. The most palatable and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the system than in any other form. It is sold in all drug stores, and at depot, 30 North Third street, St. Louis (Luntel Hotel).

NEW ADVERTISEMENTS.

STATE FEMALE COLLEGE,

MEMPHIS, TENNESSEE. This institution will re-open on Monday, September 27. Prof. John S. Collins, assisted by teachers of well known ability, will be in charge of the school, and every effort will be made to insure the high reputation it has heretofore enjoyed. For further information apply to—

Mrs. H. S. COLLINS, President.

Life and Labors of

BISHOP McTear.

By Rev. T. M. Finney, D. D.

With contributions from our Bishops and other students of the various Conferences. This work is published with the consent and authority of the Bishop's office, who receive royalties on each sale. It is a large octavo volume, handsomely bound in cloth and gilt, printed on fine three-penny paper, illustrated with steel and wood engravings, with a fine steel engraving of the late Bishop in the front of the book. This work should be in every family. Mailed, post-paid, on receipt of \$1.00.

Agents wanted to sell this work all over the South, to whom liberal commission will be allowed.

J. R. C. RICHMAN.

RESIDENCE AND OFFICE, 220 JACKSON ST., Bet. Chestnut and Calumet, NEW ORLEANS. Office hours—Eight A. M. and close at four P. M.

SPORTSMEN'S DEPOT,

RICHARD RHODES, 53 ST. CHARLES STREET, NEW ORLEANS.

Articles for Fishermen of all kinds. Bait, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Gun imported to order. J. C. Cooper's Three and Muzzle Loading Guns always on hand. All kinds of improved artificial baits. Repairing of Guns carefully done by experienced workmen, and Fishing Rods made to order. Address Postoffice Box 159.

Crescent Insurance Co.,

EDUCATIONAL

LEADER, all country houses of Young and Old.
Fine Paper, Clear Type, Beautiful Binding, Splendid Illustrations. Nearly 600 Pages, Low Prices, Sent rapidly.
Address J. D. McCURDY & CO., St. Louis, Mo.

IRON BEDSTEADS FOR HOSPITALS.
ROBERT KELSO & CO., Manufacturers.

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Aug. 30, 1880.
Our readers should bear in mind that our quotations represent prices for local lots, and that in all small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Sept.
Ordinary	16 1/2	17 1/2
Good ordinary	17 1/2	18 1/2
Low middling	18 1/2	19 1/2
Middling	19 1/2	20 1/2
Good middling	20 1/2	21 1/2
Middling fair	21 1/2	22 1/2
Sales today	500 bales	
Receipts since last	519 bales	
Receipts previous	1,488,871 bales	

RICE, P. B.

Rice, Louisiana, P. B.	To-day.	Sept.
Common	4 1/2	4 1/2
Fair	5 1/2	5 1/2
Prime	6 1/2	6 1/2

GROCERIES.

Butter, P. B.	To-day.	Sept.
Western	15	30
New York	22	30

Coffee, P. B.

Coffee, P. B.	To-day.	Sept.
Rio, ordinary	13 1/2	14
Rio, fair	14 1/2	15
Rio, prime	15 1/2	16 1/2

Cheese, P. B.

Cheese, P. B.	To-day.	Sept.
Western factory	11	11
English	12	12

Candle, P. B.

Candle, P. B.	To-day.	Sept.
Best tallow	11 1/2	12

Corn Meal, P. B.

Corn Meal, P. B.	To-day.	Sept.
Choice No. 1	2 25	2 30

Flour, P. B.

Flour, P. B.	To-day.	Sept.
Superfine	3 00	3 50
XX	4 00	4 25
XXX	4 50	5 00
Choice XXX	5 00	5 25
Choice family	5 25	5 50

Fish.

Fish.	To-day.	Sept.
Mackerel, No. 1 in bbls.	8 00	8 00
Half barrel	4 00	4 00
Kitt	3 00	3 00
Mackerel, No. 2 in bbls.	6 50	7 00
Half barrel	3 25	3 25
Kitt	2 50	2 50
Crabs, P. B.	60	67

Oils, P. B.

Oils, P. B.	To-day.	Sept.
Coal, in cases	17	22
Coal, in bbls.	15	20
Lard, in cases	86	81
Cotton seed	60	67

Soap, P. B.

Soap, P. B.	To-day.	Sept.
Magnolia	2 00	2 00
Olive	2 50	2 50
Castile	2 75	2 75

Soda, P. B.

Soda, P. B.	To-day.	Sept.
Coarse	1 00	1 05
Fine	1 40	1 45

GRAIN AND FEED.

Grain and Feed.	To-day.	Sept.
Corn, in sacks, P. B.	34	34
Yellow	60	60
Mixed	59	59

Oats, P. B.

Oats, P. B.	To-day.	Sept.
Western	40	40
Red rust-proof	45	50
Choice	50	50

Hay, P. B.

Hay, P. B.	To-day.	Sept.
Prime	28 00	28 00
Choice	28 00	28 00

COW FEED, P. B.

Cow Feed, P. B.	To-day.	Sept.
Mixed	45	50
City	60	60

PROVISIONS.

Provisions.	To-day.	Sept.
Beacon, P. B.	10 1/2	10 1/2
Shoulders	6 1/2	6 1/2
Sides, clear rib	9 1/2	10
Sides, clear rib	10 1/2	10 1/2
Hams, sugar-cured	10 1/2	10 1/2
Hams, sugar-cured	10 1/2	10 1/2

MEAT, P. B.

Meat, P. B.	To-day.	Sept.
Red salt meat, P. B.	16 25	16 25
Clear rib	16 25	16 25
Shoulders	16 25	16 25

Lard, P. B.

Lard, P. B.	To-day.	Sept.
Choice in kegs	9 1/2	9 1/2
Choice in tierces	9 1/2	9 1/2

ESCULENTS.

Esculents.	To-day.	Sept.
Potatoes, P. B.	1 50	2 00
Irish	1 50	2 00

ONIONS, P. B.

Onions, P. B.	To-day.	Sept.
Apples, P. B.	2 25	3 00
Cabbages, P. B.	1 00	1 25
Brussels Sprouts, P. B.	5 00	6 50

BAGGING, P. B.

Bagging, P. B.	To-day.	Sept.
Jute	11	11
June	11	11

HALLING TWINE, P. B.

Halling Twine, P. B.	To-day.	Sept.
Twine, P. B.	2 15	2 15

TIES, P. B.

Ties, P. B.	To-day.	Sept.
50 ties and buckles	2 15	2 15

SUNDRIES.

Sundries.	To-day.	Sept.
Poultry, P. B.	4 25	4 50
Grown chickens	4 25	4 50
Young do	2 50	3 00
Ducks	2 75	3 00
Geese	4 00	5 00
Turkeys	12 00	15 00

EGGS, P. B.

Eggs, P. B.	To-day.	Sept.
Western	13	24
Southern	30	35

HONEY, P. B.

Honey, P. B.	To-day.	Sept.
Strained	1 15	1 15
Comb, P. B.	1 15	1 15

PECANS, P. B.

Pecans, P. B.	To-day.	Sept.
Louisiana	1 15	1 15
Texas	1 15	1 15

ORANGES, P. B.

Oranges, P. B.	To-day.	Sept.
Louisiana, P. B.	1 15	1 15
Florida, P. B.	1 15	1 15

WOOD, P. B.

Wood, P. B.	To-day.	Sept.
Louisiana	25	25
Texas	25	25

FEATHERS, P. B.

Feathers, P. B.	To-day.	Sept.
Green	1 15	1 15
Country green	8 1/2	9
Dry salted	1 15	1 15
Dry salted	1 15	1 15
Selection	9	10

COTTON SEED, P. B.

Cotton Seed, P. B.	To-day.	Sept.
Meal	10 00	10 00
Oil cake	10 00	10 00

COOPERAGE, P. B.

Cooperage, P. B.	To-day.	Sept.
Sugar hogsheads	2 50	2 50
Molasses barrels	1 15	1 15
Half barrels	1 15	1 15
Kegs	1 15	1 15

OAK STAVES, P. B.

Oak Staves, P. B.	To-day.	Sept.
Barrels	80 00	80 00
Extra short	120 00	125 00
Extra short	120 00	125 00
Extra pipes	120 00	125 00

TOBACCO, P. B.

Tobacco, P. B.	To-day.	Sept.
Low leaf	4	4 1/2
Medium	4 1/2	5
Good to fine	5	5 1/2
Low leaf	4 1/2	5
Medium	5	5 1/2
Good	5 1/2	6
Fine	6	6 1/2
Selection	9	10

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THOUGHTS AND NOTES.

BY F. L. WEAVER.

From noon till night John's hammer rang.
The tale of labor telling:
How oft he marked with glowing eye
Squire Hardy's easy dwelling.
One day the squire himself came by
"My horse has lost a shoe, John."
And that's the least of all my woes—
But never don't come to you, John.
The lightning struck my barn last night
My mill near death is laid, John.
No life but what folks suppose
"Is not of mine made, John."
And then the squire rode sadly on,
John watched him in amazement,
And, as he went, two faces bright
Peeped from the open window.
He heard his wife's voice, sweet and low,
"The squire's merry laughter;
John gave his smile, such a glow,
"To such a squire, such a blow."
I would not change with Squire," said he,
"For all his land and money."
There's a thought for him as well as me,
But not such roses today.

That Fraternity Matter.

Mr. Editor: At the last session of the Alabama Conference the writer was granted a superannuated relation on account of bad health. Six months of the year passed with no marked improvement.

I then determined to leave home, business and care for a time, and try the virtue of climatic changes. Left home July 15, and traveled North, stopping at the most inviting places for a while, till I reached this justly celebrated watering place. I do not intend to give you an account of my travels. I have not the vanity to presume that your readers are likely to be interested in the recital of what I have seen and felt and heard. And but few of your readers would now know that I am beyond the limits of my own State, but for what I saw and heard and felt at the Pexvanka camp meeting in the State of Wisconsin, near this place, last Sunday.

I went out early Sabbath morning to enjoy the meeting. I was a stranger to all on the ground, save my kind hostess, who kindly tendered me a seat in her carriage to the grounds. In the morning I listened to a sermon from the presiding elder (Milwaukee district). To a Southern Methodist it was a memorable sermon. In one of his illustrations he compared Southern Methodism to kukuksism.

In the afternoon I heard a sermon from Rev. Dr. Haddock of Milwaukee. His theme was "sin and its cure." In speaking of the sinner as a rebel against God, nearly all his illustrations were taken from what he called the Southern rebellion. If the pulp of a country is to be taken as an exponent of common opinion, and if these distinguished brethren give expression to prevailing opinion, and feeling, then, in the estimation of these Wisconsinans, the Southern people generally, and Methodists in particular, are a terrible set.

After all our peace conferences and fraternity meetings and greetings, I was not prepared to listen to such a tirade, and I must confess that I was oppressed with a feeling of discouragement as to the future in more respects than one.

Why is this? I asked these reverend gentlemen in an article kindly published for me in one of the city papers on the subject. There is no such thing as kukuksism at the South. We are not in rebellion. We do not hate the North. We do not hate our liberated slaves. We treat them kindly, help them to educate their children, preach to them, pray for them, and do them all the good we can. We are doing our very best to help you build up all the material interests of this great country. What is our sin? What have we done, and what are we doing to deserve as much ill will. We have done all we can do to fix fraternal relations between the two great branches of American Methodism. Why not, in the language of your own military chieftain, "let us have peace."

We need it; the country needs it;

the cause of humanity needs it; the cause of God needs it. We need a peace in reality—a lasting peace. We need it that we may make common cause against the devil and his mighty hosts, already in battle array, in new guises, with new weapons, with well-drilled forces, with modes of attack unprecedented, exultant over themselves and more than foolish strife of sects and sections. Why can we not have such a union of feeling and effort as we need to confront and vanquish these foes of God and man, and extend the knowledge of the Son of God to every land, till the light that shines from Zion shall illuminate every dark place of the earth. Will our Northern brethren answer? Or shall we be forced to the conclusion that all this kind of preaching is being done to widen the breach, to inflame Northern voters, to multiply Northern hatreds of the South, and thus add strength to a party? Is this a correct solution of the matter? Is it true that the pulpit anywhere, that ought to be held sacred to the preaching of the religion of Jesus only everywhere, can be prostituted to a purpose so vile, and so entirely foreign to the design of the great Head of the church? Again I say let our Northern brethren answer, and if the conclusion is wrong, tell us what the issue is, and what the legitimate conclusion is of such expressions from their pulpits. I am happy to say that in one week's time my health has wonderfully improved. There is a wonderful power in this water, but I doubt if any mortal knows what the power is.

WATKINS, Wis., Aug. 27, 1880.

Sanctification.

In these latter days the people seem to be stirred up on the doctrine of sanctification or perfect love.

We, as a church, should be much rejoiced at the prospect before us that this Wesleyan and Scriptural doctrine, admitted by all to be the true doctrine, is being presented again from the pulpit by the press, at camp meetings, experience meetings, etc., and many have become interested in it, and quite a number profess its enjoyment.

It will be well for the church, and for all concerned, to read the literature of our church upon this subject, and seek its blessings earnestly, and pursue it and practice it devoutly. To do this the preachers should, head the way, preach it, practice it, inculcate it. The press should be encouraged, and the people to read and promulgate.

The Lord is greatly blessing the labors of some of His workers in this vineyard. Inskip, McDonald and Wood, three men of the ability and standing in the Christian world, with their godly wives, are now on an evangelized tour around the world, preaching and urging at every service Bible holiness as believed and preached by the founders of Methodism. Their first appointment was about nineteen to twenty days in Surrey Chapel, England, during which there were converts and sanctifications to the number of about one hundred and eighty, a number of ministers among them professing holiness.

The Lord has greatly blessed the labors of these godly men wherever they have labored in this cause, as is specially at Savannah and Charleston last year, an account of which was given by Bishop Whittamur. His wife was one of the trophies of their labors. Under young Harrison, in New York, the people are being saved by the hundreds, if not thousands. I could name many more.

A better day is dawning. May we all do our duty, and push forward the cause of the Master's kingdom.

ALABAMA, Aug. 23, 1880.

Brandywine Circuit, Mississippi Conference.

Mr. Editor: When I saw you last week at the Crystal Springs camp meeting, it was Saturday morning, and I was leaving for a protracted meeting on my own circuit, about fifty miles distant, which I was able to reach in good time by traveling all day Saturday, and eight miles on Sabbath morning before breakfast. I was anxious to remain with you at the camp meeting a day, or two longer, but could not neglect my own work. I felt that I carried your blessing with me, for when I did you "good-by," your last words were: "May the Lord reward you."

I thought of these words on my way, and after my arrival at the meeting, I felt that the short prayer thus uttered at our parting would be answered. And so it was, for the Lord did reward me, for we had a refreshing season from the presence of the Lord, and a gracious gathering of souls. Within the last five weeks we have had three protracted meetings, and a revival at every one. The first was at Rehoboth, resulting in a revival in the church, twenty-four accessions and about forty professions. The second was at Brandywine, where we had twenty-one professions and thirty accessions. Next came our third quarterly meeting at Sarepta, which we protracted four days, resulting in three professions and seven accessions, making in all, at the three meetings, over sixty accessions,

and about the same number of professions, about one-half of them being heads of families. Some of these have taken up family prayer, and others, including young men and boys, take part in the weekly neighborhood prayer meeting. It allowed to particularize, we might mention some interesting and rather remarkable occurrences. At Rehoboth there had been only two conversions up to Thursday morning. At the evening service there were thirty professions at the altar. The congregation was kneeling, and "all with one accord," engaged in prayer, when "suddenly," as on the day of Pentecost, the power of God came down, the glory of the Lord filled the house, Christians were filled with the Holy Ghost, and ten souls were converted almost simultaneously. Twenty-three were converted that hour's service. At Brandywine church finances had been very low for several years. At the suggestion of the pastor three men, who were not members of the church, agreed to assist the stewards, and before the close of the meeting, these three persons had gotten up subscriptions amounting to more than four times the sum paid by that church last year. They all joined the church at the close of the meeting. It was very interesting to see, on the last day, a class of twenty-eight, the most of whom were heads of families, standing around the altar, making the solemn vows of baptism and church membership. The scene was impressive, and will not be forgotten soon. Many wept, and some shouted aloud. Twelve children were also baptized. Bro. Singleton, from Port Gibson, helped us four days at Rehoboth, preaching in power and demonstration of the Spirit. Bro. C. W. Campbell, of Rocky Springs circuit, rendered valuable service. In the spiritual warfare, he is quite a technician. We would not forget to thank Bros. Child and Wharton for their help. They are useful men, and doing much good in the local ranks.

A. M. HARRINGTON.

REHOBOTH, Miss., Aug. 30, 1880.

The Full Census Figures.

Census returns, official and estimated, have been received from all the States and all but four of the Territories, Alaska, New Mexico, Washington and Wyoming. The result is as follows:

STATES.	1880.	1870.
Alabama	1,150,000	960,000
Arkansas	200,000	180,000
California	2,000,000	1,000,000
Colorado	100,000	50,000
Connecticut	600,000	500,000
Delaware	100,000	100,000
Florida	300,000	250,000
Georgia	1,000,000	800,000
Illinois	1,500,000	1,200,000
Indiana	1,200,000	1,000,000
Iowa	1,000,000	800,000
Kansas	1,000,000	800,000
Kentucky	1,000,000	800,000
Louisiana	1,000,000	800,000
Maine	100,000	100,000
Maryland	100,000	100,000
Massachusetts	1,000,000	800,000
Michigan	1,000,000	800,000
Minnesota	1,000,000	800,000
Missouri	1,000,000	800,000
Montana	100,000	50,000
Nebraska	1,000,000	800,000
Nevada	100,000	50,000
New Hampshire	100,000	100,000
New Jersey	1,000,000	800,000
New York	2,000,000	1,500,000
North Carolina	1,000,000	800,000
Ohio	2,000,000	1,500,000
Oregon	100,000	50,000
Pennsylvania	2,000,000	1,500,000
Rhode Island	100,000	100,000
South Carolina	100,000	100,000
Tennessee	1,000,000	800,000
Texas	1,000,000	800,000
Virginia	1,000,000	800,000
Washington	100,000	50,000
West Virginia	100,000	50,000
Wisconsin	1,000,000	800,000
Total	10,000,000	8,000,000

TERRESTRIAL.

STATES.	1880.	1870.
Arizona	10,000	5,000
Bahamas	10,000	5,000
District of Columbia	10,000	5,000
Hawaii	10,000	5,000
Idaho	10,000	5,000
Montana	10,000	5,000
Philippines	10,000	5,000
Total	10,000	5,000

The grand total of States and Territories given above is 10,000,000. The Territories not yet reported will bring the aggregate for the whole country up to 10,000,000. The increase for the decade is 2,000,000, or a fraction over 20 per cent. Full official figures will not materially change these here presented, although a slight increase may be shown, especially in the States of Alabama, Georgia, Iowa, and Missouri.

When the first reports of the census was received the Democrat showed by a comparative statement that the South was gaining in population more rapidly than the North and West. The full returns sustain this view. The sixteen Southern States show a total population of 18,500,000, an increase of 4,717,408, and a gain of nearly 26 per cent. The aggregate population of the twenty-two Northern and Western States is 20,500,000, an increase of 6,122,407, or 26 per cent.

Far from losing congressmen by the next apportionment, as has been the hope and calculation of the Republican press and politicians, the South will increase her representation in the lower house. This section now has 173 Representatives. If the apportionment is raised to 170,000, as is probable, the next house will contain just 200 members from the States, of three less than there are in the present House. Of these 101 will come from the South. The net gain for this section, therefore, will be six members. The New England, Middle and older Western States will lose largely, while the new West will gain members, together with the South. The only Southern States that will lose in representation are Alabama and Tennessee.—New Orleans Democrat.

Field Notes.

PLEASANT HILL CIRCUIT, LA., AUG. 23.—The Bethel camp meeting closed, on the night of the seventeenth instant, with the following results: twenty-six conversions and twenty-three accessions to the church, and the membership gloriously revived. Health good, crops nearly very warm. I am now helping Bro. Blocker on the Natchitoches circuit, the revival going on; four conversions last night.

W. B. STAYTON.
TRENTON, MISS., AUG. 27.—We closed a seven days' meeting at Polkville on Friday last. We received thirty-two members. At Pine Grove, this week, we received eight members. We have held other meetings, but not so good in visible results. Crops good, except corn, is being injured with rust. Health good.

C. M. MOON.
BRUSH CREEK, ALA., AUG. 30.—Bro. J. L. Johnson, pastor of Brush Creek circuit, Selma district, Alabama Conference, has just closed a most excellent meeting at Mt. Zion Church. In addition to the membership being considerably revived, about twenty or twenty-five professions of conversion, and twenty-two persons, mostly in the morning and prime of life, were added to the church.

N. E. CANON.
TRIA, MISS., SEPT. 1.—During the month of August almost constantly I have been assisting in meetings previously appointed on the Lika circuit, North Mississippi Conference. Bro. Dorman, a valuable theologist, and apostle of the preaching, elder, has won all hearts. He led us yesterday to present our studies still further in the same noble institution, and carried with him the esteem and best wishes of his life parishioners. We venture he will bring with him a good report at the end of his term, and a mind well stored for future work.

W. H. ARMSTRONG.
CAMDEN, MISS., SEPT. 1.—We closed last Sunday, at Soule, a protracted service of five interest. Fifteen were added to the church, six of whom were "born again." Bro. Ward and Bro. Reed were with us in the Spirit of the Master. Corn and cotton are both good, cotton getting very fast. We are having an abundance of rain. Health remarkably good for the season of year. Advocate highly appreciated by its readers.

W. B. POMEROY.
SHEFFIELD, ALA., SEPT. 1.—The work of the Lord continues to prosper with us. The revival influence is widening and deepening. Already forty-three conversions, thirty-two accessions and twenty-five professions. The church is fully alive, and every interest of the church is being advanced. We will go far beyond our assessments, and must have one hundred conversions. The diptheria is raging here. Several children have died, and a great many now have it. May the Lord stay the hand of affliction and continue to revive His work.

J. L. FERRELL.
VERONA, MISS., SEPT. 3.—Rev. Amos Kendall, presiding elder of Aberdeen district, reports that there have been over four hundred and fifty conversions in the bounds of his district up to this time. Many meetings yet to be held. One hundred and fifty conversions on the Vernon circuit, Rev. E. C. Kilgore, pastor. Finances are coming in better than ever before. Crops good. Health fine; never better. Political canvass has not interfered with the meetings; this it should always be. God be praised. Religion is not dead, nor dying.

R. O. CORRENT.

NEWS OF THE WEEK.

DOMESTIC.

TOPEKA, AUG. 31.—Returns of the census enumerators show that the population of Kansas is about 1,000,000.

RICHMOND, AUG. 31.—The city was visited last night by one of the fiercest storms ever known in this section. For two hours the rain fell in torrents, accompanied by almost incessant thunder and lightning. The rush of water in the streets was so great that Shockey Creek, in the lower part of the city, was swollen to an angry torrent, which overtopped its banks and flooded the whole vicinity. Many cellars were filled and buildings bordering on the creek inundated. The occupants of the buildings were mostly colored.

LOS PILOS, via Salt Lake City, Aug. 31.—At the Grand Council yesterday, Chief Supremacy was elected as the successor of O'Quay. There were only two other applicants for the position, Henry and Paul, the former claiming to be the rightful successor of O'Quay, but his known hostility to the whites prevented his promotion. Samuel is fifty years old, and has considerable strength of character. His following is large, and he enjoyed O'Quay's confidence to such an extent that he was left in charge last winter during the latter's visit to Washington. He is the best man for the place, but he is far from being the equal of O'Quay. The Utes have killed five of O'Quay's best horses that they may accompany him to the happy hunting grounds.

WASHINGTON, SEPT. 1.—The debt statements issued to-day show the reduction of the public debt during the month of August to be \$12,027,057 53; cash in the Treasury, \$100,668,332 23; gold certificates, \$7,995,000; silver certificates, \$34,138,010; certificates of deposit outstanding, \$11,500,000; refunding certificates, \$11,041,500; legal tenders outstanding, \$30,681,010; for national currency outstanding, \$7,181,000 37.

The first and second volumes of the official records of the late war, the publication of which was authorized by Congress at its last session, have been completed under the direction of Col. Scott, of the War Department, and is now in the hands of the Public Printer. Congress ordered 10,000 copies of this work, and also authorized its sale to the public. These two volumes will soon be issued, and copies can be had of A. S. Childs, chief clerk of the Government printing office, at one dollar per volume.

SAN FRANCISCO, SEPT. 2.—A dispatch from Victoria says: "The bark Malay, eight days from Olanabaska, brings no tidings of the Jeannette, and reports that at Olanabaska, the Jeannette is given up for lost, on account of the severity of last winter."

WASHINGTON, SEPT. 4.—The National Board of Health is informed that the deaths in Santiago de Cuba from yellow fever for the month ending July 31st, number 136. The fever at that time was epidemic.

NEW YORK, SEPT. 4.—Rev. Samuel Dexter Denison, D. D., Honorary Secretary of the Domestic Foreign Missionary Society of the Protestant Episcopal Church in the United States, died yesterday at White Plains, in the 70th year of his age.

NEW YORK, SEPT. 4.—Specials from St. Augustine, Fla., furnish the following particulars of the disaster to the steamship "City of Vera Cruz": On Saturday afternoon the steamer encountered a strong gale, which soon increased in fury. It was then about two o'clock, five P. M. The steamer was running on her course, being in about 50° west longitude and 30° north latitude. The sea was running high and the City of Vera Cruz labored heavily for some hours. Every effort was made to keep her before the wind, but it was found necessary at one o'clock Sunday morning to throw out a drag to keep her head about.

This seemed the desired effect for the time being, but the gale had now grown to a full force, and the steamer was driven back over the shoals. The City of Vera Cruz was now in a perilous position, and the crew were ordered to abandon ship. The ship was finally swept away, and the crew were scattered. The drag was used to keep her before the wind, but it was found necessary at one o'clock Sunday morning to throw out a drag to keep her head about.

In this extremity Capt. Van Sice ordered his men to throw overboard the deck load. This task had been begun about midnight. The sea was too heavy to permit the crew carrying out the captain's orders, for while this caused several of the men were carried off their feet by the mounting seas, and many washed overboard.

Capt. Van Sice and his officers acted courageously in the performance of their several duties, but were one by one washed overboard from their stations, and the steamer labored in the trough of the sea. As near as can be ascertained, the captain perished fully an hour before the vessel finally succumbed.

The remaining eleven on board now saw that there was no hope of their being rescued, and they were all ordered to life-preservers. The life-preservers already disappeared; in fact, every boat and life raft was stove in, when the top lumber won by the board. The sailors and passengers then seized fragments of spare stowage doors, or any other movable article that would float, and awaited the end all knew to be at hand. Surviving sailors state that the vessel was about thirty miles off shore at this time, the hurricane being one of the fiercest on record.

By the time the shipwrecked men and women had equipped themselves with their improvised buoys, the final catastrophe occurred, it being their doom half-past five A. M. With one awful and tremendous lurch the steamer suddenly sank into the ocean, the swirl carrying down many of the living, of seventy souls on board before the storm force, only thirteen have reached land alive. These thirteen were all men, three of them passengers, eight deck hands, one engineer and one officer. They were all in the water but for a few moments, and were rescued by a tug-boat.

The following names of passengers and officers of the City of Vera Cruz known to be lost, appear in special: Edward Van Sice, captain; Frank M. Haines, first mate; L. E. Whiting, second mate; Gen. A. T. A. Torbert, passenger; Mrs. R. Ames, passenger; Miss E. Barnes, passenger; Miss A. Clark, passenger; Miss Sadie Day, passenger; Mrs. A. Garcia, passenger; Mrs. F. Hernandez, passenger; Mrs. M. Welsh, passenger; Welsh child, passenger.

BALTIMORE, SEPT. 5.—The British steamer American arrived here yesterday from Kingston, Jamaica, bringing papers containing details of the terrible cyclone which swept over that island on the twentieth of August. Capt. Wallace, of the American, describes the destructions as complete. He says there were about forty-five vessels, of all kinds lying in the harbor at Kingston when the storm occurred, and his own and a German bark being the only ones that escaped damage or destruction.

The daily steamer, of August 31, giving details, says: The trees, felled by the storm, presented a truly desolate and depressing appearance. It is next to impossible to catalogue the damage done to private houses of all classes in Kingston. As we have already stated, seaside residences are wrecked without exception.

A gentleman occupying No. 1 East street, near the sea, states, from personal observation, that the damage at the narrow house between ten and eleven P. M. on Wednesday, when the wind blew in on a furious rush from the southwest. The sea was an awful sight as it rose fanning in the moonlight. The ordinary high water mark is some forty yards below the house above which the sea carried a small boat twenty yards and stranded it.

Reports from points all over the island tell sad and story. Coffee plantations are utterly ruined, and coconut groves, yielding thousands of nuts, fell like corn-stalks. At Morant Bay houses were torn from their foundations and broken like matches by the winds. Canes everywhere are flattened on the ground.

Advices concerning Port Royal, which we gather from several sources, are truly distressing, and only tend to increase the sorrow of desolation. Covered ways to road houses, as well as roofs, both of wood and iron, have blown away, leaving thousands of lots of coal exposed to the effects of the atmosphere. At St. Ann's Bay nearly every building sustained some damage. The postoffice narrowly escaped falling. The roads are blocked up on all sides by huge trees and rubbish. It is impossible to get the mails up yet. All telegraph lines are interrupted. In six hours the thermometer fell from 26.5 to 22.5.

The papers state that thieves are everywhere availing themselves of the defenseless state of the people, and are stealing all that is valuable. It is estimated that the island has been put back in development about two years, and it is feared that the poorer classes have an era of suffering before them.

MOBILE, SEPT. 5.—At three o'clock p. m. a fire was discovered in the wholesale dry goods store of B. B. Jumper, Nos. 25, 27 and 29 North Water street. The fire extended west to the banking house of Thos. J. Miller & Co., and the law office of Overall & Besim, which were entirely destroyed.

The wind changed to the southwest, bringing the fire northeastward, and it next took No. 31 North Water street. Next it destroyed the hardware store of J. B. Hazard & Co., No. 35 Water street; then that of A. V. Moon & Co., produce merchants, corner of St. Michael and Water streets. It consumed St. Michael street and next attacked and destroyed the large thrashery factory of E. Gomez, and next, adjoining the warehouse of E. W. Porter & Co.

All the buildings destroyed were large three-story brick buildings and all were well filled with merchandise of various kinds. The stocks of T. S. Bledsoe & Co., stationers, T. L. Eastburn, book-binder, Henson & Co., printers, Thompson & Hooters, grocers, W. S. Goodhill & Co., produce merchants, who occupied the row of brick buildings on the opposite side of Water street, were considerably damaged by water.

A pretty close estimate of the loss footings \$100,000. About two-thirds are covered by insurance and a great part of it in Northern and foreign companies. The work of reconstructing the buildings will be begun to-morrow, and some of the parties burnt out are already sending telegraph orders for new stock.

FOREIGN.
LONDON, SEPT. 4.—In the House of Commons last night the bill to permit the burial of dissenters in all churchyards and cemeteries, without the Church of England service, passed its third reading.

CONSTANTINOPLE, SEPT. 1.—In accordance with the demand of Mr. Hoop, the American Consul General, the Porte has ordered the authorities of Ismid to send the murderers of Dr. Parsons to the capital for judgment.

The combined fleet of European powers is expected to arrive off Harbin about the end of next week.

HAVANA, SEPT. 1.—Yellow fever has assumed an epidemic character in the village of San Diego Delavilla, in the jurisdiction of Sagua, attacking even Creoles, and causing the death of forty persons within a few days. A sick soldier passing through the village inspired the fever.

There were twenty-eight deaths from yellow fever and one death from sunstroke in Havana during the week ending last Friday.

ROME, SEPT. 3.—In consequence of the mediation of Italy, France and England, the governments of Chili and Peru have opened negotiations.

LONDON, SEPT. 3.—5:30 p. m. An official dispatch from Quebec, dated to-day, says: Gen. Roberts attacked and dispersed Ayob Khan's force and captured twenty-seven guns. Cabanese have retreated up the Argandah Valley.

LONDON, SEPT. 1.—A St. Petersburg dispatch to the Daily News says: No insuperable difficulty can now be expected to arise in the negotiations between Russia and China.

LONDON, SEPT. 1.—The London Telegraph reports that a preliminary treaty of peace has been signed at Lima and the following are the principal articles: Peru surrenders the mountains Atacama, Cape and Olanabaska, razes the fortifications of Callao, surrenders all artillery of Callao, engages to not augment her navy for twenty years, and will reimburse to Chili the cost of the war. Chili engages to pay half of the expense of Callao.

LONDON, SEPT. 1.—Gen. Roberts telegraphs at six o'clock on the first instant as follows: Ayob Khan's army has been defeated and dispersed. It is hoped with but slight loss on our side. One British regiment has three officers killed and six wounded, and eighteen men killed and fifty-seven wounded. The loss of the native troops on our side is not known, but it is believed not to be excessive.

Ayob Khan's camp was captured. The body of Lieut. MacLaine was found in the camp, and appearances indicated that he had recently been murdered. It will be remembered that a dispatch from Candahar on the twenty-first ultimo mentioned that Lieut. MacLaine, who had been missing since the battle of Kaskh-i-Nahind, was a prisoner in Ayob Khan's hands and was well treated.

LONDON, SEPT. 6.—A dispatch from Candahar says that the Afghans fought bravely until Badakshi was taken in their rear. They then lost heart and fled in wild confusion. The cavalry pursued them for fifteen miles up the Argandah Valley. Such portions as held together were completely dispersed and took to the hills. This does not appear, however, to apply to Candahar, as Ayob Khan escaped with a small following. The enemy's loss is not yet known, but it is said 400 fell in the pursuit.

CY MARY ADGE DE VIRE

The House of Mourning.

let us for a few moments advert to three reasons which Solomon gives preferring the house of mourning. or that," says he, "is the end of all

Why do we weep? Is it that we will, a few moments, commit that *body* to the dust? Brethren, let me freely speak to you of the hope of the resurrection, of who first built up that body can build it in the general resurrection, to make it like Christ's own glorious body, according to the mighty power which He is able to subdue all things himself. Let us be glad and rejoice, that aching brow shall henceforth wear a crown. That bruised heart shall thrill with the rapturous songs of glory. And those fingers that have graced with pain shall grasp a harp of jubilee. For her to die was gain. We only die in the Lord, why need we care for suffering or harsh treatment in this world? What if the world esteem us poor and despised, when we give an inheritance with the saints in heaven? Why need we care if men regard our death no more than they regard the falling of a sparrow, when we are in the sight of the Lord is the price of His saints. Though the world may not see us in the dark valley, nor care for us, yet God sees us, and our death is so precious in His sight that He comes Himself to bear us across the bellows of Jordan;

Crystal Springs Camp Meeting.

anniversary sermon is designed to teach us and our children how excellent a heritage we have in Methodism, and how large a responsibility is upon us as educators of a pure people. On Sunday morning I stood in company with a cultivated and a very dear friend, who declared to me the philosophy of the development of the nineteenth century. He asserted that "John Wesley lived in the latter part of the eighteenth," "That is what his religion makes him. Chinese antiquity and earth's incursions worship hairbrained idols, with eyes to look toward the future, and their highest excellence in education is to reach backward more than two centuries, and learn what was known and seen. They are earth's excellent imitators, but their lives have become so rounded that it is not a nook into which an original thought can crawl. Show me the religion of a people, and I will show their civilization and development." Wesley found the Christian religion up in creeds, dogmas and doctrines, sacraments, institutions and orders, successions, forms and ceremonies struck off this shuckless, freed light, and individualized man. John

Why Not Profess It?

It is true that the Methodist Church has ever taught sanctification, and the world knows that Methodists believe it. It is also true that it is clearly taught in the Bible, but it does not necessarily follow that we are justified in using it for granted that all Methodists are going to seek after it, and live it, and that the world is to allow that it is universally attainable. The world knows that Methodists teach justification by faith, and that regeneration is

Experience.

"I sincerely desire an interest in the
prayers of those who shall read this,
but I may "endure unto the end,"
that no man take my crown."

The World of Missions

BY HENRY K. CARROLL.

The Baptists, who were so fortunate to secure, honorably, two of the first missionaries sent out by the American Board—Judson and Rice—turned a society in 1814, of which the American Baptist Missionary Union is the direct descendant. Two other societies were organized in the first quarter of the present century, the Methodist Episcopal (1819), and the Wesleyan Episcopal (1820); although the Methodist Episcopal did not begin its foreign missionary work until 1822. Other denominations have since formed societies, one after another, some of which are scarcely a church, however small or obscure, which is not represented in some of the great foreign boards. The Board of Foreign Missions of the United States, which is the largest, has the quaint and obscure people called "Lepers" as only two months old, and there are some denominations, which

The Earl of Beaconsfield recently opposed, in the House of Lords, a motion for opening museums on Sunday. He said, in his speech: "Of all divine institutions, the most divine is that which secures a day of rest for man, and I hold it to be the most valuable blessing ever conferred on man. It is the cornerstone of civilization, and its removal might even affect the health of the people. In the opening of museums on Sundays, is a great danger, and those who suppose for moment that it would be limited to the proposal of the noble vizion, to open museums, will find they are mistaken." Mr. Gladstone long ago set himself on record as opposed to opening museums on Sunday.

Marriages.

RUTHEN K. KIMBALL. — At the residence of Oliver H. Conant, Esq., Polar Camp parish, August 5, 1886, by Rev. T. K. Fugate LeRoy, M. D. and R. Rydbeck to Miss Odille Kimball.

Obituaries

[illegible]

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, SEPTEMBER 9, 1880.

The Best Schools.

As in other things, the cheapest are not necessarily the best, but, as in other things, the cheapest may be the best that can be afforded. Any school, however, if our children are to be sent away from home, is a dear one that is without decided moral and religious influences. A college that does not teach religion would be fearfully costly, even if it were to board and clothe the student, and pay him something besides for coming. This we regard as the first thing to be settled: Where can the best religious influences be secured? Moral discipline there must be, and moral principles inculcated. A school that tolerates vice, or winks at it, is to be shunned as a pest. But the inculcation of mere morality is not enough. The great need is a positive, decided religious element in the tone and in the teaching. The teachers, or at least the principals and conductors, must themselves be religious. The religious parent will make this the essential condition in the choice of a school. The best school is where there is a living faith and a spiritual atmosphere.

That is the best school in which our own denominational impress is likely to be made upon our children. Methodist schools for Methodists. An institution that disclaims all denominational control, and bids for patronage by keeping the Wesleyan name in the background, is not precisely what Methodists need. They wish their children to be Methodists, to be educated under the wing of their own church, and to have their convictions and love for Methodism strengthened and confirmed. Offensive sectarianism they do not seek, but they do desire a school in which the genius, institutions and customs of their church are honored and exhibited. The school must be religious, Protestant, and, if such be accessible, Methodist. Without bigotry and without partiality, Methodists should patronize Methodist schools. No intelligent Methodist will think of sending to a State school, or to one of another denomination, when good Methodist schools are within reach. We do not say, "other things being equal." We have as good schools as any, but, if we had not, religion and Methodism should count for much in deciding. Even if a school inferior in literary quality, farther from home, and more expensive, still we would patronize our own schools, if possible. Religious character is worth paying for, and Methodist surroundings are worth paying for. A Methodist school is worth infinitely more to a Methodist than any other school. Nothing in the way of literary advantages and mental culture can compensate for a character wrecked, or a soul lost.

Ordinarily, that is the best school that is nearest home, the college that is in our own region, and that has first claims upon our support. Why should the Methodists of Alabama send their children out of the State to be educated when they have such institutions as at Greensboro, Sumnerfield and Tuskegee? Why should the Methodists of Louisiana and Mississippi hunt for schools elsewhere, when we have such as at Jackson, Brookhaven, Meridian, Mansfield and Hatter? If some of these are not equal in scholastic merit to some of the great and liberally endowed colleges of Virginia and New England, still, all things considered, they may be best for us. And a liberal patronage and a proper interest would soon place them on a level with the most reputable. We should patronize our own home schools, the schools of our own Conference and State. For the sake of those who cannot benefit far away, and for the welfare of our own churches and communities, we should patronize the schools that are at our own doors. All the education ordinarily needed can be obtained in them. If more is desired, and the means can be secured, a post-graduate course at some university is open. There are considerations in special cases where the choice of a distant school is wise and necessary, but, as a rule, the best school for our children is nearest home, and among our own people. Whatever advantages may be contemplated ultimately, a Southern Methodist college, or high school course should be first. After the foundations are deeply laid, and religious character is formed, the perils of the New England and German universities are greatly lessened. The prestige of old and celebrated institutions, that this man was graduated at Harvard, or that he took the honors at Yale, goes for something perhaps. But if the young man has been alienated from the church of his fathers,

and has become tainted and poisoned with infidelity, it is in reality an irreparable disaster.

We need in the South stronger convictions in regard to the value of education, and of education in connection with religion. Our people are but partially awake on either of these points. They do not value education as they should, and, what is still worse, they do not realize the tremendous importance of religion in education. For this reason they are hazy in their support of our Methodist schools, and in their selection, they easily overlook the most vital interest of all: the religious welfare of their children. A college or university that is godless and Christless is no place for Methodists. No matter how cheap a school may be, nor how celebrated, if the religious influences are not positive, prominent and wholesome, it is not a school that religious parents can safely or conscientiously patronize. The best schools are the religious schools. As vacation days are now expiring, and as the time for choice has come, we say: Methodist schools for Methodists, and religious schools for all who value the character and salvation of their children.

"A religious man cannot be elected governor of Louisiana." So we heard a preacher say in his sermon, not long ago. They have a devout Methodist governor in Georgia, and one who, we hope, will be re-elected this fall. In other days Alabama had the same sort for governors sometimes. And some other States have religious Congressmen and Legislators. But it must be confessed that religion is not the thing generally sought for in candidates for official position. It is harder now to elect such men than it was twenty years ago. The political affairs of the country have grown more corrupt, and in local politics it is almost impossible for a religious man to stoop to those expedients which are necessary to insure his nomination and election.

In Louisiana things may be worse than in other Southern States, but we imagine that everywhere godliness is at a discount in the primaries and in the caucuses. The free use of money, of whisky and of patronage is almost essential to success in party contests. Within the party it is too often the case that the man that gets an important nomination must place himself in league with the roughs and bullies, and sacrifice his integrity and manhood, in order to command the votes of those who are ready to sell their influence and citizenship to the highest bidder.

And yet the evil is one that ought to be overcome. The masses are interested in having a good government, and righteous rulers. They want these, and, if their convictions and wishes could be expressed at the polls, they would have them. As things are, our men of intelligence, property and religious character allow these, whom they would not set with the dogs of their flock, to dictate the measures and the candidates they are to support. We have no doubt a majority of the voters are in favor of good men for office, and that they are in favor of Sunday liquor laws, and opposed to lotteries, but a partisan machine, with its organization, patronage and unscrupulous management, sets the wishes of the people at defiance. The people, so far from governing, are governed, controlled and used by a horde of politicians.

There ought to be "a good man's party" organized, and independent of local partisan control. Good government in municipal and State affairs is of more importance than the political complexion of the national administration. Every town, city, hamlet, county and parish is vitally concerned in the good order of the community, in the collection and expenditure of the taxes, and in the firm and upright administration of the laws. It is a disgrace to this or any State that religious men cannot be elected to office.

"Well, he gets along somehow." So said a brother concerning one in whose welfare we felt a special interest. He was not doing well, we inferred, neither in temporal nor in spiritual things. Thriftless, careless, impoverished, the man and wife and children lived. How, it was difficult to explain. It was a mystery of Providence. Any case that has this air of mystery about it is easily dismissed in the same way. "Somehow."

In looking over his past life the wonder of many a man is that he has got along. He has lived, he has passed through sore straits, he has been struck with adversity, he has been baffled, disappointed, and how he has survived it all he can scarcely tell. A heavy mist or fog lies upon the road he has traveled. Like a lost traveler coming out of the woods, he remembers the bewilderment, the utter inversion of all his reckonings,

the hapless bending about, the trails that betrayed him into wrong paths, but how he got out he does not exactly know.

In our forebears of life we are often in the same quandary. How are we to get along? The situation is without solution. The prospect of property, and support for family, and for the inevitable rainy day, and for old age, is far from assuring. The man that spends as he goes, the young man that has as yet not thought about the needs of a future day, the reckless spendthrift, the devotee of present pleasure and enjoyment, if questioned about the coming years, can only say that they will get along somehow. That answer covers a devout faith in Divine Providence, in some cases, and in others it is the hope of desperation, and the excuse for a criminal improvidence.

It is amazing how easily some Christians fall upon this statement as the solution of church finance. It is manifest that the pastor has not been paid, and the year is drawing to a close. He gets along somehow. Logically speaking, he must starve, and his family must suffer. But he does and he will get along somehow. How he lives is indeed a great mystery. It would perplex a Board of Stewards to explain, but that "somehow" covers a sad experience, and many grievous and humiliating expedients. Duty is neglected, giving is postponed, the particulars about ways and means are evaded. The preacher will live, and the church will get along somehow. This is all the thought and consideration that some take in the affairs of their church. There is no sense of individual responsibility, no burden on their heart or conscience. Instead of definite and well-defined conceptions, they have a reckless abandon, or a prodigal faith, that inquires not too closely. The church is supported somehow, the preacher gets along somehow. We will get to heaven somehow, perhaps.

Our contributors are not necessarily at variance because some touch a subject on one side, and others touch it on another. Our observation, as we have often declared, leads us to the conclusion that there is negligence and laxity among us in the administration of discipline. There are, doubtless, instances in which undue haste and severity, and a "wrong spirit," have been displayed. Discipline is sometimes imprudently, unwisely and unlawfully enforced. The chief abuse, however, is the other way. There is need of admonition on both sides of the subject probably. But the great evil is neglect of discipline, not greater than the other in the abstract, but greater in practice.

The pastor's duty is clearly laid down in the Discipline. He is not to mend, but to keep the rules, and to pursue the course, and take the steps indicated in the law. If all would do this there would be little trouble. But for want of uniformity and lack of vigilance a church is burdened with a worldly, pleasure loving and discipline-defying element. Coming into such a charge the faithful and conscientious pastor has a regular battle to fight in order to enforce the rules. If the first departures from the requirements of discipline, the first instances of dancing and theater-going, and other improprieties, were dealt with as the Discipline directs, the evil would be nipped in the bud, and the church would not be flooded with worldliness.

No pastor has the right to wink at these things. If he does not know of them personally or officially, common sense is sufficient ground for examination and for informing himself. Preaching against popular amusements and social vices is a duty, but this is only a part. The administration of discipline is also a duty. Mere preaching will not suffice. It is impossible to have a pure church where discipline is neglected. In the passage of the preacher's character this matter should be considered. He is not blameless in official administration if he has knowingly tolerated in his pastoral charge habitual violation of the rules. And if he has gone beyond the law, and overstepped the bounds of prudence, he can be corrected for this. Until the Annual Conferences, and the Bishops presiding, give more attention to the official administration of the preachers, there will not be much improvement.

The ends of discipline are to keep the church pure, spiritual and powerful as a moral force for the subversion of sin, and, if possible, to save the erring. Firmness, promptness and decision in administering discipline are best for these ends. Neither the church nor the offenders are benefited by delay, or by a wavering and compromising course. Where one is saved to the church by such a method, hundreds are lost forever. Pastors need the wisdom of the serpent and the harmlessness of the dove. They need, as disciplinarians, not "the spirit of fear, but of love, of power, and of a sound mind."

The Model Pastor.

BY R. H. RIVERS, D. D.

The model pastor is a man of deep piety. His religious experience is deep and fresh. His faith in God is earnest and implicit. So strong is it, that he hesitates at nothing which the Master demands. He knows in whom he believes and upon whom he rests. No doubt is ever allowed to interfere with his religious enjoyment. His recreation may not be cordial, his circumstances may be narrow, his temporal comforts few, and his duties onerous, but all this does not interfere with his faith, which is strong, rational and joyous. It is like that of Abraham, who went not knowing whither he was going. It is akin to that which assured St. Paul that his light afflictions should work for him a far more exceeding and eternal weight of glory.

Then the model pastor has the deepest and tenderest sympathies. He is as tender as a woman. He weeps with those that weep. He has suffered himself, and enters deeply into the sufferings of others. By the bedside of sickness, in the home of sorrow, among those from whom death has removed some loved one, he comes almost as an angel of light. His words of wisdom and love seem almost inspired. They fall upon the ear and upon the sad heart like rain upon the mown grass. Indeed, the words are often inspired as they are taken directly from the Bible, which is his constant companion, and whose pages abound with so many rich and precious promises designed especially for those upon whom afflictions have fallen like blows from some invisible hand. It is especially when the clouds hang so darkly over a desolate home that the pastor comes, like a ray of sunshine, to make the home radiant, and to throw more than rainbow brightness upon the bosom of the clouds. I say that he has suffered himself, for it requires suffering to prepare the messenger of peace to give comfort to the saddened and bereaved.

Then the model pastor has the power to adapt himself to circumstances. He is at home everywhere. With the rich and the poor, the young and the aged, the ignorant, the cultivated, with all classes and all conditions of society, he is the ever-welcome guest, the ever-desired companion, the ever-loved and honored friend. He is equally at ease in the splendid palace, and in the humble cottage or the miserable hovel. He is, of course, intelligent. He studies, that his conversation may be instructive, and he keeps himself well informed on all the leading topics of the day, that he may be both useful and attractive. Consequently he is no idler. You do not find him wasting his time on the streets, or in places where men of leisure do congregate. He is ever with a high aim in view. He is seeking to impress a truth, to clear away a doubt, to remove an obscurity, or, what is still more important, to correct an error, reform a vice, or make virtue more attractive. He is systematic. He visits regularly, as a pastor, his whole flock. Once a quarter, at least, he is found in the different families of his charge, and, after religious conversation, prayer is offered for the family. He prays for each member in particular. Having learned as far as possible the special condition of each member, the prayer is intelligently offered, so as to embrace each one. In nothing is the character of the model pastor more conspicuous than in the short, earnest, appropriate and affectionate prayer which he offers at the close of his visit. The moist eye, the voice quivering with emotion, and the words of humble but sincere thanks which he receives at his departure, often fill his soul with the purest joy.

Then the model pastor is prudent. While he is always tender and affectionate, his affection is never allowed to degenerate into imprudence. His conduct among women is always above suspicion. Gentle and free, he is at the same time prudent and wise. With a character stainless and pure, he never utters a word, or performs an act, which, by any legitimate construction, can reflect injury upon the Master's cause. A gentleman in the fullest sense of the word, and holding the character of woman in the highest estimation, he is as free from impurity of either thought or feeling as he is from rudeness or impropriety of conduct.

He is fully alive to all the interests of the church. He is faithful to the Sunday-school. The children look for him as regularly as for any teacher or for the superintendent. Then he is one of the principal workers in the Sunday-school. He is like a magnet in his power to attract. His words are always fitly spoken, and are like apples of gold in pictures of silver.

While the responsibility of the church hangs upon him, and is most deeply felt, our pastor is a cheerful spirit. While he does not condescend to the low anecdote, or try to excite

mirth by obscure wit, he is as bright and joyous as innocence, purity and love can make him. He has nothing of sour godliness in his Christian character. He does not fret and scold. He is not a chronic grumbler. He does not turn from him the bright and the young by his unmitigated gloom. He does not make religion seem repulsive by his clouded brow and his dark forebodings. He is no Cassandra, always prophesying evil. If he is getting old one would not know it, because of the deep satisfaction with modern times. He is, therefore, free from jealousy or envy, because others have better places than he has. No envious man can be happy. Envy is utterly incompatible with a bright and cheerful face. An unselfish man cannot be envious. The success of others is his success. He rejoices to know that his brethren are doing well—are prospering. Hence he is no croucher, no fault-finder. He does not abuse the Bishop because he did not give him a better place. He knows that the Master did not have half so good a one while he was making His visits around Jerusalem and the Sea of Galilee, and in Perea. If he is poor, the Master was much poorer, and he thanks God and takes courage.

He loves his work. He loves his people. He loves the Master. His whole spirit breathes the holiest, purest love. If reviled he is patient, and if persecuted he is forbearing. He may be a man of exalted talents, and may be sent to a rich church, but he is still the same humble, meek and quiet spirit. He is not puffed up, and never behaves himself unseemly. Firm and decided, brave and earnest, cheerful and energetic, intelligent and bright, the model pastor is a man of God, true as steel, faithful as Paul, and gentle and loving as John. Such a man is a blessing to the church and an honor to God.

Discouraging the Exodus.

It is reported that another exodus of negroes from the Cotton States will commence very soon. Agents are industriously working to promote it and threaten an almost entire depopulation of the lower Mississippi valley. No doubt the wish is father to the thought, but as in 1870 it will prove only a mock fear and false prophecy. Every effort was made last year to encourage the colored hegin. Northern sympathy was excited; communities were inflamed at the story of Southern outrages; collections were offered to help the flying, starving freedmen to escape the Southern taskmaster or the bull-dog's rifle; preachers prophesied and the brethren prayed, but all ended in failure and folly. Though without such purpose the late Cincinnati General Conference has discouraged any further exodus. A late New York Christian Advocate contains the reports adopted on Freedmen's Aid Society, signed by J. P. Newman, chairman, and J. C. Hartzell, secretary. The following interesting and suggestive figures taken from "Report No. 2," are worthy of attention as illustrating the thrift of the negro and the fruitfulness of the South:

Since their emancipation many have become landholders; their children have been educated in part, while not a few have entered the learned professions. Facts are eloquent. There are over 600,000 colored children at day-schools in the South. There are official statistics to prove the industry and thrift of the freedmen. Georgia has 81,300 colored voters, whose land is valued in the tax list at \$1,250,000; \$1,000,000 worth of cattle, horses, etc.; \$2,000,000 worth of property not enumerated, and city property estimated at \$1,800,000, making in all over \$6,000,000. If from States we pass to counties and cities, the same favorable fact is apparent. In Rock county, Va., the two thousand colored citizens resident there are assessed for \$30,000 worth of real and personal property. In Montgomery, Ala., four hundred and fifty-seven colored persons own not less than \$150,000. And the people of color in our own church in the South hold church property valued at \$2,000,000.

What land promises better returns for honest labor? Such prosperity of our colored people is matter of congratulation. They should be encouraged to frugality by this favorable report, that another decade may mark greater advancement. But these figures suggest the cruelty of encouraging this people to forsake their homes and congenial climate, for sheer fanaticism and folly. Those voluntarily wishing to change their residence can and will go, but to pay emissaries to visit them, relate wild stories, offer false hopes, display glaring pictures, impose upon their credulity, excite their superstitions, and get them to move in herds and masses, is cruel and a crime. But "Report No. 2" is a good corrective. It deserves circulation for the honor of the South and the good of the negro.

c. a. a.

ANOTHER GENEROUS DONATION.—Dr. Wilson reports to the last number of the Advocate of Missions the receipt of \$5,000 for foreign missions, with the following brief but significant note: "I have an increasing desire to save souls, to do something for my precious Saviour, and my daily prayer is: 'Lord, hasten the time when the Kingdom of this world shall become the Kingdom of our Lord.'"

Two Camp Meetings.

MR. EDITOR: In company with Bro. Jethro Moore and wife, of Trenton, and Miss McGuire, of Monroe, I started on Saturday, the fourteenth of August, for the Downsville camp meeting. An early start and a good team, and persistent going, notwithstanding the rough road and rocky hills, and barely passable Chondrant, brought us to the camp ground at twelve M. Before alighting from our vehicle we recognized a familiar voice at the stand, holding forth the word of life. Bro. Trippett was urging Paul's exhortation to the Thessalonians upon the Downsville church: "Brethren, pray for us." For a Saturday service the audience was larger than I had ever seen before. I found, to my surprise, about thirty-five tents occupied, and the hospitality dispensed by these tent-holders was after the old style—generous and abundant. The preachers in attendance were: P. E. Stone, P. C. Parvin, McKee, Trippett, Hodge, Carter, Brown, and some locals, whose names have escaped my memory. I remember Father Bodie, who has been fifty-five years preaching the glorious gospel, and whose prayers seemed to be perfumed with incense from the heavenly altar. The preaching was pointed. The singing was spiritual. The praying was fervent. I think I have seldom heard preaching that was so appropriate. If it did not seem to be partiality, I would say that Bro. Stone's sermon on "the body, the temple of the Holy Ghost," was one of the best I ever heard. On Sunday the crowd was immense, and at eleven A. M. Bro. Trippett preached as he only can preach. Where all the people came from was a wonder, until I learned that there were people from six or eight parishes. Every service closed with altar exercises, and very many seekers presented themselves for the prayers and instructions of the people of God. We stayed until Tuesday morning, having done what we could for the furtherance of the good work. Tuesday was the most successful day of the meeting—Bro. Parvin informing us that more than twenty were that day and night added to the Lord. Bro. Parvin told us that this was the sixty-fifth camp meeting that he had held during his ministry, and he looks like he can safely count on sixty-five more. "I would here whisper to the tent-holders: that if they will go to a little trouble to plant shade trees to relieve the intense brightness of the August sun, their grounds would be much improved, and greatly beautified. I recommend as a quick growth, and as making the best shade, the 'Umbrella Cane.' Taking it altogether, I think the meeting was quite a success, and, with the exception of a little disturbance Saturday night, the order was good.

On Friday, August 29, in company with Col. Stanolifer and daughters, I started for the Wesley camp meeting, on the Vernon circuit, in charge of Bro. Brown. It was a long, weary, tiresome pull over hills and through swamps, but two stout mules brought us to the place before sunset. There is quite a contrast between these grounds and the Downsville grounds. Here are not so many tents, but there is plenty of shade, and an abundance of fine water. The preachers in attendance were: Stone, Brown, Carter, Hodge, Parish, Parvin, and some local brethren. The crowd was large, but not so large as at Downsville. The attention to preaching was very marked, and the singing was very good. I suppose the good singing is accounted for by the fact that two brethren in this part of the country are professional teachers of vocal music, and have taught a great many people to sing. They are Bros. Jones and Pattison. The result of the meeting was not what was anticipated. The preaching, from some unknown cause, seemed to be directed principally to the church, and one old brother remarked that the meeting had done the church more good than any meeting ever held there before. On Tuesday morning the meeting was closed, and, having exchanged my seat in the hack with my young friend, Sam S., for his pony, in company with Bro. John Morris, I returned to Trenton the same day. I like to go to these country camp meetings. There is such a free and easy hospitality, such a cordial welcome, such a hearty grasp of the hand, such a primitive simplicity about everything and everybody, that it is captivating to me. And then the spiritual benefits which have come to me from these two meetings are not to be overlooked. The social blessings are not few either. The meeting with old friends and making new acquaintances, and thus enlarging the circle of influence, is not a small matter. And while these things all augment responsibility in the ministry, they are sources whence come the most exquisite enjoyments of the minister's life. Increased responsibility is always ac-

Farm and Garden.

POETRY OF A ROOT CROP.

BY CHARLES KINGSTON.

I pondered their elderhood
Bristled with golden dews,
I heard their voices, low and sweet,
Sounding with the rustling leaves.
The young ones, with their
I heard their voices, low and sweet,
Sounding with the rustling leaves.
The young ones, with their
I heard their voices, low and sweet,
Sounding with the rustling leaves.

SEEDS TO BE SOWN IN SEPTEMBER.—
Beets, Mangel Wurzels, Sugar Beets,
Rush Beets, Broccoli, Brussels Sprouts,
Cabbage, Cauliflower, Carrots, Celery,
Chervil, Cress, Corn Salad, Endive,
Kale, Kohl Rabi, Lettuce, Leeks, Mustard,
Onions, Parsnips, Peas, Parsley,
Parsnip, Peas, Radish, Rocket, Salsify,
Shallots, Sorrel, Spinach, Swiss Chard,
Turnips, and Ruta Bagas, and Turnip-rooted Celery.

Cabbage, late cabbage is sown very
largely during September. If you have
not secured a full supply of strong
plants from previous sowings, be sure
to plant seed this month.

Sow all root crops: turnips, beets,
carrots, parsnips, radishes, etc.
Plant "Creole red" onion seed this
month, and extra early peas.

Spinners may be sown, but if the
weather be dry and hot it should be
deferred.

GARDENING FRUIT TREES.—A good
deal of interest has been recently
excited by the successful experiments of
Spaniards, in the management of
citrus trees, in the State of Florida.
It is gratifying to know that the
citrus trees, which have been so
long a staple of the Southern States,
are now being cultivated in the
North. The result was greatly increased
productiveness—a small circle of bark
four or five feet in diameter, being
removed from the trunk of the tree. The
newly forming wood covers the denuded
portion, and the chief harm done to
the tree is by exhaustion from
excessive bearing. This treatment to
induce bearing is by no means new, but
has been practiced for long years in
this country and in Europe. It seems
best adapted to the vigorous trees growing
on the rich western soils. Orchards do
not often grow too luxuriantly in the
eastern portion of the Union. We have
seen orchards in the neighborhood of
Rochester in former years which had
the bark stripped from the trees be-
tween the limbs and the ground a new
bark was formed and the trees grew
freely. The work was done early in
June, when the growth was at its
greatest vigor. The trees were seven or
eight inches in diameter, and grew on
rich ground. With feeble growth, or
if a very dry time, the experiment
would not probably succeed. No special
advantage resulted from the practice.

As a general rule, we would recom-
mend girdling only for barren trees of
great vigor growing in rich soil. A
small ring of bark may be taken out, or
the knife may make a single cut through
the bark around the stem or branch,
without the removal of any bark. This
may be the safest mode, at the same
time that it is less efficient. In all the
experiments we have made on different
fruits, with rings or with wire ligatures,
the fruitfulness has been more or
less increased, the fruit made larger,
poorer in quality, and slightly earlier.
The trees or vines were more or less
injured by the operation. At the West
it may render apple orchards more pro-
ductive, without harm to the trees for
years. Wherever tried, the trees should
be well top-dressed with manure as soon
as the increase in their vigor is perceptible.
Experiments on trees of secondary
value are well worthy of trial.

Prof. Turner states that the number
of the Prairie Farmer that he had visited
the Spaulding orchards, containing
14,000 trees, and that 3,000 had been
girdled last year, and these were loaded
with fine fruit, while many others not
girdled were barren. This fact suggests
also the experiment of girdling young
orchards to alter the bearing year, in-
stead of waiting for the blossoms, as
being a much easier expedient. Prof.
Turner adds that he is using a wide-set
sharp saw, which at a single cut takes
out a portion of the bark around the
tree.

THE CULTIVATION OF RICE.—In few
things we learn from a paper on Malaya
gasar—the industry and ingenuity of
the Malaysians shown more than in the
cultivation of rice. This grain is the
staple food of the people in the central
and eastern provinces, and "to eat
rice" is, therefore, the native equiva-
lent of the phrase, "to have a meal."
The majority of the rice produced is
sown broadcast in the ground, where it
grows along the sides of streams, where
the water can be let over the young
plants; more commonly a series of
terraces in the hollows between the hills.
These latter form an immense green
staircase, down which a stream flows
gradually from one terrace to another.
The water for irrigation is frequently
brought from a considerable distance,
and is led with great ingenuity round
the hillsides and over steep precipices by
rude conduits, showing some practical
knowledge of hydrostatics. The Malays
are very ingenious in this agricultural
engineering, but they are surpassed by
the Basutos in the south, where the
elaborate care and skill employed to
utilize not only the hollows, but also
the convex surfaces of the hillsides,
often filled up with adobe, when the
rice plants have grown to a height
of from six to eight inches they are
taken up and carried down the hillsides
proper in the broader valleys and
plains. Each of these fields is so ar-
ranged that a stream of water can be
brought over it; and the ground having
been previously dug over, manured
and softened with water, until it be-
comes a soft mud, the plants are planted
in the mud, or women or female slaves,
being struck into the ground with
marvelous rapidity, so that half a dozen
ways standing in the fields. Some of
the forest and coast tribes do not pre-
pare the land in this way, but sow on
ground that has been merely trampled

over by oxen, and other tribes again
plant on the hillsides, where the woods
have been burnt down to form clear-
ings.—London Grocer.

MILLEN. Coleman's Rural World
tells us that the common mallow, re-
garded as but a coarse weed in this
country, and so common in fields as to
often prove a nuisance, is cultivated in
England for its beauty. A writer in the
same work says that it is well worth
the attention of both amateur and
professional gardeners. It seems that
it is known in England by the common
name of "Aaron's Rod." "There are
two reasons," says this writer, "why
it should be cultivated by this name: First,
the Romans dipped the stems in tallow
and burnt them at funerals. Secondly,
the simple spike is long, cylindrical,
and at its base is a quantity of densely
packed, very large, handsome, golden-
yellow flowers. The stem is five feet
high. The flowers, when dried in the
sun, give out a heavy, musky odor, which
is used in Alsace as a euphoric in hem-
orrhoidal complaints." A more beau-
tiful foliage plant is seldom met with
than the common mallow, especially in
the lower South, where it grows to
greater perfection than at the North.
With us its slender stalk often goes up
to the height of six or seven feet, and
its large, silvery leaves form a circular
mass on the ground from five to six
feet in diameter. From one ground
of this character (from one ground)
to give place to a banana, the banana
grew to perfection, yet the goodly ap-
pearance of our grounds was seriously
damaged by the chance. Mobile Register.

OUR MANY USES FOR MUCK.—Muck
is cooling to the soil in summer, and
warming in the winter; it collects
moisture and retains it; it spares the
earth, is a reservoir of ammonia and
other elements of plant food, not the
least of which are its crumbling shells
and fragments of petrifications. Have
you cuttings or root grafts to protect
from drought or frost, we apply muck,
not fearing to cover them from sight;
have we new strawberries from each
plant of which we expect many buds,
new idams, we cover the earth with
muck; have we rare grapes or rasp-
berries, from which extraordinary
growth is desired, a handful or more of
muck compost is worked in the soil
about them; have we quinces or dwarf
pears, the roots of which forage near
home, we mulch with muck; have we
an orchard we wish to rejuvenate,
we apply muck broadcast; have we
newly planted trees, we guard against
drought with muck; have we flower
beds, or rose hedges, we apply muck;
have we manure in the stable or poultry
yard, or wastes of the house that might
poison the well and sipping if buried;
have we ashes in the pit, or bone dust
in the bin, we composting with muck
we guard against loss of the better
parts, and greatly enhance their fertilizing
capacity. Fearing my friend J.
Thomas may charge me with quack-
ery, I have to add that I do not pre-
scribe muck to any circumstances
and conditions. Our clayey loam, liable
to harden after heavy storms, and
loosely for muck; how soils of different
character might be affected, I cannot
state from experience.—Cor. New York
Tribune.

BARNED FENCES.—R. Noyes, of
Colesburg, Illinois, writes: "I have no
direct or indirect interest in any fence,
except that I want to use the cheapest
and best. Six years ago I put up forty
rods of barbed wire fence, and each
year have added to it, and like it so well
that this year I am selling off good
and turning up decayed both rail and
board fence, because I think it better
and cheaper to build wire fence than
to repair the old, although I am using
and selling new rails on the place. As
to posts, I find that a few good posts
answer, with young trees set in the row
so that when the posts are gone it leaves
your fence an ornament instead of an
eye-sore. Then it is so cheap. Two
fences will turn the worst large stock;
two calves and sheep, and five for
hogs. The railroads use nothing else
here; and as many and a boy can put
up half a mile in a day, after the posts
are set, it saves labor. Travelers do
not steal it for kindling or seat boards,
nor travel across your land. As to their
being 'barbarous' I have never known
an animal really hurt with it, and if
they are scratched they will not try it
again. The only place I have found it
would not do was around small lots
where numbers of cattle are kept; they
will look each other through it."—
American Agriculturist.

IMPROVING HERDS OF NATIVE STOCK.—
The late Zadock Pratt, of Greene
county, New York, for many years an
extensive tanner in that county, was
the first to systematically improve a herd
of native stock. For ten years he
lawed the beaten track, and obtained an
average of one hundred and twenty-five
pounds of butter for each of his
fifty cows per annum. He thought this
was not enough and began keeping an
exact account against each cow. In
this way he averaged 125 pounds; 187,
188, 189, 190, 191, 192, 193, 194,
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PORTULY FARMING.—Mr. J. Wright
who is contributing a series of papers
to the American Poultry Journal, says
poultry farming as a specialty, and on
a large scale, is never likely to succeed
with any but such as combine good
organizing and business qualities with
a thorough practical acquaintance with
poultry management. The only man
such a peculiar and complicated busi-
ness is the man who can go at it with
his own knowledge and his own money.
Spend at least two or three years in
learning about fowls. See what he can
do with a few adding to them gradually,
and learning practically the kind
and amount of care they require, how
many eggs they lay, and other neces-
sary details. Then when the novelty
has worn off, and you have learned at
least that the fowls are, if your ex-
perience just warrants you in proceed-
ing upon a larger scale, you may do so
with some chance of success.

WATER THE FOWLS.—There is no
more fruitful source of cholera and
other poultry diseases than water that
has become stagnant or heated. En-
deavor to have some kind of a trough or
earthen vessel in a shady place, and fill
it with fresh water twice or even three
times a day. The drinking cups of
hens with broods of chickens will need
special attention, as being shallow they
are quickly emptied.

Household.

HOW TO MAKE A POULTICE.—The
best way is to go to your apothecary
and buy what is called the Poulitice
Instantaneous of Iceland Moss. Apply
it according to the directions, and you
have the nicest and most pleasant
poultice that I have ever seen. But
many of us do not have all the luxuries
of the season right at hand, and it is
such that this is written. You make
your poultice usually of bread and
milk, luscious meal, corn-meal or oat-
meal and water. It does not make
much difference what it is made of, so
that it is warm and moist, and remains
so. I recollect a friend of mine once
had a boil; moved to pity by his ravings
and grinnings, a venerable maiden, in
the plenitude of her kind heart, made
him a poultice. She had never read
this article, and did not know exactly
how to make it, but she made it of
bread and milk. Ugh, how it made his
flesh creep when it was first applied.
But that was not all, the rough edges of
the crumbs of bread scratched and
scraped his intensely excitable skin,
until he thought he had a political rat-
tification meeting in his arm. But finally
he fell into a troubled sleep which
lasted until morning, when the poultice
was to be taken off; well, it would not
come off, it stuck! He attempted to
pull it off bit by bit, but still it stuck;
and as a last resort, in the last ditch, as
it were, he immersed his whole arm in
a bowl of hot water to soften that ex-
cruciating poultice. Now that poultice
had about as many bad points as it
is possible to collect together in one
poultice. The substances of which it
was made, were not thoroughly inter-
mingled; it was cold; and it was applied
directly to the skin. Now when you
make a poultice look out for these three
points: First, your diligent milk of
water must be boiling hot; then you
should not pull at the poultice, but
immersed his whole arm in a
bowl of hot water to soften that ex-
cruciating poultice. Now that poultice
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, Sept. 6, 1880.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	To-day.	Sept. 5.
Low ordinary	10 1/2	10 1/2
Medium	10 3/4	10 3/4
Good ordinary	10 1/2	10 1/2
Low middling	10 1/4	10 1/4
Middling	10 1/2	10 1/2
Good middling	10 3/4	10 3/4
High middling	10 1/2	10 1/2
Extra	10 1/4	10 1/4
Receipts since our last		
Receipts previously		

SUGAR, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

HOLSTEIN, P. B.

Common	10 1/2
Prime	10 1/4
Choice	10 1/2

RICE, Louisiana, P. B.

Common	10 1/2
Prime	10 1/4
Choice	10 1/2

GROCERIES.

Butter, P. B.	10 1/2
Western	10 1/4
New York	10 1/2

Coffee, P. B.

Low ordinary	10 1/2
Medium	10 1/4
Good ordinary	10 1/2
Low middling	10 1/4
Middling	10 1/2
Good middling	10 3/4
High middling	10 1/2
Extra	10 1/4

Cheese, P. B.

West of Lake	10 1/2
English	10 1/4

Candle, P. B.

Best quality	10 1/2
Good quality	10 1/4

Corn Meal, P. B.

Choice No. 1	10 1/2
Choice No. 2	10 1/4
Choice No. 3	10 1/2
Choice No. 4	10 1/4

Flour, P. B.

Superfine	10 1/2
XX	10 1/4
XXX	10 1/2
Choice XXX	10 1/4
Choice family	10 1/2

Fish.

Mackerel, No. 1, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 2, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 3, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 4, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 5, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 6, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 7, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 8, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 9, in 1/2	10 1/2
Half barrel	10 1/4
Mackerel, No. 10, in 1/2	10 1/2
Half barrel	10 1/4

Oils, P. B.

Cod, in 1/2	10 1/2
Cod, in 1/4	10 1/4
Lard, in 1/2	10 1/2
Lard, in 1/4	10 1/4
Cotton seed	10 1/2
Lard	10 1/4

Soap, P. B.

Castile	10 1/2
Castile	10 1/4
Castile	10 1/2
Castile	10 1/4
Castile	10 1/2
Castile	10 1/4

Soda, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

March, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

Salt, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

GRAIN AND FEED.

Corn, in sacks, P. B.	10 1/2
Yellow	10 1/4
White	10 1/2
Mixed	10 1/4

Oats, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

Bran, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

Hay, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

Cow Peas, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

PROVISIONS.

Bacon, P. B.	10 1/2
Shoulder	10 1/4
Sides, clear	10 1/2
Sides, clear	10 1/4
Ham, sugar cured	10 1/2
Ham, sugar cured	10 1/4

Dried Meat, P. B.

Shoulder	10 1/2
Sides, clear	10 1/4
Sides, clear	10 1/2
Ham, sugar cured	10 1/4
Ham, sugar cured	10 1/2

Lard, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

ESSENTIALS.

Potatoes, P. B.	10 1/2
White	10 1/4
Yellow	10 1/2
Black	10 1/4
Crushed	10 1/2

ONIONS, P. B.

White	10 1/2
Yellow	10 1/4
Black	10 1/2
Crushed	10 1/4

CAMP MEETINGS.

The camp meeting on Spring Creek, La., will be held on Sunday, Sept. 13, at 10 o'clock. Ministers are invited, and especially the multitudes.

The camp meeting four miles east of Lishon, La., will be held on Sunday, Sept. 13, at 10 o'clock. Ministers are invited, and especially the multitudes.

There will be a camp meeting at the Flaggon Camp Ground, seven miles east of Pineville, La., beginning September 22, 1880. Ministers are not only invited but earnestly requested to attend.

There will be a camp meeting at Union camp grounds, Shady Grove mission, Mississippi Conference, fourteen miles east of DeSoto, beginning on Friday night before the third Sunday in October. This camp meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

There will be a camp meeting at Beech Springs camp ground, Neshoba county, Mississippi Conference, beginning on Friday night before the fourth Sunday in September. Ministers are earnestly requested to attend.

Camp meeting at Clinton's Camp ground will commence on Thursday night before the second Sunday in September, 1880. Ministers are solicited to attend.

The Douglassville camp meeting will begin on Friday night before the second Sunday in September. Ministers are invited to attend. A conveyance will be provided for those who are unable to travel. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The Liberty Chapel camp meeting will commence on Friday, September 11, 1880. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The annual camp meeting near Hay and Dale county, Alabama, will convene Thursday before the third Sunday in September. Preachers are invited to attend. A conveyance will be provided for those who are unable to travel. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The New Hope camp meeting, DeKalb county, Mississippi Conference, will begin on Thursday before the second Sunday in October. Ministers are invited to attend. A conveyance will be provided for those who are unable to travel. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The Rutledge, Ala., camp meeting will begin on Friday night before the fourth Sunday in September. Ministers are invited to attend. A conveyance will be provided for those who are unable to travel. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The Camp meeting at Choctaw camp ground, Butler county, Alabama, will begin Friday, September 17, 1880, and continue several days. Ministers are invited to attend.

The camp meeting to be held at Cox's Camp Ground, Randolph county, Alabama Conference, will commence on Friday night before the third Sunday in September. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

There will be a camp meeting at Welcome Home Camp Ground, five miles south of Columbia, La., commencing on Wednesday, September 22, on the Gospel circuit, Alexandria district, Louisiana Conference. The meeting will be held on the self-sustaining plan. All within ten miles of the camp ground will furnish themselves. There will be no traffic or travel near the camp ground. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be no service for ministers at DeSoto on Friday, at 12 o'clock.

The Advocate will be mailed to January 1, 1881, for fifty cents.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FOURTH ROUND.

Chula, at Chestnut Grove, Sept. 11, 12.

Hayward, at Camp Ground, Sept. 13, 14.

Livingston, at Camp Ground, Sept. 15, 16.

Greensboro, at Camp Ground, Sept. 17, 18.

Newbern, at Newbern, Sept. 19, 20.

Doyle, at Doyle, Sept. 21, 22.

Forkland, at Forkland, Sept. 23, 24.

Belmont, at Belmont, Sept. 25, 26.

Clinton, at Clinton, Sept. 27, 28.

Greensboro, at Greensboro, Sept. 29, 30.

Clinton, at Clinton, Sept. 31, 1.

Clinton, at Clinton, Sept. 1, 2.

Clinton, at Clinton, Sept. 3, 4.

Clinton, at Clinton, Sept. 5, 6.

Clinton, at Clinton, Sept. 7, 8.

Clinton, at Clinton, Sept. 9, 10.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg station, Sept. 25, 26.

Rolling Fork, Sept. 27, 28.

Rolling Fork, Sept. 29, 30.

Rolling Fork, Sept. 31, 1.

Rolling Fork, Sept. 2, 3.

Rolling Fork, Sept. 4, 5.

Rolling Fork, Sept. 6, 7.

Rolling Fork, Sept. 8, 9.

Rolling Fork, Sept. 10, 11.

Rolling Fork, Sept. 12, 13.

Rolling Fork, Sept. 14, 15.

Rolling Fork, Sept. 16, 17.

Rolling Fork, Sept. 18, 19.

Rolling Fork, Sept. 20, 21.

Rolling Fork, Sept. 22, 23.

Rolling Fork, Sept. 24, 25.

Rolling Fork, Sept. 26, 27.

Rolling Fork, Sept. 28, 29.

Rolling Fork, Sept. 30, 1.

Rolling Fork, Sept. 2, 3.

Rolling Fork, Sept. 4, 5.

Rolling Fork, Sept. 6, 7.

Rolling Fork, Sept. 8, 9.

Rolling Fork, Sept. 10, 11.

Rolling Fork, Sept. 12, 13.

Rolling Fork, Sept. 14, 15.

Rolling Fork, Sept. 16, 17.

Rolling Fork, Sept. 18, 19.

Rolling Fork, Sept. 20, 21.

Rolling Fork, Sept. 22, 23.

Rolling Fork, Sept. 24, 25.

Rolling Fork, Sept. 26, 27.

Rolling Fork, Sept. 28, 29.

Rolling Fork, Sept. 30, 1.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

AMERICAN CHINA HOUSE,

49 Camp Street, New Orleans

We append a few prices:

The American China Dinner, Breakfast and Ten Set, comprising 100 Pieces, for \$15.

A Real French China Dinner Set, 115 Pieces, for \$20.

English Stone China Dinner Set, 124 Pieces, for \$15.

English Stone China Chamber Set, comprising 10 Pieces, for \$2.50.

Decorated Chamber Sets, with different Colored Bands, 10 Pieces, for \$4.50.

Glass Goblets, from 50 cents to \$1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to. We have just received a full and complete stock of holiday goods. Call and examine before purchase.

W. C. SHEPARD & CO.

FURNITURE.

W. G. TEBAUT,

47 Royal Street,

desires to inform the public and his patrons that his Stock of Parlor Suits, Chamber Suits and Dining-Room Suits, both the and medium, has never been as complete as at present, with prices lower than ever.

His stock of Furniture suitable for country trade is very large, and special inducements are offered to wholesale buyers.

Orders from the country will have especial care and prompt attention.

W. G. TEBAUT,

47 Royal Street,

New Orleans.

\$25 TO \$35.

STEWART'S NEW IMPROVED

SINGER

Sewing Machine.

Great Reduction in Prices!

Down with Monopolies!

Hard Times Demand Low Prices.

We warrant all our Machines to be NEW, LATEST, IMPROVED and PERFECT for

FIVE YEARS.

Our NEW MACHINE is equipped with a LOOSE BALANCE-SHAFT, which is a great improvement over the old SINGER, & it enables the operator to sew the boldest without running the machine, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

Also dealer in all first-class Machines, such as the WHEELER & WILSON, GROVER & BAKER, DOMESTIC, WILSON, WEED, Etc.

Cotton, Silk, Flax, Oil and Needle for all kinds of Machines. Address

M. A. PECK,

General Sewing Machine Agent

153 CANAL STREET,

Next to Holmes' Dry Goods Store,

New Orleans.

"Crescent City Spring,"

WAUKESHA WATER

The undersigned having been appointed agent here for the above celebrated Spring, will keep the WATER constantly on sale by the barrel, half barrel, quarter barrel and by the gallon. Call for circulars.

L. C. ARMY,

26, 28 and 30 Bienville St.

WILLIAM BURNS,

Old Virginia Kitchen,

Christian Advocate.

VOL. 26.—NO. 38.

NEW ORLEANS, THURSDAY, SEPTEMBER 16, 1880.

WHOLE NO. 1319.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.
50 cts.

From date to January 1.

Ministers and wives of deceased Preachers half price.

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

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REV. JOHN MATTHEWS, D. D.,
REV. LINUS PARKER, D. D.,
REV. CHRISTIAN KEENER.

FLOOD TIDE.

BY SYDNEY KNOWLTON.

all night the drowsy breath his listening fan,
With patient dumber,
The slow, and monotonous of her pain:
Now more has come,
And with the more the punctual tide within,
The white builded down the bay
Chorus with cheer,
They thence, they fear,
Faintly and slowly, murmured they are here.
The raised shore, beggling, laid backward down,
Stands on the verge,
And waves a smiling as before, looking on
The drying river,
While round her feet like doves, the willows croak
And sing,
Her dial in the sun, a familiar wine,
He spent time full,
All his nature knew this sound—the sign—
Gulley and thill,
With that vibration crowd and languor at their
Lips, the rapid, contentment join and share,
My role to fill,
The new happiness in earth, in air,
All I could fill,
And fresh the world, but now so bare and dull,
But while we raise the cup of life so high,
The sea is full,
Another shore beneath a sky, far sky,
Watch for the tide,
Against with sad complaints still denied,
On earth's remotest bound she sits and waits
In doubt and pain,
One eye is fixed on her sad state,
Like dull refrain,
Mourning our song her sighs rise in vain,
To such his face—the old—the old and the flood,
The less, the more—
And his life portions justly out, I know,
But still before,
My mind forever floats that pale and grieving shore,
—Christian Union.

Consistency.

BY REV. CHARLES F. DEEMS, LL. D.

Consistency is frequently said to be a jewel.
A jewel may be a valuable thing, enriched with the splendors of a ready, precious stone, or it may be a mere bauble, whose glitter is false. Much brightness and what is more, much principle have been sacrificed to a consistency founded on a grievous error. That error is the ruling idea that all the notions of one's life, and all the words of one's mouth, must be able to be shown as standing together and agreeing with one another.
A person with that view is compelled to be perpetually studying his past record, and considering his probable future, while uttering his words and shaping his acts in the present. A very great hardship is a life like that, and every approximation is a deviation from that consistency which every intellectual man, who is at the same time a good man, most desires to maintain. Every day of life increases the conduct and the language which must be kept in the memory by any one who is striving to attain this kind of consistency.
There is a consistency very valuable in the sight of God, and very ornamental to the life of him who wears it. That consistency is in a brave, unselfish acting upon what one believes to be the truth and the right, at the present time and under the present circumstances, without regard to its effects upon one's fortunes, or its agreement with what one has heretofore said and done, or may hereafter say and do.
This keeps the conscience clean. This gives the soul its only true freedom. This is the consistency of Christian heroism; the other is the consistency of selfish cowardice. The one is the consistency of a man who desires to be good; the other that of a man who desires to appear good. The latter is opposed to all growth of opinion, to all education of conscience.
A man in early life may have believed certain propositions to be true, and may have enunciated them. He believed a certain course of conduct to be correct, and he pursued it. Now, if this false consistency is to be maintained, he must not seek for any

enlargement of intellect or increase of knowledge or education of sensibilities. He has put his undeveloped foot in an iron shoe, to be worn day and night, to become with the increase of years, increasingly a torture. All the fruits of his life must be the garnered crudities of his youth.

A political speaker, somewhat advanced in life, announced to the crowd on the hustings that the views which he had expressed had been his political ideas from his youth; that he had formed them when he was a sophomore in college, and had never changed them. Of course our readers anticipate what the result of his appointment was: "I can readily believe the gentleman's assertion, for all that he has uttered to-day has been merely sophomoric."

Not only is an attempt at such a consistency injurious to the individual man, but it is hurtful to society generally. A man changes his views as his mind expands, and he is afraid to announce them, because it would be inconsistent with his former utterances. He lives and dies, the world believing that he died as he lived, in the conviction of the truth of those views. He leaves as a legacy to society the weight of his character given to what he believes a falsehood as though it were a truth.

The fear of the change of fickleness keeps many a man to a ruinous course. Such a one commences some business in the prospect of success. After getting a short distance, it becomes quite plain that a continuance on that line will lead to certain financial ruin. He is afraid to change for fear some one will say he is fickle. He has selected a residence, using his best abilities in determining where it shall be. I am bringing his family into it, he is not long in perceiving that it never can be a home to him, but he is afraid to remove, for fear his neighbors will say he is fickle.

In youth, such a man joins a church. A truly converted man, but young, and not having had time to try himself or his church, he may take his church relation on some traditional ground, as that because it was his father's church, or through some personal influence, as that some young friend belongs to it; or, for some similar reason. He may even enter the ministry, and he several years in it, before he finds that his temperament does not suit that particular church organization; or that, for his special class of abilities, it does not afford a proper field. He is afraid to change; he is afraid of being accused of fickleness; he desires to be "consistent." How many a man, and how many a Christian minister has worn his life in such a slavery to the false ideas of "consistency."

Consistency to principles must often produce absolute inconsistency between speeches made and acts performed in different periods of the same man's life. It is said that, in answer to one of the main charges against one of the greatest American statesmen, that some later utterance of his was inconsistent with something he had said forth in earlier speech, he exclaimed: "Inconsistent? Inconsistent? I don't care to be consistent! All I care for is to be truthful!" It was a noble sentiment, whether he said it or not. This is the consistency worth striving to maintain throughout the whole of life, the *standing together with the truth* as the truth may appear to us at the moment.

From Chicago.

MR. EDITOR: I have broken the ice, and now feel somewhat inclined to write again. You have heard of certain amendments to the constitution, which our rulers thought the war made necessary, and you have heard something about social equality and social ostracism. If you would see the latter exemplified you must come North. A few years ago it was thought a crying sin up here for Southern people to make differences, socially or politically, on account of "previous condition, race or color." And the unsuccessful effort was made, by legislation as fruitless as it was foolish, to force upon us a condition as abnormal as that of so reversing the laws of nature as to cause water to rise and stand above its level. A wonderful change has come over the "spirit of the dreams" of some of these people as will be shown in some measure by a revelation I am prepared to make. Starting to me it was, and doubtless it will so appear to many of your readers. The event referred to was the exclusion of a white man from the first table of a boarding-house in a Northern city, because his complexion was dark, and this, too, in the face of positive evidence of "mixed Caucasian blood." He was denied access to the first table on account of his color, and for no other reason. This came under my immediate observation. I know the man. He is a well-to-do Illinois farmer.

Leaving the delightful watering-place from which I sent you a communication, "Waukesha," I came to this city, on Saturday, August 28, to spend the Sabbath here. On inquiry I found that Prof. Swyg, of the Independent, and Rev. Dr. Thomas, of the Methodist, were considered here the preachers of the place. I went to the church of the latter. The exterior of the building, though somewhat antique in its appearance, was impos-

ing. The interior of the audience-room was elegant. The architectural proportions unexcelled. The room and galleries were filled with eager listeners. The preacher was small of stature, remarkably self-possessed, easy in his manner, seldom rising above a conversational tone, with scarcely any gestulation of hand or body, never heaving very much impeded, and never stirring deeply the emotional nature of his hearers, yet the eager throng hung upon his lips with death-like stillness. He is an attractive preacher.

His theme was "the cross of Christ." He spoke of its literal meaning and application, then of its symbolical significance, holding that it stands for the end of the ceremonial law and the exaltation of the moral. That it is the symbol of Christianity, and as such he did not object to seeing it on our churches and as a device on our banners, or even as worn on our persons. He dwelt on the cross as symbolizing the love of Christ in His vicarious sufferings in a manner so orthodox, and closed with a peroration so sublimating that I could not resist the effort to compare my feelings then with my experience the preceding Sabbath.

At night Bishop Fellows, of the Reformed Episcopal Church, preached to the same congregation a good sermon.

I spent several days in this city, en route to Waukesha. I witnessed the exhibition of the Knights Templar here on the seventeenth instant. They formed and marched up Walsh Avenue, ten thousand in number, some from every State in the Union, Canada and Nova Scotia. Every business house and residence was richly decorated. The Knights were richly attired in their peculiar costume, and there were interspersed between the different commanderies one hundred and forty select bands, dispensing music at the same time. This scene was witnessed by three hundred thousand persons, and thought by the citizens to be the grandest of the kind ever seen on the American continent.

But the weather! Of the weather. Talk about hot weather at the South, but I have felt here as I never did there. Many of the Knights were overpowered by the heat, and were removed from the ranks. One poor fellow sank to rise no more, and was taken to loved ones at home in the cold embraces of death. I met Dr. M. S. Andrews and his estimable wife here, and had a pleasant time with them. I leave day after tomorrow for my own sunny South.

cordially,
GEO. F. ELLIS.

Chicago, Aug. 30, 1880.

"We Want Men."

It is said one Diogenes of old went up and down in the city of Athens in search of a man. It is not known whether he succeeded in the search or not. Nor is it known what was the old cynic's idea of a man. No doubt his estimate of manliness was affected by his eccentricities as a philosopher, and was as peculiar as was the manner of his own life. Possibly he was looking for somebody that lived in a tub, and regarded that tub as one of the essential conditions of manhood. If this be true, no wonder, in spite of Alexander's admiration, that he was the source of amusement among his contemporaries. He certainly deserved the fate that has been his ever since—the fate of furnishing men of a single idea an example to follow, and showing them how to make that idea appear to be the evidence of a philosophical turn of mind. Singular as was the old man in his notions, it is quite impossible for us to conceive of his looking through Athens to find this or that out of coat, much less of his concluding from the cut that the wearer was or was not a man. It was reserved for a man of keener ideas to set up this new standard of manhood. Well, the coat is all there is of some men, so called. At least, the measure of manhood with them is the tailor's work that covers the body. But are not these philosophers in error? Is not the cut of men's coats in such a matter of taste as the style in which they wear their heads, and who but Dr. Blair and your correspondent, "K," would undertake to fix a "standard of taste"? Your correspondent quotes from the Master's directions does not bear upon the point at issue. It is to be hoped that in his sermons, if he is a preacher, he does not make such misapplication of his texts. He might have found the very quotation needed, and it is commendable to his consideration. It is found in Matt. xx, 25-27. Let him consider specially what is said in the last two verses: "Therefore take no thought, saying, where will I shall we be clothed, for after all these things do the Gentiles seek."

Like Diogenes, Jeremiah also looked for a man (Jer. vi, 1) not in the cynical spirit of the former, but in the loving spirit of a weeping seer. If your correspondent, "K," will study the prophet's idea of a man, he will leave off the discussion of the style of coats for the remainder of his days. The "men we want" are those Jeremiah sought for, "any that execute judgment, that seeketh the truth." Such men will "have hearts to go out and meet all hearts." They are likely to have all the other quali-

tifications named by this correspondent, who seems not yet to have learned that it is not the coat, but "the soul that makes the man." We want men who execute judgment and seek the truth. May their number increase a hundredfold, whether they wear open or close-breasted coats, or no coats at all.

W. H. ASPEN.

The town of Candahar is large and populous. Its form is that of an oblong square, 2,000 by 1,000 yards about a mile square. Situated on the north side of the extensive plain called after the town, about two miles from the lofty mountain called Bala Wali, it is surrounded by a high, but thin and weak wall, with several bastions. Its walls are thirty feet high. The four principal bazars, or streets, lead from the gateways, and street nearly in the center of the town in a large circular building, covered with a dome about one hundred and twenty feet in diameter, called the *chirsa*. This place is surrounded by shops, and it is regarded as a public market place. The streets which convey it divide the town into four nearly equal districts. The other streets in the town are mere lanes, formed by the narrow space between the high houses—houses far more lofty than those of the principal streets. The climate of Candahar is very dry, and in every respect superior to that of Hindustan.

Field Notes.

ELMST, ALA., Aug. 12.—We are having some good meetings; have had many conversions and accessions to the church in the past few weeks. Our third Quarterly Conference, commencing on the seventh instant, was an occasion of much joy and pleasure to all. Bro. Thompson, our presiding elder, was at his post, where we always find him, faithful, true and much beloved. His district is improving under his supervision. JOHN R. SHAW.

RISQUEM, LA., Aug. 20.—I have just closed a protracted meeting at Liberty Chapel, on this (Webster) church, five miles south of this place, resulting in the conversion of sixteen persons to the church, sixteen infants and six adults baptized, besides a glorious revival in the church. The revival was thorough, deep and general throughout the church. Fourteen testified to the cleansing blood. R. S. COLLIER, P. C.

FAVETTE, MISS., Sept. 2.—We closed a four day's meeting at Roddy, yesterday, which resulted in nine accessions to the church. Among the number were two old ladies about seventy each. I baptized four young ladies, and two children. Many thanks to our Presbyterian brethren for the use of their house of worship in which we were authorized to preach and organize a Methodist Church. B. F. MADDOX.

VERONA, MISS., Sept. 3.—Mr. Munroe is eighty-two years, his wife eighty. Have seven children, ninety-five grandchildren, seventy-four great grandchildren and two great great grandchildren. The old folks hale and hearty, and full of love to God and man. The blessing of Abraham and Sarah of old have fallen upon their young posterity, as getting to be like the stars of heaven for multitude. The old people live in the southwest corner of Itawamba county, Miss. R. O. PORTER.

VENTNOR, MISS., Sept. 3.—The fifth protracted meeting, held within the bounds of this circuit, closed last Tuesday morning—would have been continued longer had it not been for continuous rain and wind. I think it may be safely said that much good was accomplished during these protracted meetings. Many of the church members expressed themselves as having been blessed, some of them seemed very happy. We did not have much shouting, but the face is a good index to the feeling within, and we saw many bright faces. There were some satisfactory conversions, and up to date fifteen persons have been received formally into the church. Others who made application for church membership are yet to be received. I commence my sixth protracted meeting to-morrow at Chickney. I am not expecting large compensation for my services this year, though I have labored more laboriously than during any year of my ministry, but I forewarn the members of the Mississippi Conference that I expect, considering that we are poor people out here, that this shall be the banner of our mission. Look to your laurels accordingly. A. J. STEVENS.

SARDIS, MISS., Sept. 4.—We have had a good meeting at Davis' Chapel, four or five miles west of this; ten or twelve conversions, and the church much revived. Many places in this district, Bro. Barton's, are blessed with great refreshings. God shows His power in Christ to save sinners. Corn is abundant; cotton is not so good, but fair. The people are hopeful; whisky and bad blood produce some violence in this region. The Advocate is chosen. W. T. J. SULLIVAN.

NATCHITOCHES, LOUIS., Sept. 4.—Died, on the twentieth of August, Sister Margaret Black, aged seventy years. She was one of the most deeply pious women that I ever saw. She lived a consistent life, and died a happy death. N. M. MOORE, P. C.

SENATORIA, MISS., Sept. 4.—The corner-stone of our new church at this place was laid September 3, Rev. W. P. Barton, officiating. The building is of brick, 30,000 feet, with pastor's study in the rear. The house is cost about \$1,000, \$3,700 of which amount we have secured; to be completed by the first of December next. We hope to be able to dedicate the first Sunday in December. Crops in this county very good; having too much rain now; health good, but little political excitement. Have had some good meetings. A. S. PAGE.

HAWANA, CUBA, Sept. 7.—The worms have stripped the cotton of all its leaves, and even the bolls that were not fully matured, so that there will be but a very small crop realized. From what I can see and hear the average will be about a half bale per acre, which will not pay the expense of making. It has been raining here about two weeks, and still it rains. If it continues much longer there is great danger of losing that that the worms have left. This is a gloomy prospect. H. B. WHITE.

BOLEYAR, MISS., Sept. 7.—At Utau Landing, August 23, dedicated church to the worship of God, built and donated by Mr. L. C. Martin without assistance from any one, to be called Martin Church. Baptized seven children; three candidates for membership. At Niblet's Landing, on the fifth instant, baptized two adults and two children; received two into full connection; something of note for these points. Farmers are distressed on account of the frequent and heavy rains falling just at this time. Less in quality and quantity of cotton. JOSEPH T. NEWSON.

MAGSOLLA, MISS., Sept. 10.—Dedicated closed last night with one point at the altar. The weather had been unfavorable all the time, and the faith of our people not strong enough to remove mountains. But I am sure the labor was not in vain, though but little good is visible. I have sent you one new subscriber; hope there will be more to follow. It is still raining, and the farmers are a little gloomy. J. W. SANDERS.

PELHAMI, MISS., Sept. 10.—Practical mission again. We have had two meetings since our last report. First at Shawnee School House, four miles northwest of Pelham Station, where there was a very fine meeting, resulting in several conversions, and fifteen accessions to the church. The next, at Holly Bush, tolerably good; five added to the church. One old man, Bro. Baker, seventy-one years old was happily converted and joined the church. From under many obligations to Bro. R. A. Silley, of Trenton, Louisiana, for very efficient services rendered. He dedicated our new church at Holly Bush. Bro. Bebold, the elder of the good with men, Rev. xxii, 3. He preached four good sermons while there. This is all the itinerant help I have been able to get this year, but have had help from my local brethren, to wit: Rev. Dr. King and M. J. Miller. I have received since my last report to Advocate twenty-seven members. Cotton has been cut at least one-fourth by rain and rust; even injured some. A. B. MILLER, P. C.

Cotton Crop of the United States 1879-80.

We are indebted to Mr. Henry G. Hester, for the totals embraced in the forthcoming report of the National Cotton Exchange of the United States, which during the crop year ending September 1, 1880. The total varies little from the figures as given yesterday with the final completion of the receipts:

Receipts at the ports	1879-80
Overland shipments direct to mills	4,027,000
Exported to Great Britain	34,210
France	2,314,000
Germany	295,250
Canada	30,000
Other foreign	9,000
Exported total	4,435,460
Of which to Great Britain	34,210
France	2,314,000
Germany	295,250
Canada	30,000
Other foreign	9,000
Consumption of the United States	1,236,434
Of which to Great Britain	1,236,434
France	1,236,434
Germany	1,236,434
Canada	1,236,434
Other foreign	1,236,434
Total crop	5,671,894

Glancing back over the figures of production in preceding years we find an increase of \$7,000 bales over last year, and 1,933,407 over 1875-76, showing a rate of progress in this great industry of the South, that has not been surpassed in any other prominent agricultural pursuit in the United States.—S. O. PEAYNE.

NEWS OF THE WEEK.

DOMESTIC.

MOBILE, Sept. 7.—The total amount of insurance on Sunday's fire here, in Mobile, New Orleans and New York companies, amounts to \$201,000, \$101,000 of which is in Mobile and local agencies, and \$101,000 in companies in New York. The loss of property is put at \$258,000, which is considered a low estimate. Preparations are being made to rebuild immediately, and even T. P. Miller & Co., bankers, did not suspend business, moving their valuables immediately to their new bank building, but finished, without any loss of books, papers or valuables, and without any stoppage in the regular routine business.

STARKSVILLE, MISS., Sept. 7.—An accident occurred yesterday evening about five o'clock, to the dormitory building of the Mississippi A. & M. College.

The north-west corner of the building gave way and fell to the ground, causing two or three men to fall at least forty feet among the debris.

The cause of the accident was from the incessant rains we have been having here for a week past, causing the foundation of the building to give way. This will in no way prevent the college from opening at the time set for the same, on the sixth of October. The injury will be repaired in a few days.

LITTLE ROCK, ARK., Sept. 7.—The indications are that at the election for State and county officers and members of the legislature, the Democrats have carried the State by the usual majority. The Republicans claim the election of W. S. Oliver, for sheriff of Pulask county. The election here was very quiet and peaceable.

The main question was a proposed amendment to the constitution for the repudiation of certain bonds, which was defeated in this county by over two thousand majority. Reports from Jefferson, Miller and other counties

give overwhelming majorities against it. It is the opinion of Col. Smith, chairman of the Democratic State central committee, that the amendment is defeated and Democratic State ticket elected by sixty thousand majority.

MELISSA, N. M., Sept. 8.—Victoria's land at Indians are causing great trouble on the Rio Grande. On the afternoon of the 6th, scouts found a coach thirteen miles east of Fort Comanche, where Gen. Buell's force of 300 men are stationed, killed A. H. Muldon, Isaac Roberts and Alex Lebeau. The United States mails were scattered. The savages attacked a company of cavalry, killing one soldier and wounding several. Gen. Buell pushed forward his entire command and engaged the Indians about four o'clock. Gen. Buell coming up with infantry, when the conflict ended.

Savages from Mascherero Apache reservation, August 1, entered Tularosa Canon, killed a miner named Jos. Gordon and drove off considerable stock. On the 5th they attacked a ranch near Tularosa, killing six persons.

New York, Sept. 10.—Dr. Tanner lectured last night in Booth's Theatre, advocating cessation from eating for the cure of all inflammatory diseases, especially dyspepsia and rheumatism.

SARATOGA, Sept. 11.—Marshall D. Roberts died at 7 o'clock this morning.

WASHINGTON, Sept. 11.—The National Board of Health have advised that an epidemic of diphtheria prevails at Charleston, S. C., there being two thousand cases in that city. Diphtheria also prevails at New Orleans.

ALBANY, N. Y., Sept. 13.—The immense crowds around the headquarters of both parties to the election part of the city have begun to break up. The vote has been very close, but the Republicans are now at the back row, will offset the Republican loss in the cities.

At Republican headquarters Davis's election is claimed, as are the House and Senate.

The Republican defeat of the Representative tickets in the Fourth and Fifth Districts is conceded. So far one hundred and eighty towns have been heard from, and these show a net loss of about two hundred after last year. At Union headquarters Thurston's election is claimed by two thousand majority, as are three of the five Congressmen.

FOREIGN.

ST. GEORGES, BERMUDA, Sept. 1.—The severest storm that has visited these islands in a century, raged last Sunday night. It began between 3 and 4 o'clock Sunday afternoon, with heavy fall of rain, the wind changing to northeast. About 10 o'clock the wind freshened to a gale, which continued to increase until 2 o'clock Monday morning, when a tremendous hurricane prevailed. At 4 A. M. the wind shifted to south-east, and the storm moderated. The amount of damage throughout the colony has been very great.

LONDON, Sept. 7.—A Pera dispatch says: The powers have informed the Porte that its last offer relative to the Montenegrin frontier is unsatisfactory, and that the naval demonstration will take place. The situation is regarded here as full of danger.

LONDON, Sept. 7.—A steamer from London brings the following news: A Portuguese steamer, belonging to the recently established Comst. Company had steamed up the Congo to Noki, two hours sail from Brist. Headquarters of Henry M. Stanley's expedition. Stanley told the captain of the steamer his object was not commerce, but to open it up for future traders.

CONSTANTINOPLE, Sept. 8.—The ministers of Dr. Parsolis, American missionaries, have arrived here, and are expected to be here in a few days. The Sultan has promised Mr. Hoop, United States Consul General, every satisfaction.

LONDON, Sept. 10.—The explosion in the Sedan coal mine makes seventy-six widows and two hundred and eighty-four orphans. A large proportion of the victims were single men.

A dispatch from Sedan says: At 2 o'clock this morning, the first of the victims of the disaster were brought up from the mine. Before all the bodies could be removed the fire again broke out, and was not extinguished until 7 o'clock. One hundred and thirty is the lowest estimate of the dead. It is estimated that four hundred horses and ponies were in the mine. The bodies of the twelve men which have been brought up are frightfully disfigured.

MADRID, Sept. 12.—The Queen has been delivered of a daughter. Both are doing well.

The baptism of the Princess has been fixed for September 14th. Ex-Queen Isabella will be one of the sponsors.

HAWANA, Sept. 11.—On the island of Dominica continuous heavy rains and high winds prevailed from August 6th to the 10th, putting the whole island under water.

The crops were rot and destroyed.

LONDON, Sept. 11.—News has been received from the French expedition which started up the Niger on the 11th April last, under Capt. Dabiani, with two doctors, two lieutenants and a number of Saoudi men. On the 11th of May, near the village of Bilo, in the Barbary country, the expedition was attacked by a thousand natives. After several hours' fighting, Capt. Galliard retired, with the loss of fourteen killed and eleven wounded. All his baggage was lost. The expedition was recalled and started again by another route.

HAWANA, Sept. 15.—There were twenty deaths from yellow fever, and four from small-pox here during the week ending Friday night last.

ROME, Sept. 13.—Drifto states that Chini has accepted the mediation of the United States.

Drifto says: It is not yet certain whether Duleigno will be leded by Wednesday; meanwhile the Montenegro, in accordance with the advice of the powers, is preparing to occupy the town.

Christian Advocate.

THE ADVOCATE, SEPTEMBER 16, 1880.

OUR TABERNACLE.

BY HARRIET C. RICHARDSON.

We waited by the sea; o'er ebb and flow
Of ocean-lilies we saw the morning glow
The first-dawn of the sun;
And when the day was done
We watched the low,
Caresing moon-beams touch and lip the wing
Of breakers, as they faded and folded in
Their white plumes underneath the waves' dark
breast,
And sank to rest.

We watched the stately ships sail on and far,
With precious heart-freight—hope and joy and
pain—
And they who woke to pray
That night might miss the way
Heard a star

Drop still and swift, that night, on ocean's plain,
That nevermore shall rise to light again.
There where those dreary strands we soon must tread,
To call our dead.

So, waiting on life's strand, we watch the light
Of morning's dawn, and meet to evening's tear;
We come our little sun
Of birthdays, one by one,
As birds take flight.

And launch our treasure-ships from year to year,
To sail o'er misty seas and disappear.
Till, feeling by our tent at set of sun,
The angels come.

Still while the door lies open toward the sea,
The day grows dim within; the curtains beat
Like heart-throbs 'gainst the wall;
But when the windows fall
On wave and lea.

We know, far westward, other eyes shall greet
Our vanished day, and music wondrous sweet
Chimes o'er the sea, as distant evening-bells
Echo from hills.

The shadows lift at last! God's morning breaks!
Fold now the tent! The weary watch is o'er!
The frail cords strain and part;
Oh, long-impeded heart,
Thy life awakes!

The tabernacle falls! Upon the shore
We stand with God, who had no waves before,
And launchment by His bosom, still, calm sea!
Eternity.

New York Independent.

Following Jesus.

"And he that taketh not his cross and
followeth after Me is not worthy of
Me."—St. Matthew x. 38. St. Luke has
it: "And whosoever doth not bear his
cross, and come after Me, cannot be My
disciple."—St. Luke xiv. 27.

From the above truth we see clearly
that a life of holiness is required of
Christians in order to be acceptable dis-
ciples. The taking of the cross means
death to the carnal nature of man—that
is to say, kept in constant crucifixion or
mortification through the eternal
truths of God. This effects the death of
the carnal mind, but not extirpation,
as certainly as crucifixion produced the
death of Christ's body.

By taking the cross the carnal mind
is so disabled that it is no longer to
have "dominion" over the man. Figura-
tively speaking, the carnal nature is
united to the cross by the truths of
God that condemn that nature, and
pierced through with the word of God
the sword of the Spirit. The carnal
mind must die—that is, cease to have
"dominion" over the Christian. The
death of the body of Christ and the
carnal mind are not parallel in every
respect. The figure death ends when it
conveys the idea that the carnal mind
ceases to rule. In this death the carnal
mind gives way to the spiritual birth
of the nature of Christ in us, which is
the source of all action found in obedi-
ence, which new birth gives the neces-
sary qualification for following after Christ.

There can be no proper spiritual follow-
ing of Christ without this new birth, as
is clearly manifested in the egregious
mistake of Christ's disciples before
they were converted to the religion He
proposed to them. Their views of Him
and His kingdom were temporal and
material.

They were not converted until after
the resurrection of Christ. Peter con-
trasts their condition after the resurrec-
tion with what it was before, as having
a lively hope. Their hope before, if
not a dead hope, evidently was very de-
fective. The fact is, their faith clinging to
a perishable thing, the physical and
temporal kingdom of Christ. Conse-
quently, in the hour of extreme trial,
not having proper faith, they were de-
void of power to stand. Hence we can
see why Jesus had promised to pray, that
their faith fail not. That they should
not lose sight of Him, spiritually,
when they died physically.

That dreadful hour must come when
He should die, and they should be scat-
tered. That painful hour of labor, from
the crucifixion to the resurrection, as
of a woman, in travail, must come to
give them their new natures, of which,
as yet, they had no experience. The
resurrection of Christ from the grave
and His ascension to heaven was the
last and crowning evidence of His mes-
siahship, and the crowning truth
through which they would be truly
converted to Him. Hence He says:

"When ye have lifted up the Son of
Man, then shall ye know that I am He."
—St. John viii. 28. The evidence which
the resurrection would give, and the
circumstances attending it, would clear
away all doubt, and correct their mis-
take, and also establish and bring to
view the proper object of their faith—
an eternal spiritual Kingdom.

It does no violence to the character of
the apostles and disciples to say they
were not, as yet, converted, for their
Master frequently upbraided them for
their unbelief and dullness of appre-
hension, and their lives prove it. This
we will show before we have closed.

Remember that I do not deny them a
social conversion. But Jesus required
more than a social attachment and fol-
lowing Him.

From this fact we can clearly under-
stand the imposing ceremony of wash-
ing the disciples' feet, which was their

water baptism, to them a sealed letter,
not to be understood then, doubtless
because they were not in a condition to
be understood afterward, when all the
evidences necessary to a proper conver-
sion should be given, and the Holy
Ghost should be poured out upon them,
and give them the spiritual baptism,
which was typified by their holy wash-
ing or baptism.

In this ceremony there were two fig-
ures used, a washing and the form of a
servant, both of which are fraught with
the most important lessons. These two
figures are in perfect harmony with our
text and subject, following Jesus. Our
text teaches that Christ is our example.
Here Jesus formally imposes upon His
disciples His nature and life as their
example and light. They must be
washed or cleansed, or purified and
sanctified. The carnal self in them
must be put away, and His nature
planted instead thereof. Let it be re-
membered that this lesson was among
the last He ever taught them.—St. John
xiii. 1.

Some have thought the apostles were
never baptized, but this proves their
mistake. I have said they needed the
lesson taught by baptism—that as yet
they were unclean, as all mankind are
by nature, and that they must be
cleansed or purified before they could
follow Him or His example, which He
was about to impose upon them. Hence,
after taking the form of a servant, the
garment with which He would adorn
the Christian world, the form is prophesied
by Isaiah lli. 13-15: "Behold my
servant, etc. So shall He sprinkle
many nations"—sprinkling being the Old
Testament word for purification, cleans-
ing or washing. Behold Him! "He
cometh to Simon Peter, and Peter saith
unto Him: 'Lord, dost thou wash my
feet?' Jesus answered and saith unto
him: 'What I do thou knowest not now,
but thou shalt know hereafter.'"

When the Holy Ghost should be pour-
ed out upon them, and bring all things
to their remembrance, whatsoever He
had told them. Strange indeed! Write
a letter of instruction, and seal it up.
But Peter, being so dull of apprehen-
sion, perhaps not dreaming of his un-
regenerate state for this seems to have
been common among people then, for
it seemed that Nicodemus was a stranger
to regeneration, was not disposed to
submit, and with a carnal eye merely
guessing at what Christ was doing, for
he was told he could not understand it,
saw in it, as some do yet, nothing but
the mere washing of the feet, which,
doubtless, he thought was reducing his
Master to too menial a service.

But the Master, fully understanding
what He was about, and doubtless in
deep and tender sympathy with Peter,
because of his condition and the severe
trial through which he was soon to
pass, when his heart should faint and
his mortal hope should die, and give
way to an immortal hope, said, after
Peter had refused to be washed or bap-
tized: "If I wash thee not, thou hast
no part with Me." Can any one believe
that merely refusing to have his feet
washed would exclude him from
Christ's kingdom here and above? I
think not. Now, this is becoming very
serious to Peter.

What! can he have no part with Thee
in the kingdom now and hereafter? Peter
must have been quite astonished at this.
On another occasion he claims to have
left all for his Master. Probably Peter
never thought much about hereafter,
for he seems to have thought that Christ
was never to die or leave earth. What!
am I to lose it all, because I will not
have my feet washed? His common
sense, or the common inspiration of
God's Spirit upon all mankind, would
now tell him better: "Do not be too
rash, especially in the dark, it is some-
thing more than mere washing feet." Presuming upon the wisdom and good-
ness of his Master, that it was right, he
submitted, and said: "Lord, not my
feet only, but also my hands and my
head." Entirely clean.

But what is it? Peter, except you
suffer Me to purify you from your
unclean nature, which is of the flesh, and
give you a nature like Mine; or except
I supplant you with My nature and
example, as your life and light, then
canst have no part with Me. Or, as He
said to Nicodemus: "Except you be
born again, you cannot see the kingdom
of God." This is strictly spiritual, and
absolutely essential to an experience of
God's reign in the heart. This is from
above, or heavenly. But, again: "Ex-
cept a man be born of water and of the
Spirit, he cannot enter into the king-
dom of God."

Here He speaks of two things, the
earthly and heavenly kingdom. The
former yet real reception of Christ and
His gospel by faith is the condition on
fallen man's part of the new covenant,
that Christ makes between Himself and
His people on earth, which is signed
and sealed by baptism—a circumcision
was the seal of the old.

In this fallen man acknowledges him-
self unclean and unholiness, and looks to
Christ as his purifier, which is to be
effected by His word and Spirit. "The
word is essential as a means to the other."
Hence the Apostle Paul ascribed such
importance to the gospel as the power of
God unto salvation to every one that
believed it. All this is as essential to
His earthly kingdom as the spiritual
change was to the heavenly. All of
these facts of His earthly kingdom are
concentrated in water baptism, which
symbolizes the spiritual purification or
cleansing to be effected by the word
and Spirit.

None can be acknowledged as Christ's
disciples upon earth without making
this covenant, except children who are

born in covenant relation with Christ,
and remain so until they break that
covenant by willful sin, and therefore
they are entitled to the seal of the cove-
nant; and when they repent and turn
to Christ they are only required to re-
new and confirm the original vow.
This should be done as a lesson of in-
struction, symbolizing the spiritual and
holy life they are to lead by faith in
Christ's gospel, or the spiritual change
to be effected in them by the word and
Spirit when they come to years of ac-
countability, when they are required to
believe as others.

Thus Peter and the other disciples
needed cleansing. The Master said
they were clean through word, the
prophesies, relating to Christ, upon
which they all relied, except Judas, as
all the good of the past, before Christ's
religion was presented to the world
after His own example. Whatever may
be said of the era before Christ's ap-
pearance in the flesh, it is less illustrious
than since His coming. No perfect ex-
ample was ever given before. No one
had ever said: "I am the Light of the
world, he that followeth Me shall not
walk in darkness, but shall have the
light of life."—St. John vii. 12, also
First John ii. 8. J. W. ELLISON.

(To be continued next week.)

From the Work.

CHINA GROVE CAMP MEETING.
Mr. Editor: China Grove camp
ground is located twenty-five miles east
of McComb City, Miss., on Magee's
Creek, one mile west of Marion county
line, seventeen miles north of the line
dividing Louisiana and Mississippi,
and is in Pike county, Miss.

The camp ground was located two
years ago, and it has grown to be a
place of considerable importance, espe-
cially to many of those who are partial
to camp meetings. Last year there were
only about five or six tents, this year
there were twenty-one, including the
preachers' tent.

The camp meeting this year began on
the twenty-seventh of August, and
closed on the morning of the first of
September. There were present eleven
traveling preachers, viz: Bros. West,
Lowner, Brown, Rayner, Calloway,
Howard, Hopper, Smidell, J. T. Nichol-
son, W. B. Lewis and H. P. Lewis, all
of whom took part in the pulpit exer-
cises. Three local preachers were pres-
ent, viz: Bros. McIlhenny, Beason and
Winborn, making fourteen preachers in
all, just enough—not too many.

The Lord was present in Spirit
and power from the beginning to the
end. The interest increased all the
time. The sweetest singing I ever
heard was at this camp meeting.

The preaching, generally, was plain
and pointed. Penitents crowded the
altar at the close of nearly every ser-
vice, and most of them were blessed.
About thirty joined the church, among
them a backslider preacher, and sev-
enty-five or eighty were made happy in
the love of God (I mean there were that
many conversions).

On Tuesday the Lord sent the storm
and rain, which, while it proved a little
inconvenient to some, yet served a
good purpose, and doubtless was par-
tially instrumental in the conversion
of several penitents. The Lord sends
the storm as well as the sunshine. Those
who got scared and went off home got
wet, while those who remained on the
camp ground kept dry and were blessed.

The meeting closed on Wednesday
morning with several true penitents at
the altar. May they all find Jesus.
And now, let me say, Mr. Editor, I
have been to camp meetings many,
protracted meetings not a few, but
never have I witnessed such wonderful
displays of the power of the Holy
Ghost before. It was good to be there.

The next camp meeting at China
grove will embrace the third Sunday
in September, 1881. I could say more
about the meeting, but this will suffice.

Yours in Christ, H. P. LEWIS.

HOUSTON, Miss., Sept. 3, 1880.
P. S.—The brother who kept the
boarding tent only charged thirty-five
cents per meal, or \$1 per day (three
meals), and thirty-five cents for lodg-
ing.

GROVE CIRCLE, MISSISSIPPI CONFERENCE.

Mr. Editor: We have just closed
the third protracted meeting on this
circuit, with but little success. The
meeting eight joined. Several professed
to be converted. We had but little
help.

The religious state of this part of the
country is very low down. The people,
generally, are godless, even many
whose names are on the church roll.
At the same time, in the main, they
are respectful to religious services,
kind to the ministers of the gospel,
yet one great trouble here is infidelity
among the more refined and intelligent
portion of society, and it is claimed
to be so everywhere. At this time
many believe that to be so.

Whisky drinking is likely the great-
est curse in this country. Politics
comes in next. The people do not go
to church. Strange to say, and can it
be true, that the women in this country,
in many instances, have as much dis-
like to going to church and participat-
ing in the services of the church as the
men. The Methodist Church on this
circuit has had to sing her songs in the
night seasons of sorrow.

This country is notorious for drink-
ing whisky, and this is now the great-
est curse on our country, but the tem-
perance cause is coming to the front.
We have in our little town of Dover
one hundred Murphys, all true to
their pledge.

The corn crop in this country is very
good. The cotton was promising, but is
falling very fast—likely there will not
be more than half a crop. This is a good
country for farming. Health good.
A. B. NICHOLSON.

August 31, 1880.

BASTROP CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: In that portion of the
Bastrop circuit, Louisiana Conference,
known as Island DeSard, Rev. J. M.
McKee, P. C., there is, according to the
last census, 164 (white adults and chil-
dren) persons in the bounds of the
work, but our congregations have not
averaged over fifty in attendance as far
back as I have had any knowledge of
the country, or since 1870, the Metho-
dist numbering just eighteen on the
class book, and a few Baptists, without
a shepherd. In this condition Bro. Mc-
Kee, our pastor, found us, but, like the
old-time Methodist, he went to work
visiting and praying with and for the
people. On the fourth Sunday of last
month he commenced a protracted
meeting here, assisted by Rev. Robert
Parvin and Rev. R. S. Trippett, the
pastor, Rev. J. M. McKee, continuing
the meeting alone a part of the time. It
is here unnecessary to dwell upon the
efforts made by these men of God.

It has been my pleasure to attend
camp, district, quarterly and protract-
ed meetings for thirty years back,
where revivals were had, but, consider-
ing the population and the surround-
ings generally, I cannot say that I ever
witnessed a better feeling than was
manifested at this meeting. It can be
truly said that sinners were convicted,
murders converted and the church
strengthened.

The meeting continued fifteen days,
with an intermission of three days
during the time. On Sunday, the last
day, the preacher in charge received 32
into the church, as follows: By profes-
sion of faith and by baptism, 22, from
the Baptist Church, 8, by letter, 1, by
restoration, 1; total, 32. Of those bap-
tized was an aged father, seventy-five
or eighty years of age, and two over
fifty. Yours in Christ,
August 12, 1880.

HINESTON, LOUISIANA.

Mr. Editor: Hinston camp meeting
was perhaps one of the best camp meet-
ings that has been held in this country
for many years, ending with almost en-
tire satisfaction to all that were present.
Perfect order was preserved through-
out, notwithstanding a very large at-
tendance.

Nine preachers from various parts of
the country were there, and the word
of God was preached in its power, its
purity and simplicity. There were
twenty-eight conversions to the church,
and more than thirty conversions.

The camp ground is situated about
two miles from Hinston, in the parish
of Rapides, Spring Creek circuit. The
buildings are all put up with a great
deal of care, and its pains have been
spared by the people of Hinston for
their own convenience, and the entertain-
ment of strangers.

There are only nine tents this year,
but a great many persons have said
they would build tents, so next year we
expect a large number. Judging from
present appearances, the prospect is
good, and we think that a bright future
is dawning on Hinston, both tempo-
rally and spiritually.

PINKNEY A. SWANN.

SEPTEMBER 1, 1880.

WASHINGTON CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: We closed a meeting in
Washington last Thursday night, which
resulted in the awakening of sinners,
the conversion of about twenty peni-
tents, and the entire sanctification of
several believers. The last service was
the best of all, and I regretted very
much to close the meeting, but had
made an arrangement to begin services
the following night at our new church
on Bayou Rouge. Here the interest in-
creased till Wednesday night, when we
had to desert for want of help, with
many penitents at the altar, and quite a
number of believers earnestly seeking
the blessing of perfect love. We had
several bright conversions, and one
clear experience of entire sanctifica-
tion. The preaching at each of these
meetings was plain and simple. The peo-
ple: Evangelical repentance, justification by
faith (accompanied with regeneration
and adoption), and entire sanctification
by consecration and simple faith in the
cleansing blood of Jesus. God grad-
ually blessed His truth, as the results
will show. To Him be all the glory.
Satan is using the world and the flesh
against this work, but the work is
moving on, and will be carried on till
the whole church is completely purified,
and the world brought back to Christ.

To-morrow I expect to begin a meet-
ing on Waxia, where we hope to realize
God's mighty power to save.

Yours unworthily,

JOHN F. WYNN.

August 26, 1880.

The World of Missions.

A LECTURE.

DELIVERED AT THE FOREIGN MISSIONS INSTITUTE,

CHARLESTON ASSEMBLY GROUNDS, TUESDAY, AUGUST 3, 1880.

BY HENRY S. CARROLL.

(Continued.)

It was a task of appalling magnitude
which the missionary societies had be-
fore them at the beginning of the pres-
ent century. The vast majority of the
population of the world lay in the thick
darkness of heathenism and unbelief.
The Pagans, with the Mohammedans,
occupied substantially three whole con-
tinents, were scattered in great num-
bers over the other two, and were su-
preme in the islands of the sea. The

societies thus had the world for their
field, but they had only a few laborers
to send into it. The most they could do
was to make a feeble beginning, and
occupy a few outposts, with the hope
that God and the churches would co-
operate in strengthening their weak dis-
tributed. Those of the English Baptist
Society went to India; those of the
London Society to the South Seas; the
first mission of the Church Society was
begun in Africa; the Wesleyan Society
planted its first mission in Ceylon; the
American Board chose India for its
first field; and the first missionaries of
the American Baptist Union began
their work in Burmah. The Moravian
already had missions in Greenland, the
West Indies, Africa, and elsewhere,
and the Dutch and Danish missionaries
had made beginnings in the East. The
societies entered into new fields as rap-
idly as possible, and some, like the
Church Society, are represented in
every quarter of the globe.

The greatest of the enterprises un-
dertaken was, perhaps, the conversion
of India. This great country, including
Ceylon, contains 240,000,000 of people,
or more than one-sixth of the popu-
lation of the world. The people at-
tached chiefly to the Hindu and Mo-
hammedan religions, the former count-
ing, perhaps, 170,000,000 adherents. The
obstacles to missions have been almost
overwhelming. "Where in all the
world," exclaims Dean Schiller, "is
there such a Satanaurgh as India?"
Hinduism, as the religion of the people
for twenty or thirty centuries, has be-
come so strongly entrenched in the
thought and habits of the Hindus that
to convert them to Christianity is to
obliterate completely Hindu thought,
Hindu society and Hindu customs.

There are among them a body of men,
regarded as divine, who have assidu-
ously cultivated Hindu philosophy,
and are prepared at all times to defend
their ancient and elaborate faith, and
the divine character of their sacred
books. The poor Hindu has the most
confidence in them. He is happy if one
of them will but condescend to dip his
foot into a vessel of water, which he
reverently consecrated and is drank re-
verently. Trust greater than this re-
ligious teacher needs to ask. The most
minute system of caste known to man
separates the people into classes, and
builds up an impassable barrier be-
tween them. Even the shadow of a
low-caste man may not fall on those of
the higher castes without polluting
them. Formerly those who ventured
too near the sacred person of a Brah-
min could be put to death without
question. The Mohammedans, never
hering about forty million souls, have
been even less successful than the Hin-
dus. They bear the missionaries ad-
vance and defend the idea of one God,
Allah, and Mohammed is his prophet.
They will not hear of Jesus.

As if the difficulties growing out of di-
versity of race and language, old reli-
gions thoroughly established, and a sa-
cred system of caste were not enough
to discourage the missionaries, his ex-
ecutioner had been added to them. Every
European resident in India represents,
to the native mind, the Christian faith
which the missionaries preach. Many
of these foreigners lead immoral lives,
and the Hindus say that the religion
which produces such men cannot be
worth much. Thus India has been a
field of great difficulties.

When Carey and his colleagues of the
English Baptist Society entered India
in 1793, the British missionaries, who
had been at work on the Comorand
coast nearly a century, had won many
thousands from heathenism, but the
mission was declining, and the death of
Schwartz, the apostle of India, virtu-
ally closed the first period of Indian
missions. The second period was begun
by the Baptist missionaries, who work-
ed until 1831, in the face of the prohibi-
tion of the government, which endev-
ored to conciliate the natives by re-
specting their religions. After the res-
trictions were removed, sixty-seven
years ago, missionaries from Europe
and America began to pour into India.

At the close of the first quarter of the
present century eight societies were
represented. In the next twenty-five
years the eight increased to nineteen or
twenty, and since 1850 the number has
doubled. The forty societies now at
work in India have abundant reason
for hopefulness. There is no thought
of abandoning the field.

The conversion of China seemed to be
a hopeless task when Dr. Morrison, the
first missionary, was sent to Canton by
the London Society. The population is
much larger than that of India, en-
folding perhaps 350,000,000. The people
are peculiar in dress, language, reli-
gion and customs, and are decidedly
averse to communication with foreign-
ers. When Dr. Morrison arrived in
Canton, which was the only port open
to trade, he found himself sur-
rounded with difficulties. The East
India Company, which had refused him
passage in their ships, were hostile to
his purpose; the Portuguese governor
and the Catholics of Macao were bit-
terly opposed to his mission, and he
was denied access to the Chinese. He
taught, however, as he could make
opportunity, and baptized his first con-
vert in 1814. He also translated the
printed Scriptures, against the
stubborn opposition of the Company,
who feared that mischief would come
of it; in other words, that trade would
be injured. In 1842 five ports were open
to foreigners, but it is only since 1861
that missionaries have been permitted to
go to every part of the empire. Thirty
societies now have missionaries in China,
and missions are being rapidly extend-
ed from the coast cities and villages to
the towns and hamlets of the interior
provinces.

The prevailing religion of China is
Confucianism. The ascendency has
usually been claimed for Buddhism,
but Dr. Legge, professor of Chinese at
Oxford, and perhaps the best authority
puts the worship of Confucius first,
and will not allow that there are more
than 45,000,000 Buddhists in both China
and Japan. It is not uncommon, how-
ever, for a Chinaman to hold three re-
ligions at the same time—Confucian-
ism, Buddhism and Christianity. A nec-
essary of Chinese institutions, the super-
stition of Chinese customs and tradi-
tions, and distrust of foreigners, are
the chief obstacles met by the mission-
aries, but the fact that a Christian na-
tion forced the dreadful opium trade on
China is not a recommendation of the
Christian religion to the Chinese, nor
is it intended to remove their prejudices
against foreigners. The population are
under the influence of the Holy
cross, which the generous and given by
the Christians to the sinners by the
recent famine has done much to lessen.
Conversion means in China, as it does
in India, separation from family and
friends, and often ruin in business.

Japan, with its 35,000,000 of popu-
lation, is an easier and more fruitful
field than China, and a smaller, field than China.
The people are intelligent, respectful

and progressive, and adopt Western
ideas and customs with an unexpected
facility. The popular religion is Budd-
hism, which has largely superseded
Shintoism—the state religion—whose
most striking feature is the multiplicity
of its gods. Japan opened two of its
ports to the trade in 1854. Since then
the restrictions against foreigners have
been gradually removed, and the whole
empire is now practically free to the
missionaries, the first of whom were
sent out in 1859 by the Episcopal, Pres-
byterian and Reformed Boards of the
United States. Twenty societies are
now at work in Japan, against few serious
obstacles, and with great encour-
agement.

In the large territory lying between
India and China, known as the Indo-
China Peninsula, with its mixed popu-
lations, influenced on the one side by
China, and on the other by India, but
little missionary work has been done,
except in Burmah and Siam. In Bur-
mah the American Baptists have labored
since 1813 with marvelous success,
and with but little assistance from one
or two other societies. In Siam three
societies are represented. In the In-
dian Archipelago, where upward of 25,
000 population, Mohammedanism is the
prevailing religion in most of the
islands. The Dutch societies, with one
exception, have been the sole agents
of this field, and they have had some
notable successes. But there is an ur-
gent need of many more missionaries
in both the Archipelago and the Penin-
sula.

(To be continued.)

SISTER MARY A., wife of J. G. M.
Luther, was born at Stillkill, Maryland county, Ala.,
July 2, 1838, and died at her home at Luther's
August 14, 1880.

Through her under the fostering care of pho-
tographs, she joined the Methodist Church at about
the age of twelve years, thereby giving herself to God
in her childhood, and all her after life gave evidence
of her conversion to God at this early age.

She was a graduate of Centenary College, Singa-
lar, Ala., and, returning from the halls of the
college to the home of her parents, during the war,
was soon after, in the year 1861, married to J. G.
M. Luther, then in the service of the Confederate
army. When the war closed they, like many others,
were left with nothing, and then the true worth
of the education was manifested in her. Although in her
early life she was never placed under the necessity
of working, and having the servants of her family,
ways at her call, yet now, when she had those ser-
vants no longer, and her husband was struggling
in poverty to provide for their daily wants, she was
not to be a hindrance, but a helpmeet. During
the day by day with him, and doing all in her
power to assist and encourage him and make his home
attractive to him, she began her married life as a
wife, and through the seventeen years that followed
there was no falling off in this respect, but she
always the self-sacrificing wife and mother.

As a Christian her position was clear and well de-
fined. She trusted in Jesus, and was never ashamed
of Him. She made no compromise with her high
but she was just what she professed to be, and
throughout the dark hours of trial and trouble she
was called to pass, she never forgot in whom she
trusted. She realized that the grace of Christ was
sufficient for her, and her faith in God never wavered.

The home was always a scene of holiness, and
gospel of all demonstrations, and in her own pos-
session of her home, she always met him, and
showed that she was glad to see him, and in
the preacher had a friend indeed. During her
illness she suffered a great deal of pain, yet it was
borne with Christian fortitude, and patience,
were the last hours of her

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, SEPTEMBER 16, 1880.

Neglecting the Lord's Supper.

In stations, we believe, it is the custom to administer this sacrament once a month. In circuits the preacher in charge should see that it is administered at every appointment at least once a quarter. This is done at the quarterly meetings, but these meetings are not held at all at some of the appointments on the circuit, and rarely at any of them more than once a year. In most instances, where the pastor is not an elder, the assistance of an ordained local or traveling elder can be secured. We fear there are many societies in which the eucharistic feast is seldom celebrated. This is an ordinance of perpetual obligation, and the people should be trained to its observance. It is the pastor's duty to see that they are not deprived of the privilege.

There is some complaint that where the ordinance is administered many members do not partake of it. On what ground any follower of Christ should refrain from showing forth his Lord's death is to us inexplicable. The command to do it is explicit, and we are sure that where the love of Christ is in the heart there will be a strong desire to come to the Lord's table. If worthy to be a member of the church, we are certainly worthy to receive the tokens of a Saviour's sacrificial death. If consciously living in sin and impenitence, and uncharitableness, we may well doubt the propriety of it, but what right have professed Christians to live in this condition? One of the benefits of regular communion is to induce serious self-examination, and a prayerful and watchful course of conduct. The Christian's heart and life should be such that he will feel no hesitancy, and that he will joyously welcome the opportunity.

The sacrament is a public declaration of our faith in Christ as our Saviour, and of faith in His death as the sacrifice for sin. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." The very foundations of our faith are exhibited in the Lord's Supper, and in partaking of it we show the Lord's death as the ground of our hope. It is every believer's duty, in this manner, to declare his faith in Christ crucified, and to hold up the doctrine of the cross to the world. It is a personal memorial of Christ, and especially of Christ as dying for us. It is a memorial of His love as expressed in His death for a sinful world. "Do this in remembrance of Me," is the Saviour's injunction to His disciples. How can there be in us the spirit of obedience and love if we treat this solemn command with habitual indifference and neglect? If we thus trifle with the authority and the love of Christ, how can we expect that His favor should rest upon us?

The Lord's Supper is designed as a means of grace. It is so, because partaking of it is an act of obedience, a confession of Christ, and because it brings Christ before us as the object of our faith. The bread and wine are bread and wine still, but they are symbols of a sacrifice that atones for the sin of the world. They represent the broken body and the shed blood, and, as our faith grasps the great truth which they set forth, they become to us a means of grace, and are helpful to our spiritual life. The most solemn and impressive of all religious services, there is nothing in it that should deter the sincere and penitent heart. As a means of grace, it is needed by the weak, the tempted and the afflicted, and none can ordinarily dispense with it without loss and condemnation.

Romish superstition and error have probably made their impress to some extent upon the minds of many Protestants. There is no physical virtue in the consecrated elements, nothing in the nature of imputation or charism. There is no grace in them, apart from the faith and disposition of those who partake of them. The bread is bread and the wine is wine. And yet the Lord's Supper is a sacrament, a sign and seal of the covenant of redemption. In it we have the pledge of life and salvation from God, and in partaking of it we declare our acceptance of this covenant of mercy, and pledge ourselves to fulfill its conditions of faith, love and obedience. To stand aloof from it, to neglect its faithful observance, is to place ourselves outside of the covenanted blessings of God, and to refuse to take upon us the solemn obligations of Christian discipleship.

The table is guarded against a careless approach, and against gross abuse and perversion. There was gluttony and drunkenness in the Corinthian Church in connection with the

Lord's Supper. In the presence of such practices Paul says: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." No tender conscience, no earnest, sincere, penitent soul, should be repelled from the Lord's table by such words as these. They are not meant for them, and have no application to them. All that do truly and earnestly repent of their sins, and are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, are welcomed by Christ and by His church to come to the Lord's table.

Unworthy persons sometimes come, but the greater evil is that many who ought to come do not. By neglecting a plain command of Christ they not only incur the divine condemnation, but they lose the benefits of an ordinance designed to comfort, strengthen and help them in their religious life. "All of our churches should be furnished with this sacrament at stated times, its nature and obligations should be explained, and its observance urged upon all our members."

A correspondent asks for further information about receiving members. He speaks of "receiving into full membership," "full connection." We would set him right in the use of terms first of all. Our Discipline knows only one kind of membership. An applicant is not a member in any sense, and his name does not appear in the church records or statistics. Membership is the word. We have only one class of members, and they are members.

Is it legal to receive candidates into full membership at a camp or protracted meeting who live in other charges? The law says: "When persons offer themselves for membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurance of their desire to flee from the avails to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church." If received at the camp or protracted meeting by the preacher in charge of that work, we suppose they would belong to that charge until transferred by certificate to some other. By the strict letter of the law we do not see that any one is authorized to receive members into the church of a circuit or station except the preacher in charge of that circuit or station, and local preachers in that circuit or station under certain circumstances. The preacher in charge of Shreveport cannot receive persons into the church as members at Mansfield. Wherever they come from, they belong where they are received, and are under the pastoral care of him who receives them, until they remove with certificates.

This, we should think, is the letter of the law. At a camp meeting where residents of various charges are applicants this is often waived, but it is irregular, though sanctioned by general usage. As a rule, we do not regard it as expedient to receive members at large camp meetings. The time and circumstances are not favorable for the careful examination of applicants. Let the names of those who offer themselves for membership be given to the preachers in charge of the work in which they live, and let the reception follow after satisfactory assurances are given. A delay of a few days or weeks will make no difference where the applicants are in earnest, and the delay may serve to winnow out the chaff, and keep out unworthy members. There are circumstances in which the immediate reception of the applicant is justifiable. In such case his pastor can receive him, or he can be received and furnished with a certificate.

In the camp meetings with which we have had much to do for years past we have invited only applicants, and they have at once been turned over to the pastors in whose charges they reside. This hurray-boy style of receiving members we do not believe in at all. The most of our church troubles, worldly, uncovered and impenitent members, come from this source. For a good sound article of church membership let us follow the deliberate and conservative method of the Discipline.

Hanging is a dreadful thing. It is humiliating to our human nature to strangle a man or break his neck for crime. And yet we believe that it would be better for society if ten times more hangings were done. In the past ten years three hundred and three homicides have occurred in the city of New Orleans. Of this number

only eleven were found guilty of murder and sentenced to death, and of these eleven six were saved by executive clemency, and only five hung. There is hardly a doubt that at least one hundred of these were murder, and that the perpetrators were justly deserved to be hung. By various expedients, by delay of trial, by getting witnesses out of the way, by the use of money and social influence, and by legal technicalities, the guilty escaped, and to that extent the lives of the people are left in peril.

Nothing but the sure and speedy hanging of the murderer can arrest this riot of bloodshed. All possible safeguards should be thrown around the trial of the accused, so that no innocent man should suffer, but a stern, swift and even-handed justice should be meted out to the guilty. Hanging is a miserable and horrifying spectacle, and a most deplorable fate to overtake a human creature, but murder is still more horrible, and it is the right of society to protect itself against those who are blood thirsty, or who have no regard for the lives of their fellow beings.

The administration of justice is altogether too lax in these days, in regard to murder, and also in regard to every degree and class of crimes. The courts of justice ought to be a terror to evil doers, and magistrates should not bear the sword in vain. A revival of justice, an increase of hanging, a stern determination to punish crime are called for. The blood of slaughtered people cries for the retribution of red-handed murderers all over the land.

The New York Christian Advocate says:

The unchaste and intemperate though professionally brilliant career of the actress Neilson has ended by her premature death. An evening paper, in a half apologetic editorial, says that she had figured conspicuously in a divorce suit; that her life had been a scandal in the Continental and English hotels; that her fate was the consequence of her own wrong doing; and that she might justly have been called a prodigal. Her will it describes as a singular mixture of the ludicrous and the pathetic. She left \$200,000 to an Englishman of rank who had made her an honorable proposition of marriage, and \$5,000 to the rest of her lovers. But she was an actress both off and on the stage. The career of no notorious woman in our time has illustrated in a more melancholy manner the declaration of God's word, that "she that liveth in pleasure is dead while she liveth."

We remember when this theatrical celebrity was in this region that it was whispered about how some of our prominent church members, and even Sunday-school workers, went to see her and hear her. And we further remember that they were reported to have offered in vindication the plea that the beautiful, popular favorite was exceptionally pure and virtuous. The above extract ends all this to-morrow; that is all. We do not sit in judgment on the character of the dead actress. She may have been as chaste as she was gifted and beautiful, but we say shame on all such religious professions and pretensions as those which tolerate this patronage of the worst school of modern vice! If the fair actress was bad, and if she died in her sins, these religious patrons of the theater are greater sinners than she. Their account and hers must be rendered together. A still more celebrated actress, it is said, is about to visit America. She is an unmarried mother, to be sure, but then she has genius, and a certain rare style of beauty, and society people will begot to witness her French acting. Will our religious people be in the throng of her admirers? We hope not, but we are far from sure.

"Patriotism versus Foreign Missions."

There is, in the International Review for August, an article with the title at the head of this communication which, on some accounts, is a remarkable production. It is not remarkable for its beauty or logic or sentiments, but for the fact that such views as are presented in it should be entertained by any man, or find place in any periodical published in the nineteenth century. The article is too long to be reproduced in the Advocate, and your readers would be displeased to have even common-place communication omitted to find room for extensive quotations from it, yet there are assertions in it calculated to mislead and do harm, which deserve consideration. The writer is evidently an aspirant for notoriety, and hopes to attract attention by his boldness in the selection of a subject, and his opposition to an important and popular cause. Possibly, he is a scientist, at least he writes like one of the latter day sort, and shows the usual ignorance of such characters, in regard to matters which are beyond their sphere of investigation. He shows us little knowledge of patriotism and foreign missions, and the conflict between them, as Prof. Draper did of science and religion, and their antagonism to each other. He asserts that "foreign mission work, as a rule, is a mistake," and that "patriotism requires a man's work to be done for his own country directly."

It is needless to undertake to show that, so far as missions are concerned, that he is in error. Foreign mission work has been a great success, and cannot be a mistake. One might as

well say, "our war for independence were mistakes. Nor is he correct in his assertion about patriotism. Patriotism means far more than doing only work for one's own country directly. Suppose our people had acted on this definition of patriotism when the Irish were starving? Suppose such short-sighted and selfish views were adopted by all peoples? A man need not be a scientist to foretell the result. If only work done directly for one's own country is patriotism, then only work done directly for one's own family is love of that family. But who will make such a declaration as that? Is it not true that acts of kindness to others, by securing their gratitude and love toward our dependents, are the wisest and clearest exhibitions of love for the household? Apply the principle involved in this definition to individuals and their interests, and let it be the rule that every man's work must be done for his family directly, then there will be an end of all benevolence, and all acts of philanthropy. Our hospitals and houses of refuge, our orphan homes and our public schools all must be closed. This definition of patriotism is not only incorrect in fact, but is unworthy of any one enjoying the advantages of a Christian civilization. Sending food and clothing to the starving Irish was a wise and Christian patriotism. It was doing for others what we may need to have others do for us; and was therefore an investment which will yield in the future, even in material good, many fold.

This writer says "an immense amount of verbiage proceeds from poets, stump orators, sentimentalists of all sorts on the subject of our duty to humanity; and most of it is wretched twaddle." Let us see what he has to say of our duty to humanity, and if it is not twaddle as far as the argument is concerned, then I do not understand the meaning of the word, but hear him. "The man who attempts to work for the race and not for some particular portion of the race, is as wise as the man who sows wheat for humanity by scattering it broadcast wherever he might go." Is sending the gospel to China working for the race and not some particular portion of the race? Verily wisdom will die with this man. Hear him again about the heathen at our own doors. "All our great cities contain heathen communities of the worst character; and the barbarian in Africa cannot possibly do the mischief accomplished by the barbarian in New York or St. Louis." If all our great cities do contain such communities, how is it possible for them to accomplish more mischief in a Christian country, than among heathens like themselves? In what particular will a thief accomplish more mischief among honest men than among thieves? Surely, not in greater damage to his morals, and that is the point in this controversy. It is quite true that no labor should be spared in converting the heathen in our great cities. Whoever else may be negligent in this work, it is certainly not that class who are working for foreign missions. They spend much more in the spread of the gospel truth at home than in sending it to the heathen. For every dollar given for foreign missions, five hundred or more are given to convert our own heathen; and the interest of Christians in the home work is increased by the acknowledgment of their duty to humanity in having the gospel preached to every creature.

Another assertion of this wise opponent of foreign missions, is this: "A number of men and women are employed to-day in foreign mission work who are accomplishing no appreciable good." How does he know what good is being accomplished? Evidently he is as ignorant of missionary statistics as he is of the nature of patriotism. Surely he has not kept himself informed as to what these "men and women" have done and are doing in Japan, India, China, Africa, Mexico and among the Sandwich Islanders. He must be ignorant of the fact that these "men and women" have translated the bible into nearly two hundred languages and dialects; and are now engaged in translating books on philosophy, political economy, etc., which books are doing more to promote commercial interests than all other influences combined. Yet he says, "the progress or change in civilization among heathen nations is due directly to commercial intercourse, not missionary effort." Did commercial intercourse Christianize the Sandwich Islanders? It is much more likely that all who might have attempted to establish commercial relations with that people would have shared the fate of Capt. Cook, that their condition would have been changed; if it had not been for the

work of missions among them. Their beautiful islands were unproductive, they were savages of the worst type, and of no more interest to the commercial world than if they had lived in the center of a desert. It is the change which has been wrought by the missionary. That people now have a government and schools, and all the other blessings of a Christian civilization, and have through their commercial intercourse brought more wealth to the United States alone in five years than it cost to make them a Christian nation.

The secret of this writer's opposition to foreign missions is found in another of his scientific (?) assertions. He says "the people of China and India already have all the religion they require; the best possible religion for them." At last the *bray* discovers the character of this animal in the skin of a patriot. He is not so much opposed to foreign missions as to the Christian religion. It would have been more manly for him to write from the stand point of an infidel and leave patriotism out of the controversy. It is not likely, Mr. Editor, that this article commented on, will reach many of your readers, nor is this communication intended especially to counteract its influence. If left in the Review where it first appeared, it would do little damage; but such is not the case. In the last few days I have seen extracts from it reproduced in one of our leading daily papers. The editor commends these extracts to the consideration of his readers; and audaciously attempts to remind Christians of their duty in this style: "We have the heathen at our own doors. Let charity go out and find them, and help to relieve the courts, shut up the jails, lessen the burden of taxation, make good citizens, and add names to the book of life." Yet only on last Sunday this same editor urged his readers, to trouble the courts by disregarding the Sunday laws of his own State, in going on Sunday excursions, visiting bar-rooms, going to boat and tub races, and balloon ascensions. What *check* he must have to urge charity to do a work which will not be done, if he can oppose it successfully! This is the stuff that is influencing many people, and this is the method by which it is proposed to convert the heathen at our own doors, to the damage of our work abroad. Let Christians look to God's word to find out their duty to the heathen, and their liberality will not be checked by all this ado about the heathens at home.

Bethany and Its Visitor.

One of the sweetest scenes in the gospel is the picture of Bethany and the visiting Saviour. As plainly as thought painted, you can see the path leading Jerusalem, crossing the brook Kidron, and going up the side of Olivet in a diagonal way, then descending the eastern slope, and by-and-by, after a shady ramble, coming to Bethany, nestled at the foot of the mountains.

There is the village with its old olive trees standing thickly above, and there is the cottage of Lazarus and his two sisters, and there along the path comes the Saviour. What a day for that home when the shadow of Jesus fell upon its threshold! What an hour for Mary when, looking up at the sound of a step, she encountered the earnest, loving glance of the Lord! Her life had been one of quiet and waiting. Over the mountain rushed and throbbed the life of Jerusalem, but unbroken quiet reigned here. She was waiting, she hardly knew for what—was hungry in spirit for something she had no word to express. Her heart, like Lydia's, was open to receive the truth; and now, as she looked into the face of the Saviour, she was thrilled with a thought that flashed itself into her soul—that the truth had come!

How often that visit was repeated we cannot tell. One thing is certain: Christ lifted her from the sad musings of her life—from her waiting, and soul-lunger, and darkness—and gave her rest, and the truth that made her free. The conclusion of a chapter in Luke shows Mary in the most exalted place in the universe—she was sitting at the feet of Jesus, and drinking in His words. No throne, however lofty, whether in earth or heaven, rises as high, or is bathed in such glory.

The Bethany of Scripture has crumbled to ruin, and Christ no longer walks along its path. Yet are there ten thousand Bethanys left in the world, and they cry out for the step of Jesus, it is the footfall of the Master that is wanted!

Christ no longer walks these paths to Bethany in the flesh. He has ascended on high. But see the greatness of His plan! He is projecting Himself on the world in the persons of His disciples, manifesting Himself everywhere in the life of His followers, and we, His servants, are "in Christ's stead." Let there be then

ten million Bethanys, and yet Christ, in the person of one of His followers, may be seen walking along the path. There are many Bethanys in Christian countries—many yet hidden away in Africa, India, China. There they stand remote from the bustle and throng of the great world outside, dwelling in spiritual silence, and dying from spiritual want.

That which appeals especially to us is the certainty that in every Bethany there is a home where there is one member likely to die, and that eternally, another borne down by the cares of life, and, above all, some Mary who sits awaiting the step that is to bring salvation, the voice that will direct her out of her darkness, sinfulness and waiting into the brightness, cheerfulness and usefulness of the Christian life.

The question to Christ's servants is: Are we visiting these Bethanys of the world? If not, why? Is it the hill that lies between, the difficulties that interpose? Then behold the path—the way that Christ opens up by which we can surmount the hill.

There is a view of the New Jerusalem along this path—some pleasant shade that comes from the reflection that we are discharging duty—and, above all, there is that at the end of the way to spur us on—the dying, or troubled, or waiting ones—the souls that consciously or unconsciously to themselves crave the presence of Christ.

Many, thank God, are going to these places. Many Bethanys have been visited this year, and across the threshold of many a home have passed the feet of those who came in the Spirit, and bore the message of the Master. Going in the power of Jesus, the brother who was dead has been raised to spiritual life, those troubled with many cares taught to seek the one thing that is needful, and hearts that were simply waiting for the truth have been filled with that truth's glory and power. Hundreds of Christ's servants, in going from their works this year, will leave faces shining with the light of holiness, that were in gloom when they first met them, and hearts filled with melody that were silent, and lives beautiful from Christian service, that were before unprofitable.

For all this we praise God, for we see in these things that Christ's great plan has not failed.

Bethany and its visitor. Here is the picture: the quiet town or village, the home with its sorrow and spiritual want, the path that leads to it, a figure upon that path, and that figure the servant of Christ filled with the love, and bent upon the work of his Lord.

By CARADINE.

Ministerial Character.

The New York Independent publishes a very suggestive address delivered by Rev. T. T. Munger to the theological students at Andover. We quote as follows:

If theological education were not already somewhat cumbersome, I think a department for the training of *personality* might profitably be added. I mean something a great way beyond mental discipline. All that is now insisted upon, as a condition of your presence here, is credible evidence of piety and decency of living; but these are about as far off from the character essential to a minister as the cocoon of a silkworm is from a robe of silk. I think one great trouble with the pulpit is that it is filled with preachers who are only pious. It might be well to turn out some of them, and put in their places men of character. You will not misunderstand, nor I think so. I am speaking in dead earnest. A minister needs something beyond piety. He needs a *trained character*.

Your character will be more than half your outfit. You get an enormous amount (not too much, however) of critical knowledge of the text, of history, of theology, of rhetoric, of philosophy; but, get as much as you will, you are only half-fitted. You yourself—the shape, force, directness, and temper of your character—make up the other half. We go into the ministry and strive to fly with the one wing that is so planned and nourished by these studies, and often its very strength renders our flight more uncertain and erratic. Happy are we if the other wing is self-knowledge developed by grace and the self-knowledge to lift us above the selfishness of the world, with earth, when both are alike, with that easy flight we bear the message between heaven and earth.

Character is a growth; but it is also a matter of education and training. The Romanists, especially the Jesuits, are wise in this matter. They train and test the temper of the candidate for the priesthood. They have exercises that develop and restrain the traits. In short, they train the personality, instead of crowding the mind with knowledge. Within two years one of the most eloquent preachers in Paris, a monk, was recruited by his superior to the monastery, and set to manual service in the refectory, not for any misdemeanor, but because his success fostered a pride that had him as a preacher. It was thought that after washing dishes a year he would go back to the pulpit with a fuller use of his great powers.

It is not difficult to think of some Protestant preachers who would improve morally and professionally by taking the place of the sexton for a year and living on his salary. The Romish method may not be the best, but the church of Rome, in its long

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GRAIN AND FEED.

GRAIN AND FEED.		
Corn, in sacks, P. B. (bushel):		
Yellow	53
White	54
Mixed	55
Oats, P. B. (bushel):		
Western	47
Red rust-proof	48
Rye, P. B. (100 lbs.):		
Choice	—
Soy, P. B. (ton):		
Prime	—
Choice	—

PROVISIONS.

PROVISIONS.		
Bacon, P. B.		
Breakfast	10	12
Shoulders	11	13
Sides, cut ribs	12	14
Sides, clear	13	15
Hams, sugar-cured	14	16
Hams, salt-cured	15	17
Beef, P. B.		
Choice No. 1	12	13
Choice No. 2	11	12
Choice No. 3	10	11
Choice No. 4	9	10
Choice No. 5	8	9
Choice No. 6	7	8
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Choice No. 8	5	6
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Choice No. 11	2	3
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APPOINTMENTS.

Parkersburg District.—J. H. Burns, P. E. Parkersburg station, P. R. Curran, Wesley Chapel, N. R. Hamer, J. L. R. L. W. Lambert, Spencer, W. Jackson, Ripley, J. M. Lank, J. R. Rensselaer, S. T. Mallory, New Martinsville, J. H. Jackson, Pleasant Ridge, C. S. Wamsley, Newark, A. S. Bowles, John Pleasant, J. H. Shald, Buffalo, John Martin, Raymond City, E. Kendall, Grantsville, E. R. Powers, G. S. Mcintosh, supplied.

Clarksville District.—T. S. Wade, P. E. Clarksville, to be supplied; St. George, S. F. McLaughlin, Phillips, Thos. Cooper, E. E. Walden, supplied; Randolph, to be supplied; W. Kennedy, supplied; Jackson, W. C. Leach, Jackson, E. W. Reynolds; Birch, Miss. S. Black, Glenville, H. S. Williams; Boothsville, E. M. Merrill; Williams, Fletcher Golden; Greene, C. W. Shearer; Riversville, C. W. Cook.

Chattanooga District.—J. F. Melley, P. E. Chattanooga, to be supplied; Ashland, F. P. McGehee; Lonsa, C. C. Armstrong; Big Sandy, A. P. Shum; Paintsville, to be supplied; N. G. Robinson, supplied; Blaine, W. L. Stamp; Wayne, G. E. Stevenson; Cassville, A. B. Sellers; Clarksburg, H. Moore; Prestonsburg, J. W. Simpson; Pikeon, G. M. Hampton; Mt. Zion, C. F. Crooks; Old Town, D. B. Sutter; Cammingsburg, H. Nea; Newfoundland, to be supplied; Greenup and Grayson, L. B. Madison; editor Central Methodist, Z. Meek.

Charleston District.—W. T. Bolling, P. E. Charleston station, John Mitchell, Charleston circuit, H. T. Watts; Huntington and Gayandade, J. W. Ramsey, to be supplied for Huntington; Barboursville, J. W. Wightman; Hurricane, B. S. Chambers; R. B. Bishop, supplied; St. Albans and Brownsburg, J. A. Black; Cedar Grove and Milledgeville, T. Johnson; Fayetteville, A. Wheat; Sewell, J. S. Lemon; J. H. Hedges, supplied; Summersville, W. Brice; Sugar Grove, W. B. Chambers; Webster, A. Green; Raleigh, R. C. Wiseman, one to be supplied; J. H. Hendricks; Logan, J. C. Thomas; Newton, C. S. Merrill; Boone, R. G. Flannery; Charleston Female College, J. M. Folland.

Transferred.—J. O. A. Vaughn, G. W. Young, to the Kentucky Conference.

The Missouri Conference met at Richmond, Sept. 8. Bishop Keener presiding. From Dr. McAnally's official correspondence, St. Louis Christian Advocate, we quote:

This Conference met on the eighth instant, at Richmond, Mo., and was opened with the usual religious exercises. Bishop Keener, presiding. Dr. Vincell was elected secretary, with A. Bailey and J. D. Pritchett as assistants.

The attendance of members of the conference this morning is unusually large for the first day's session, and the business has been transacted with the usual dispatch.

Bishop Keener wears a rather well worn and cheerful appearance, and exercises patience in the performance of his duties as presiding officer.

Received on Tent.—Joseph Rowe, John B. Crighton, John W. Owen, Clark D. Davis and John T. B. Helper, and L. F. Linn and L. A. Smith were readmitted.

Joseph A. Stuart, J. W. Keithly, G. W. Shackelford, S. D. Shook, S. B. Taylor, J. H. Rogers, J. T. McDonald, were admitted into full connection in the Conference.

The Missouri Conference has paid the subscription made to the Publishing House bonds more promptly and more generally than any other Conference in the connection. So says Dr. Young, and for the information of all concerned he Dr. Y. will attend the Conference west of the Mississippi, and hopes the same will be for those bonds will be ready and willing to pay their subscriptions and receive their bonds.

The missionary cause is evidently advancing in the bounds of Conference, and while the subject of foreign missions is receiving no more or as much attention as it deserves, I fear the cause of domestic missions receives far less than it should. We should attend to the foreign, but not neglect home.

Orceneth Fisher, D. D.

The death of this venerable minister at Austin, Texas, has been recently noticed. He was admitted on trial in the traveling connection in Missouri Conference in 1824. He had traveled as a preacher in Illinois, Indiana, Texas, Oregon and California. He was transferred to Texas Conference in 1841, and died as a supernumerary member of that body, "T." in the Texas Christian Advocate, says:

Among all the preachers to whom I have listened, I think I never listened to one superior to Orceneth Fisher, when in his prime; and as a zealous, faithful, laborious minister of the blessed gospel, I think he stands almost peerless among his contemporaries. Brother Fisher was one of the most devoted and spiritually minded men with whom I was ever thrown in company. There was about him a flavor of holiness truly refreshing; and this was especially manifest in the hospitable homes of the rich planters and in the home of the humble slave. In his thorough knowledge of the Scriptures, I think he excelled any one I ever saw, often at camp meetings, where he had no concordance, I have asked him for texts or a class of texts upon any particular subject; he never failed to give the desired chapter and verse, and the exact language of the text; indeed, he was almost a living concordance of the Bible. I do not think he had a very general knowledge of the original languages of the Scriptures, but he had studied certain topics and words connected with the theological controversies until he was thoroughly versed in all their shades of meaning. This made him unmissable as a controversialist. I can but feel and while I pay this tribute to one whom I delighted to honor and love. To the Methodists of this day in Israel?

The same paper that brought to us the intelligence of Bro. Fisher's illness brought, also, the welcome news that the venerable Alexander was in feeble health, and had been compelled for the present to relinquish his pastoral charge. May this disability be but temporary, and may a merciful Father soon restore him to health. We, however, can hardly hope that he will be able to hold longer to lead the hosts of his sons in the gospel in Texas. We believe he is filling his forty-eighth year, and that he is a faithful preacher, forty-two of which have been in Texas. "Your fathers, where are they? And the prophets, do they live forever?"

Two Suggestions.

We are glad to get suggestions from our hymen-loving church folks. It is well for them to put things before the church from their point of view. Especially are we glad to find them taking an interest in circulating the Advocate. It is a good sign when our stewards and intelligent men of affairs wake up to the vital importance of placing the paper in every Methodist family. It is a good time to get subscribers, and also to collect the salaries of the preachers. The two interests are closely related. The following from a steward is worth careful consideration:

Mr. Emmons: As the close of the revival season draws near, and the camp grounds are about to be deserted, I would like to make a suggestion, if not out of place. I want to say to all of our ministers that now is the time to get new subscribers for the Advocate. When a man joins your church, he will need some good reading matter. You can recommend nothing better or cheaper than the Advocate. If you have members who do not take and read a religious paper, there is no time more suitable for soliciting subscriptions to one than after a successful protracted meeting. People feel better, and more liberal than at other times. There is more in having a good religious paper in a family than many ministers are aware of. There is always most liberality in money matters toward the church where there is the greatest circulation of religious papers.

Another suggestion. Stewards, now is the time to call on your congregations for money. Don't put it off too long. Get a little now, and some more after awhile. It will come easier, both to you who collect, and to your church. It is better to pay in small installments than to wait, hoping to pay all at once. If you don't believe me, try it. Let us strive to send up good reports, not only of our financial condition, but also of our spiritual advancement, to the Annual Conference. Let us also make Bro. Parker happy by adding a great many new subscribers to his paper. It is a cheap investment. I speak whereof I know.

We deeply sympathize with our Brother Rev. Dr. E. G. John, editor of the Texas Christian Advocate, in the great sorrow that has come upon him and his domestic circle. From the Texas Christian Advocate of September 18, we learn that his wife, Mrs. Ruth A. John, died at the family residence in Independence, September 13. The editor *para tu* says:

Sister John was the daughter of John and Elizabeth Elden; she was born in Jackson county, Texas, August 28, 1833; she professed faith in Christ, and united with the Methodist Episcopal Church, South, when fifteen years of age; she was united in marriage with Rev. J. G. John, October 12, 1852. Of her it may be truthfully said: "Her children arise up and call her blessed; her husband also, and he praiseth her."

COURSE OF STUDY FOR LOCAL PREACHERS.—The following is prescribed by the College of Bishops to be taken after the present year:

For Deacons' Orders. The Bible History and Biography, Binney's Theological Compend, Wesley's Sermons on Justification, and on the Witness of the Spirit.

Recommended for Reference. Preachers' Text-book, Watson's Biblical and Theological Dictionary, Watson's Institute, Butler's Gregory's Church History, Catechism of Church Government.

For Elder's Orders. The Bible Doctrines, Discipline, with Manual, Watson's Institutes, Wesley's Sermons, Smith's Elements of Divinity.

Recommended for Reference. Paine's Life of McKendree, Prelatical Succession, Examined, Watson's Life of Wesley, Watson's Sermons, Clarke's Commentary, Sumner's on Gospels and Acts, Whiston's Commentary.

WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE.—The corresponding secretaries of the Woman's Missionary Societies of the Mississippi Conference will please report to the Conference secretary the number of members, dues collected, donations, number of subscribers to Woman's Advocate, and general condition of her auxiliary. This very important report should be sent up without delay. The ladies will confer a favor by giving immediate attention to this matter.

Respectfully,
ANNIE E. LINDFIELD,
Cor. Sec. of Conf. Society.
HAYDEN, Miss., Sept. 16/80.

The encouraging statements, says the New York Christian Advocate, of what the Stewart estate is to do for Garden City, and of the University which is to be endowed with \$2,000,000 or \$4,000,000, are declared to have been made without authority. Though what Judge Hilton and Mrs. Stewart will do, no one knows, quite likely. It is the fashion now to give as news not only what has happened, and what has not, but also prophesies. But why any one tell us where Mr. Stewart's body is? We visited the splendid crypt prepared for it, but, like the greatness of the man by whose money it was built, it was empty.

Bishop Pierce, we learn, says the Western Methodist, is again preaching his vocal organs much improved by rest. A note from him informs us that he will pass this city, October 2, on his way to the Indian Mission Conference, which he plans to spend Sunday at Fort Smith. Pastor Harlan will not only welcome the travelers to his charge, but go with us into "the regions beyond."

The Southern Christian Advocate, of September 18, says: "A recent letter from Mrs. Bishop Wightman, from Asheville, N. C., says that the Bishop is in improved health, but still weak, needing further rest and recuperation."

MANFIELD FEMALE COLLEGE.

We have received the following from Rev. John Pipes, dated Mansfield, La., September 18, 1880:

The Rev. J. Lane Borden takes charge of the Mansfield Female College. He enters upon this work with a great deal of energy, and with a determination to make the college what it ought to be. It will open on the twenty-ninth ultimo.

Bro. Borden is one of our most successful pastors and preachers, and he has experience also as an educator. We believe he will do a good work as president of Mansfield Female College. A railroad from New Orleans to Shreveport will soon pass through Mansfield. Although, because of its isolated position, the college has been largely restricted to local patronage in the past, it will, in the course of a year or two, be on a great thoroughfare, and accessible to all central and north Louisiana and Texas. As it is, the college ought to be full, and receive a wide patronage. The college is the property of the Louisiana Conference, the daughters of ministers are received without charge for tuition, and its claims upon us are of the strongest character. We do earnestly exhort our people to patronize their college at Mansfield, and we would urge the preachers of the Conference to work for it. The college was founded about twenty-five years ago, under the presidency of Dr. H. C. Thwaitt. It has been a blessing to the country; it is now well rooted in the affections of many of our people. Shall we not rally to Bro. Borden, and hold up his hands in the great work for which he has been called?

We call special attention to the communication of Bro. Shores, on our first page, concerning Century Female College, Summerfield, Ala. Bro. Moss, the new president, ought to be most heartily sustained in the responsible position he has accepted. As a rule, we doubt whether our preachers and people adequately appreciate the labors and cares of those who have charge of our institutions of learning. Surely all the preachers ought to co-operate with them in their work. These Conference schools have a special and peculiar claim upon them. By all means let us encourage them, and strengthen their hands by securing students and material aid.

Our old friend, T. J. Carver, manager of the Southwestern Co-operative Association, and commission merchant, has returned to the city, and to be found at his office, No. 53 Carondelet street. He has traveled somewhat extensively through north Mississippi during the summer, and reports general improvement in business. The cotton crop has been seriously injured by rain during the past few weeks, but, with good weather hereafter, an average harvest will be gathered in most sections.

We learn, through Mr. Henry T. Chevis, that Mary A. T. Chevis, widow of Rev. Jones H. Waters, of the Louisiana Conference, died, at the residence of her cousin, Mrs. S. M. Johnston, in Hinds county, Miss., July 1. An obituary notice will appear in the Advocate next week. Sister Waters was a woman of deep and consistent piety, and possessed a character of rare excellence.

We have received a pamphlet containing a sketch of Hon. Henry M. Spofford, and the funeral discourse delivered by Rev. Dr. W. M. Leftwich. Judge Spofford was truly a great and good man, and the eulogy of Dr. Leftwich is not fulsome nor overdrawn. His memory will long be fresh and honored in Louisiana.

We see by the papers that Henry B. Magruder, Esq., of this city, was married to Miss Hattie Poqua, by Rev. Dr. C. W. Carter. May prosperity and happiness attend our young friends in their wedded life.

Our Nashville Sunday-school periodicals for October, and the Sunday-School Quarterly for the fourth quarter, have been received. They are up to the highest standard of excellence, invaluable in the family and in the Sunday-school.

The Richmond Christian Advocate of September 16, reporting the condition of Bishop Doggett, says: "At nine A. M. Tuesday, September 14, there was no improvement. He continues very ill."

Rev. J. T. Hemel, writing from Enterprise, Miss., September 13, says:

Chickasaw river is overflowing the low lands, and much corn and cotton is under water.

Rev. J. M. Boland, presiding elder of Pensacola district, Alabama Conference, writing September 16, says:

The camp meeting at Daughlassville was a time of refreshing. I have rarely ever witnessed such a manifestation of saving grace.

Rev. G. W. Briggs, pastor of St. John's Church, Methodist Episcopal Church, South, Galveston, Texas, gave us a call last week. He

was on his return from a month's vacation among his old friends in Alabama.

Books and Periodicals.

CHRISTIAN SOCIOLOGY. By J. H. W. Shuckburgh, D. D. New York: L. K. Pond & Co.

Dr. Shuckburgh does not treat particularly of the church. His subject is not ecclesiology, but something broader, and embracing Christians in all their social relations. This he discusses as a part of systematic divinity, as the science of Christian society. Part first is a statement of the nature and the relations of Christian society, including the genesis of Christian society, the social teachings and relations of Christ, the Christian view of humanity, the members of the spiritual brotherhood, the recognition of membership in the visible church and in Christian society, the unity of Christian society, diversity in Christian society, the relations of Christian society to the world, the controlling principle of Christian ethics, of Christian love in its application to self, and in its application to others. We have had time to give the work only a partial examination. We have met some things in it that we do not approve, but in the main it impresses us as a thoughtful, instructive and suggestive book. It is a volume of 375 duodecimo pages, titled paper, bound in muslin. Price, \$1.

THE SINNER AND HIS SAVIOR. By Thomas S. Shubert. Second and enlarged edition. American Tract Society. For sale by Religious Book Depository, 34 Camp Street, New Orleans. Price, 25c.

This book is a compilation of extracts and passages from many authors and preachers. It contains a large number of brief biographical sketches, and hymns and poems from various sources. Everything bears upon the topic announced in the title. All point the sinner to Christ. The volume is divided into chapters, but the chapters are without headings describing their contents. There is a list of the authors, and an index of the memoirs. It is a work to be read.

Of the Standard Series, I. R. Funk & Co., publishers, New York, we have received The Trials of the Emperor M. Aurelius Antoninus, translated by George E. Long. Price, fifteen cents. The Latin of Madame Necker, taken from documents among the archives of Copet, collected and edited by her great grandson, Offenberg, D'Heissouville, Vol. II, containing parts 3 and 4, translated from the French by Mary Stuart Smith. Price, fifteen cents. The Hermits, by Charles Kingsley. Price, fifteen cents. John Ploughman's Pictures, or More of His Plough, by John Plough, by Charles H. Spurgeon. Price, fifteen cents. All the Standard Series publications are for sale by Lathrop & Wilkins, 112 Camp Street, New Orleans.

"Character Building" is the title of a beautiful sermon, preached before the Arkansas Industrial University, June 6, 1880, by Rev. C. F. Evans, D. D. It is indeed a sermon of much merit, appropriate, instructive, suggestive, and calculated to inspire the young with noble and Christian aims and endeavors. We are obliged to the author for a copy.

Good Company, Number Twelve (34 year), Springfield, Mass., closes the volume, and subscriptions should be made at once. A specimen copy will be sent to any one not familiar with it for ten cents.

Two papers just read before the American Social Science Association are given, both on subjects which have been attracting considerable attention of late, one, About Food Adulterations, by a competent authority, Prof. S. W. Johnson, of the Yale Scientific School. It will doubtless relieve some people who have been somewhat alarmed by recent newspaper paragraphs. The other, Associated Charities, explains the modern method of organization by which the various benevolent societies and individuals in a town unite so that a large proportion of money given in charity need not be wasted as is now generally the case, and the deserving poor be more effectively reached. It is by an authority on the subject, Rev. Oscar C. McCulloch, of Indianapolis, one of the places where the plan is in practical operation. The other articles bearing on the same general subject are: The Destruction of the Poor, by President John Bassett of Madison, Wis.; University, and an account of the doings of the late Conference of Charities and Corrections.

Savannah and the Renaissance is a careful synopsis and estimate of the great reformer's work, by Mr. Noble C. Butler, of Indianapolis. There are three stories: When Two and Two Did Not Make Four, by Miss Louise Stockton; The Last of the Olden Days, by one of the sketches of a scene of the great excursion places near New York where people flock by ten thousand in summer; another of a visit to the factory in Missouri, Germany, where such exquisite crime is made.

There are also Recollections of "Seward, Greeley, Lincoln and Douglas; and papers about camp meetings, in favor of family movements as a social benefit, about the servant-girl question, besides other articles.

Taking Turns at the Crutch has special application where public officials are about to be nominated.

The Magazine of Art, September, 1880, has the following splendidly illustrated articles: On Some Pictorial Elements in English Secular Architecture; Leaves from a Sketcher's Note-Book; On the Art of Illuminating as originally Practiced; The Giants at the Gates; Our Living Artists: Henry Hugh Armstrong, R. A.; The Saloon, 1880; Art Nocturne: Work; The Royal Scottish Academy Exhibition, 1880.

The Popular Science Monthly for October, 1880, has: Fashion in Deformity; Modern Aspects of the Life Question; The Australian Ornithophylus; The Mysterious Sounds of Nature; The English Precursors of Newton; Indian Rubber Industries; On the Production of Sound by Light; Education as an Aid to Health of Women; On the Destruction of Infectious Germs, and other articles.

The Oriental and Biblical Journal is issued quarterly, Januaries, Aprils, July, and October, by Rev. Stephen D. Peet, editor, Clinton, Wis. Price, 50c per annum. No. 3 has: Ascending Sumner's Notes on the Constitution of Tongues in the Light of Modern Learning; Influence of the Aboriginal Tongues Upon the Aryan Speech of India; The Discoveries at Nineveh and other articles.

Alabama Farm Journal, September, 1880, is a good number of this excellent periodical.

Musical Herald, September, 1880, has been received.

Annual Conferences.

CONFERENCE.	PLACE.	BO-BOP.	DATE.
Indian Mission	Fort Gibson	Pierce	Oct. 1, 80
Arkansas	Clinton	Peck	Oct. 1, 80
Temple	Pulaski	Doggett	Oct. 1, 80
West Texas	Lubbock	Pierce	Oct. 13, 80
Houston	Houston	McTee	Oct. 20, 80
Herman	Fredericksburg	Pierce	Oct. 21, 80
Pacific	San Jose	Doggett	Oct. 27, 80
Wyandott	Wyandott	Peck	Nov. 1, 80
Los Angeles	South Ana.	Hogart	Nov. 1, 80
N. W. Texas	Waco	Pierce	Nov. 1, 80
Memphis	Memphis	McTee	Nov. 12, 80
North Texas	Dallas	Pierce	Nov. 12, 80
Little Rock	Pinebluff	Wrightman	Nov. 12, 80
Virginia	Charlottesville	Kennedy	Nov. 17, 80
N. Georgia	Rome	Collier	Nov. 17, 80
East Texas	Marshall	Kavanaugh	Dec. 1, 80
White River	Idolito	Wrightman	Dec. 1, 80
N. Carolina	Winston	Keener	Dec. 1, 80
Alabama	Tuscaloosa	McTee	Dec. 8, 80
South Georgia	Trinityville	Pierce	Dec. 8, 80
Mississippi	Vicksburg	Wrightman	Dec. 8, 80
N. Mississippi	Starkville	Palms	Dec. 13, 80
Texas	Brown	Kavanaugh	Dec. 13, 80
Florida	Orlando	Pierce	Dec. 13, 80
N. Alabama	Oxford	Wrightman	Dec. 13, 80
Arkansas	Shreveport	McTee	Dec. 13, 80
N. Carolina	Marion	Doggett	Dec. 13, 80
Baltimore	Harrison	Doggett	Dec. 13, 80

Bishop McTee has charge of the Mission in China.
Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

"We shall do our best to gratify the demands of every denomination from the Advocate, and trust our friends, in ordering goods from the leading publishers of New Orleans and elsewhere, are represented in our columns, will mention having seen the advertisement in the Advocate. We will not take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage."

Among the gifts of a friend was a broom with the following:
"The broom with sweep of me,
I sweep a soul to heaven,
In sinfulness the deeply pained,
I sweep the sinner out."

COMMERCIAL AND LITERARY COLLEGE.—Col. Smith merits praise and deserves the success he has always received in building up a school of such excellence in New Orleans. During the past summer his entire building has been repainted and upholstered, and the interior of the rooms are highly ornamental, and furnished with the latest school apparatus, useful and tasty. See his advertisement and send your sons to this model college. By all means write to him for a catalogue.

A gentleman recently entered a book store in Nevada county and inquired of the proprietor, "Have you Crable's Synonymy?" "Crable's what?" queried the other. "Crable's Synonymy," replied the purchaser. "No," said the shop-keeper, "we don't keep them." "What are they for?" Then being informed the synonymy were simply words of like meaning, and that Crable's Synonymy was the title of a book, in which each word was called and arranged according to its signification, he remarked: "Why, yes, I understand what synonymy are. They are not used in this country."

Push the subscription list for the Advocate, for January 1, 1881.

A Christian abolitionist recently by his death. One of his curious fancies was to have his wife buried in her wedding dress and shawl by his bedside. It was a very natural bit of sentiment, and in the course of an hour the beautiful woman, dead by his side, lay in the garments of twenty years ago. When asked why he had asked her to do this, his answer betrayed his willingness to let every one else, as he, preferred only that he could himself see her, and that she should be perfectly dead. "Ah," he sighed, "you look so beautiful in that dress that I hoped that when the sheet came to be taken off I might see you and carry you off instead of me."

A merchant in a provincial town in Scotland, had a habit of saying "It might have been worse." In every thing that was old, new, or the story might be. A neighbor, thinking that he would knock the wind out of him, one morning said "Now, I had an awful day last night." "Ay, what did you dream?" "I dreamed that I was in hell." "It might have been worse." "How could it have been worse?" "If it had been reality."

Tell your neighbor to read the Advocate for January 1, 1881, for fifty cents.

Speaking of church fields, a colored presiding elder got on a good one a few weeks since. Bishop Miller was presiding. The elder was representing his district, and speaking about a new church, he said: "There was no 'billion' on it." "A what?" said the Bishop. "A 'billion' on it." "Some one explained that probably the elder meant a 'billion' on it." The brother accepted this correction, but the Bishop remarked that it was not much of a mistake after all.

An Irish nobleman, riding along a country road in Ireland, met a very fat boy, looking, by the roadside. "Which is the way to the town, my lad?" asked the nobleman. "That way," replied the boy, lazily, pointing the toe of his boot in the direction of the road. As he pointed at his extreme laziness, my lord dismounted. "Boy," said he, "if you can show me a faster rate than that I will give you half a crown." The boy eyed him greedily for a moment, and, turning half round on his side, muttered "Put it in my pocket, sir." He got his half-crown.

Said one of society's smart ornaments to a lady friend: "This is a long year, and I suppose you'll be asking some one to marry you?" "Oh, no," was the reply, "my fiancée won't permit me to marry a husband."

Only fifty cents for the Advocate full January 1.

A little girl being asked on the first day of school how she liked her new teacher, replied, "I do not like her; she is just a fancy to me as my mother."

W. C. SHEPARD & Co.—American China, dinner, breakfast and tea sets, tea glasses, for \$15. Equal in looks and usefulness to French China.

The Franchman who attended a fox hunt was asked where the best game was. Having been through he replied that it came off his hand and knees.

The Advocate from date to January 1, 1881, for fifty cents.

A capital hit by the dean of Chichester: "Women of science, leave me my ancestors in Paradise, and I do not grudge you yours in the Zoological gardens."

In what color should your promises be kept? In violet (this side).

An excellent cure for dyspepsia is to give a hungry dog a piece of meat, and close him until he drops it.

Business Notices.

BURNETT'S KALLISTON always all in relation caused by the bite of mosquitoes.

Hundreds of Men, Women and Children rescued from belated pain, sickness and almost death, and made strong and hearty by Parker's Ginger Tonic are the best evidences in the world of its healing worth. You can find it in every community.—P.O. See advertisement.

POZON'S MEDICATED COMPLEXION—This powder is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not smother the skin, but cleans, brightens, leaves it soft to the touch. Mothers can apply it to infants with perfect safety. With a surety of immediate relief, it removes all eruptions, freckles, pimples, and all skin diseases, and at depot, 607 North Third Street, St. Louis (Hotel).

NEW ADVERTISEMENTS.

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WANTED A TEACHER OF VOCAL AND Instrumental Music. In Pickensville Male and Female Seminary. References given and required. Address: C. C. L. DILL, Principal, Pickensville, Ala.

WANTED AGENTS TO SOLICIT FOR Harkness and Garfield Presidential Campaign Charts; Hill's Manual of Social and Business Forms and Dr. Saphy's Family Physician. Terms liberal. Address: J. W. STUBBS, Dallas, Texas.

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INK.
INK STANDS.
PENS.
PENHOLDERS, CALL BELLS.
Kindergarten Material,
ETC., ETC.<

Farm and Garden.

THE CORN WORM. In our extensive intercourse with the planters this season we have been surprised at the smallness of the per cent of them who suspect that the corn worm so seriously damages the ear while in the "roasting ear" state, and the worms and eggs are the same insect. Such is the fact, however, it is the same, known to entomologists as *Heliothis virescens*.

Though so destructive in the South, it is not particularly a Southern insect, as it is quite common in many of the Western States, and some of the Northern ones, and we have read of its having been found in Great Britain, Japan, and Australia.

As corn worms, they first attack the "silk," but soon find their way to the end of the cob, devouring the terminal kernels, and finally denuding them, selves anywhere under the husk that may suit their convenience. Though they are often found at the upper end of the ear, their general habit is to feed on the lower while it is soft, but it is not the rule, as they have been found in numbers on fully ripened ears. Even when they have left the corn, the injury goes on, for having started the work of destruction, other insects find it a nice retreat, the rich gets in, and with corn worm, other insects, and mould, the ear is hardly "fit for loz."

The egg is profusely deposited on the silk by the female moth, and when examined under the magnifying, is a beautiful object. It is oval in shape, and flattened at both ends, and marked with ridges something like a "mitten" in color; it is a pale straw. We may mention here that the egg of the cotton worm is green, considerably more flattened, and consequently the two eggs are not easily confounded. The worm when fully grown is in color varying from green to brown, but the markings and the stripe occurs uniformly in all. When fully matured, the worm descends from the ear to the ground, and there it constructs an oval cocoon of silk fibres and earth, in which it afterwards changes to a pupa of a bright chestnut color, emerging finally as a perfect moth. The upper wings are of a dirty yellow color; an irregular dark band crosses the wing about an eighth of an inch from the margin, a crescent shaped dark spot occupying the centre, and several dark spots each enclosing a white dot plainly showing in the margin. The hind wings are somewhat lighter, and veined with black, the hind legs are of the same color, a spot, however, of the general color of the wings appearing at the border at the hinder part of the hind wings.

In regard to means of prevention, where the insect injures corn, about the only thing that can be done is to go over the field when the corn is in silk, and where the silk appears dry, or when it steps down the husk and kill the worms. Every worm killed of the first brood saves many hundreds in the second, and many thousands in the third, as it has been ascertained by dissection that one mature female contains five hundred eggs.

Various expedients have been resorted to in the South, where the insect was very destructive in the cotton fields, but none appears as successful as the experiment made by Mr. B. A. Smith, of Columbus, Ga., and reported by Mr. Glover in his valuable report on the cotton insect, as follows:

"We prepared eighteen common-sized dinner plates, into each of which we put about half a gill of vinegar and molasses, previously prepared, in the proportion of four parts of the former to one of the latter. These were set on small stakes, or poles, driven into the ground in the cotton fields, one to each three acres, and reaching a little above the cotton plant, with a six-inch square board on the top to receive the plate. These arrangements were made in the evening, soon after the flies had made their appearance. The next morning found from eighteen to thirty-five moths to each plate. The experiment was continued for five or six days, distributing the plates over the entire field, each day's success decreasing until the number was reduced to two or three to each plate. The crop that year was very little injured by the boll worm, as the plates fed only at night. The plates should be taken out every evening, the insects taken out, and the vessels re-filled as circumstances may require." Mobile Register.

CULTURE OF THE GRAPE. The vine loves clay loam, with small stones mingled in the soil. Plant on the driest and sunniest spot you have. They delight in sunny hill-sides, facing west and south, but abhor hill-tops. As regards house lots, don't plant your vines close to the buildings. The vine likes free air, as well as hot sun. Set out one year's vines, or one year's roots, grown from cutting eight or ten inches long, good, vigorous roots. Make the soil mellow eighteen or twenty inches deep, and set out with great care. Labor spent in setting out, pays a large interest. Cast a shovelful of fine manure around each root. Do not over-mannure. That makes fat roots, and they lack constitution. Cultivate the ground in which your vines are set as much as your garden or field. Suppose your vines set out in the first year; then comes that most important matter of pruning. Leave your vines unpruned, and you will have sour and insipid grapes. Prune not, and all your toil is vain, just as it is with the vines of human life. Bear this rule well in mind and never depart from it. For the first four years your vine is in make root. The vine is not ready to yield its fruit until the fifth year. Every pound of grapes you allow to grow the first four years, will cost you four or even a hundred pounds in after bearing. Say your roots have grown in their place one year; in March or early in April cut off all shoots save one, and leave two buds on that. When these buds are grown five or six inches, break or cut off one. Leave only one bud to grow. The second spring from setting roots, cut off all but one bud; and that leave five to seven inches. When well started break off all but three shoots. The third spring, if the shoots have grown well, cut one close to the ground and then clean off the buds on the other two, nine to twelve inches up; then leave six to eight buds on each cane, and cut off all wood above. Now, you thus form a head for all future pruning. Keep that head ever after. After three years, from the head thus formed, grow your grapes. No matter how old the vine is, you never ought to have more than three feet of old wood on any vine.

After pruning, as I have said, for the first three or four years, ever after, cut off all wood, except three or four canes of the last year's growth, and leave these not more than three feet long. Remember that all the fruit you grow on a vine the first four years will take a larger interest out of the life principle

of the vine than any shylack would dare to do. The time to prune is, I think, from February to April. It will do any time from December 1. The proper time to leave, are not the autumn ones, but the firm, big, close-jointed. If you want a grape arbor, grow it in an arbor, and that alone, but do not ask good fruit of it. Good fruit comes only from severe pruning. Men tell of gathering three or four bushels each from old vines allowed to run their own willful way. Well, bless them, if their teeth, and constitutions are hard enough to endure them. When the fruit begins to turn, people have been known to strip off the leaves to get the sun in the clusters. It would be just as sensible to tear away the flesh between the ribs to let more air into the lungs. Leaves are the lungs of life, the power by which sweetness is gathered into the fruit. The thickest and brightest foliage pledge the best fruit.

As to varieties, the Concord is a friend that sticks closer than a brother. It takes kindly to almost any soil; it is very hardy; the fruit is not the best, but it is by all means reckoned the "concord" in our vineyards. K. Love-ridge, in New York Tribune.

LENS-BEET FOR PEAR-BLIGHT. The number of cases of reported success in the treatment of pear-blight affected with the blight of a sufficient importance to stimulate future experiments. Many remedies have had more credit than they merited, simply because they were used just as the disease was passing away; and it is possible that among the many applications of insect-oil some coincidences of the kind may have taken place, which are widely reported, while failures are forgotten. In the greater number of cases, however, of success, the more confident we become of the value of the remedy. Among successful cases recently noticed are those given by H. Chonworth, of Jefferson County, Ky., at a horticultural meeting. He had an orchard of the leading popular sorts, which, soon after beginning to bear, were attacked with blight. The diseased parts were cut away till several entire trees were considered to be a brush heap. He then laid to use insect-oil, and tried first on a blighted mulberry with good effect, and then on the pear. The oil was applied with a paint brush to stem and branches as high as the arm could reach. New shoots shot forth, and little blight was afterward seen on this tree. Mr. Chonworth says he has now used the oil on nearly all his trees on his pear-trees, and has not lost a tree in that time, except a few of little value which he did not treat. Fortunately, there does not seem to be any danger to the fruit, as the value of this remedy is to get the blight, so prevalent a few years ago, has nearly passed away. It may be well to remark, in allusion to the remedy of cutting off the diseased limbs, that it often entirely fails by not cutting at least two feet below all appearance of disease. Country Gentleman.

Few farmers know how to build a concrete wall, yet it is a very simple job, and in many cases would prove an excellent wall for foundations and cellars. To build such a wall, you need to set a board at the corners, then at intervals of about eight feet along the outside of the wall, placing the joists opposite and about eighteen inches apart. On the inside of the joist set up plank about a foot wide. There will be fifteen inches between the planks, which will be the thickness of the wall. For a large building, which would have heavy footings, the wall might be two feet thick, for a pigery or other small building it need not be so thick. Have a cement made by mixing a barrel of good cement with three barrels of plastering sand, and four barrels of gravel. Wet this when mixed soil will be thin enough to pour, and fill between the planks about three inches deep, then in that pack small stones as closely as possible—the more closely the better. Pack the less cement it will take. Then pour on more cement and put in more stones, until your space is full. The work must be so planned as to use your cement and get the stones in it before it has time to harden. For a heavy wall, planks may be raised in twenty-four hours after the space is filled; raise them about ten inches, and go on as before. I have seen a large barn built in that way which has stood many years' frost about the same as timber wall when built, and needs no paint, no shingles, no repairs of any sort, while the walls are fire-proof and rat-proof. Young Farmer, Boston Journal.

JAPANESE SQUASH. A new squash has recently been introduced into this country from Japan. It is a very distinct variety in every particular, and has thus far proved a most valuable acquisition to our list. It is of the turban class, and grows to moderate, uniform size; stem very long and thin, woody and angular, set in a rather deep ribbed, warty, or knobby, and deeply ribbed; skin warty in its early stage, fully ripe, dull orange green; dark when fully ripe. The flesh is of the deepest orange hue, and flavor most exquisite; dry, sweet, fine grained, and has positively no fiber, a quality not found in any other variety. Another peculiarity of this valuable variety is its thick, solid flesh, leaving very little room for pulp, and having very few seeds, which are small and few. It is also a late keeper, though perhaps not so late as the latter, not having such a hard and shell-like skin. For pies it cannot be surpassed. H. Hendricks, in Country Gentleman.

Farmers who have money at command cannot easily put it in a more profitable investment than judicious outlay on their land. A careful use of good manure repays the expenditure even during the course of many years, and draining wet land is estimated to return forty to eighty per cent on the yearly cost. In the same way, good stock pays far better than poor; good fencing, well selected fruit trees, carefully looked after, and besides all that, add immensely to the comfort of the occupier. Michigan Farmer.

All that appears to be known about the grape rot is, that old strong-growing vines are most liable to be attacked, and the rot seems generally to smother in season of wet and sultry weather, and is most destructive in places where this state of the atmosphere occurs frequently. There is no known remedy, and Science might find a favorable field here for active research. The grape rot is one of great importance, and human ingenuity can surely do something to save it from this mysterious plague.

Eggs collected where no male birds are kept, will, other things being equal, keep better than those which are impregnated. Fertile eggs contain life and are more subject to changes, as by death or otherwise.

Household.

BOTTLING, CANNING, AND PICKLING FRUIT.—Peaches should not become soft before putting up. These are early, and retain their flavor as well as any variety, though its coming so early makes it more difficult to keep, but if stored in the earth there is much less danger. The yellow varieties, though less delicate in flavor, possess more of the peculiar peach flavor, (hydrochloric acid), and are generally preferred as best retaining the peach taste. The white varieties should all be put up when quite hard. The stone increases the peach flavor, and hence many prefer to put them up whole. Those who talk of saving the labor of paring by taking off the skin in very strong hot lye or caustic soda, do not know how much of the richness of the fruit is destroyed. Pare them by all means, unless for pickling, when the fuzz may be rubbed off with a darning cloth or crash towel.

For domestic use, all the sugar needed to flavor should be made into syrup and put into the bottles or cans when the fruit is put up. Cook the fruit in a new-lined vessel, or brass kettle; cook until heated thoroughly through, so as to expel the air; put hot into the jars; fill up full with the prepared syrup, boiling hot, and put the covers on or put on covers when as hot as possible. A quarter of a pound of sugar, to a pound of prepared fruit is about right. If corks are used, cover them right away with a preparation of rosin and tallow, to prevent the passage of air through them. Well fitting corks are secured by two salt-meat-brine mounds, the melted rosin and tallow should be ready, and convenient, and the corks or tops of jars dipped into it while hot. As good fruit as we ever ate was kept in this way. These jars with covers easily adjusted, will keep fruit very nicely, if put on with care.

Peaches, pears and plums, also green tomatoes and cucumbers, may be kept perfectly by packing them in fine salt, in stone jars, allowing them to make their own brine. They must be kept covered with salt-meat-brine made by the salt and extracted juice covered; then keep under this brine till wanted for use, when they must be soaked in several waters till fresh enough to put into vinegar. We have eaten fruit kept thus for two years. It makes a change grateful to some appetites, especially to lovers of pickles. Ohio Farmer.

BLEACHING DRIED FRUIT. Those who see the dried apples, at the stores, that have a tempting whiteness, being about as light as the fresh fruit, and wondering how they can be dried so nicely. The fact is that such fruit is not only dried, but bleached. They are subjected to the same agent that is used to give hops a bright color, and to impart to straw hats their whiteness, viz., sulphur. It will be remembered that we gave last year an account of the Zim-mernian fruit dryer and its workings; not long ago the inventor wrote us that he had been long experimenting in bleaching fruit, and sent us a sample of apples, which he said he never saw so nicely. The fact is that such fruit is not only dried, but bleached. They are subjected to the same agent that is used to give hops a bright color, and to impart to straw hats their whiteness, viz., sulphur. 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LEAN UP AGAINST THE THROAT.

You who struggle in the awful power
Of three condemning thrones;
You who are torn and tortured every hour
By that fell fiend accursed;
When lost souls strive to claim you for their own,
Lean up against the Throat.

You who are tempted and the poor weak flesh
Is not the strengthiest post;
And like a frightened dog within the mesh,
See snares on every hand;
The way of rescue surely will be shown
Lean up against the Throat.

You all around me leave you to despair
And count you a hopeless loss;
And like a leaf upon the Autumn air
Your poor, weak soul is tossed;
And you are despoiled and alone
Lean up against the Throat.

You know what you call it, space on heaven
But there dwells some great power;
By whom, when called by, certain help is given,
Sometime within an hour;
Speak not idly, but of truth well known;
Lean up against the Throat.

Temperance Advocate.

Oregon Correspondence.

Mr. Editor: A lecture moment is
being lived in the pleasant task of
commending to you. Our lovely and
delightful country and most deli-
cious climate at this season of the year,
as well as the clangor of threshing
machines, the voice of the indus-
trious harvest-men, the rattle of wag-
ons, saying and storing the immense
crop of wheat and oats that has grown
on these fair and fruitful valleys and
hills. And railroads narrow-
gauge and broad-gauge, are running
up and down, and across Willamette
Valley, affording facilities to trans-
port grain to the ocean steamer, and
sail to hear it to foreign shores to
feed the teeming millions there. How
one part of the world contributes to
another! This reciprocity is the very
life of commerce, and stirs and quick-
ens the activities of industry. This
interchange conduces to the advance-
ment of science and literature, to
moral and religious development; pro-
pitiates the light and influence of our
Christianity imbues it all.

Notwithstanding the huge crop of
this year, yet because the rust of last,
and partial failure of former ones,
this country will not be able to re-
cover from the financial pressure that
rests upon us. The wheat market is
opening quite low, too.

In ecclesiastical matters we have
had some activity and interest; yet
our hearts sigh that so little has been
accomplished, when there is so much
to do. Perhaps fifty to sixty persons
have united with the church in this
district during the spring and sum-
mer. Our camp meetings were pleas-
ant. It meets at a remote point
from here. Weston, Eastern Oregon;
perhaps four hundred miles—afford-
ing those who go through the moun-
tains in private conveyances a nice
little trip of about ten days, with all
the novelty and health-inspiring
benefits of camping out and roughing
it a trip of say thirty days. This
despotic wisheth not to go that way,
but—well, the other route by rail and
up the majestic Columbia, requiring
about three or four days, and costing
about forty dollars—and here is the
rub. It is likely, quite a number of
us will not get there.

I learn with sorrow of the recent
illness of Bishop Doggett, and fear he
cannot be at our Conference. This
will be bad, as there is nothing that
gives us more courage and heart than
the annual visits of our honored Bishops.

We have at this place enjoyed a
rare treat and benediction in the visit
and lectures of Rev. W. H. Milburn,
D. D., the "blind man eloquent" of
world-wide fame. His lectures were
beautiful, charming, and received by
delighted audiences. We had the
pleasure of his presence at our house
for a few hours, including dinner.
There is an amiability, gentleness and
kindness in his ways that is so pleas-
ant. We talked much of New Or-
leans people and Nashville matters,
etc. He scatters light and sunshine
whenever he goes. Though blind,
he makes light and luminous, He

seems now in the prime of life—is
strong and sound, and promises many
years of usefulness. He lectures al-
most every night, and preaches on
Sunday.

Our country is pretty healthy, I
believe, although the shadows of
death linger about our house, and the
nearness and proximity of the spirit
world are so real. God bless you.
Affectionately in Christ,
T. B. WHITE.

Convocation at Northfield.

At the noon prayer meeting in
Chicago on Monday of last week,
Rev. George C. Needham, says the
Standard, gave an account of the
meeting at Northfield, Mass., under
the direction of D. L. Moody. We
copy from a report in the Tribune:

Mr. Needham said that, from the
number of inquiries made of him, and
the very large number of letters and
pamphlets—telegrams from all parts
of the world—pouring into North-
field, it was very evident that there
was going to be a mighty movement
of the Spirit of God upon the hearts
of the people. He had no hesitation
in saying that he thought we were on
the eve of some very wonderful mani-
festation of God's grace. He sup-
posed the meeting at Northfield was
the greatest meeting of its kind ever
held in this country, the greatest con-
ference since the days of the apostles.
There was no excitement, no hurry,
but quiet speech, a feeling that God
was among the people, resting upon
them all the time. Men were almost
afraid to hear their own voices in
prayer or testimony.

In answering the question:
WHAT BROUGHT OUT THOSE CHRISTIANS
TOGETHER?

Mr. Needham said that all knew there
was a great dearth. Many of the
churches had been depopulated, and
were putting forth artificial novelties
to bring the people into them. All
the devices failed. The Lord had
been teaching the churches that they
must go back to Him—to their first
love, to their first principles. If they
would be full, and have the favor of
God rest upon them. This hunger
and longing after God was what
brought the workers together at
Northfield, the desire that the Lord
would show Himself, and make
known the secret of His purpose. So
people came from all parts of the
world. Many came expecting a bless-
ing. They had no conception of the
greatness of the blessing. Men
went away from Northfield deter-
mined to lead better lives. They had
seen themselves as never before. They
saw God and His glory as they had
seen Him in the past.

As to the persons who attended,
there were a great many ministers
from Alabama, Kentucky, the West,
the East, North and South; and away
up in Nova Scotia. They felt that
they must come—could hardly stay
away. There were a great many
evangelists; evangelists not widely
known, but workers in their own lo-
calities. And there were missionar-
ies from Athens and Africa—men
representing believers in all parts of
the world. Also a great many promi-
nent Christian merchants, and a great
many Christian women. The fact
that so many of God's people met to-
gether to greet one another in the
Lord would be the means in itself of
bringing a blessing.

At first there seemed to be a clash-
ing in the conference in some of the
testimonies given. Brethren who
were always foremost to speak thought
they ought to be foremost whether
they had anything to say or not. How
harsh the messages grated on the
ears! Mr. Moody and others asked
the Lord to keep them silent. After
two or three days the "restlessness"
seemed to settle down to the real pur-
pose of the Convention. There were
two things made very manifest. A
great many persons determined, as
never before in their lives, to be right
with God, and to let God search them.
It was an awfully solemn moment
when men cried out for the searching
light of God. Men known for piety
and spirituality—ministers of church-
es for years and years—cried out in
very pain on the discovery of the evil
things within, of which they had
never had any conception before; yet
the light of God revealed them. Men
saw what they were. One great beau-
ty of the meeting was that God search-
ed and discovered to them the hidden
secret things which had been clipping
the wings of the spirit in times past
and hindering the development of its
power. The one conclusion in all
hearts seemed to be this: "We cannot
have power without God. We cannot
go forth into our spheres of
labor, and hope to be useful, until we
are right with God—until our idols
are brought out and put away." And
they sought to be honest with God,
and honest with one another.

ANOTHER GREAT CONVICTIO
pressed upon the hearts of the people.
It was this: That a greater manifi-
estation of the power of the Spirit of God
was needed for all future work—that
there must be a greater development
of the power of the Holy Ghost
amongst them for future work than
there ever had been in the past, else
they should entirely fail.

In the morning there was a large
gathering of men in one of the tents.
There were no seats. It was utilized
by many of the young men at night,

they lying on the straw and covering
themselves with blankets, which
they thought good enough for the
time being. Two or three hundred
assembled every day at nine o'clock.
There was no plan about the meet-
ing; it was a time of great searching
of the heart, and the door of the tent
was covered with men as if slain in
battle. No one was to be seen on his
knees or standing, but all were lying
flat, and when the Scriptures were
read about Abraham lying on his
face, and Moses lying on his face, ev-
ery man lay flat on his face before
God; and the hush and the silence
were painful. When they arose they
went one to the other making confes-
sions. It was very touching to see
two prominent workers who had not
seen each other for years. One said:
"Brother, the last time we met we
had a misunderstanding. I have had
jealousy and envy in my heart all
these years; and bitterness in regard
to you. Let me wash your feet and
ask your forgiveness." The other
broke down: "I have had feelings
against you." And then there was a
reconciliation, and these two brethren
rejoiced in each other. A mer-
chant told a friend of some wrong
things in his own life, and started
home at once to set them right. Men
rushed out to write letters to wives
and children, asking forgiveness for
showing temper at home, and being
unkind and uncharitable; and to men
whom they had wronged, asking for-
giveness. One deacon wrote to his
brother deacons, asking them to meet
him on his arrival that he might con-
fess his sins before them, and all of
them came together in close fellow-
ship. This went on without any
noise—without any person saying
what he intended to do in the future.
There were no professions of having
lived a perfect life. No one seemed
able to stand up and say: "I am
blameless;" but there was general
confession of sin revealed by God's
searching light. Men went down
into the depths of their hearts as they
never went before. Some of the brethren,
whether wisely or not, made
public confessions; many did so when
gathered in twos and threes; but some
made public confessions which rather
startled the people. And some, who
were unsprinkled and unable to
discern the working of the spirit,
supposed these men had lived in gross
sin all these years; and a spirit of
criticism entered into the minds of a
few. They began to talk. "That
brother must have been living in gross
sin." It was not true at all. His life
was a satisfactory one to those who
knew him. He had not been indulg-
ing in any known sins; but the Lord
had laid open his heart—that "de-
ceitful heart" the Scriptures speak
of, which was desperately wicked—
and he saw it as he had never seen it
before; and as he made known what
was revealed to him it came upon the
people with wonderful power.

There was very little preaching or
teaching; but there were a few ser-
mons which would never be forgot-
ten. There was no shouting, no boast-
ing. Ministers told of barren lives,
powerless sermons. They had had no
spiritual power, and didn't want to go
home until the Lord came to them.
All were just as brothers—members
of one family. There was no disposi-
tion on the part of any one to judge
harshly. All felt so humble and bur-
dened that they were not in the mood
to throw stones.

In conclusion, the speaker referred
to Mr. Moody's work this winter, and
said it was not unlikely that meet-
ings similar to that at Northfield
would be held in the different cities.

The Wesley Memorial Volume.

On Wesley and the Methodist Movement
Judged by Nearly One Hundred and
Eighty Writers Living or Dead. Edited
by the Rev. J. O. Clark, D. D., LL. D.

The above is the title of a book soon
to be issued from the press of Phillips
& Hunt, New York. It is published
in the interest of the Wesley Mem-
orial Church, now building in Savan-
nah, Ga., the only city in America
where Mr. Wesley had a home and a
parish. The net proceeds from the
sale of the book will be exclusively
devoted to the completion of the
church in Savannah.

The book is made up of contribu-
tions by thirty-nine of the best writ-
ers of Europe and America. These
are living writers, who have written
able and elaborate articles on some
subject relating to the life and labors
of that many-sided man, John Wes-
ley. Besides these, excerpts are made
from the writings of one hundred oth-
ers, living or dead. The writers are
not Methodists alone; they represent
nearly every branch of the evangeli-
cal Christian Church.

The book is pronounced the most
valuable of its kind that has ever been
given to the public. The names of
the writers and the subjects on which
they have written are a sort of index
of the ability with which the work is
written and of the interest which it
will awaken. It is a work approved
by every branch of the Evangelical
Christian Church. It illustrates not
only Methodist, but the Great Reviv-
al of the eighteenth century, as it
affected the whole work of God in
Europe and America. It is a beauti-
ful and a deserved tribute unanimo-
usly paid to the man who, under God,
by Mr. Gladstone says, "gave the
main impulse, out of which sprang
the evangelized movement," and

who, as Dean Stanley says, "was the
chief reviver of religious fervor in all
Protestant Churches, both of the Old
and New World."

The writers who have contributed
articles especially for the volume are
distributed as follows:

ENGLAND.

The Wesleyans of Great Britain
and Ireland are represented by the
Rev. Drs. Rigg, Pope, Pimston, Ger-
vase Smith and Johnson, the Rev.
Lake Tyerman and Mr. George J.
Stevenson.

The Methodist New Connexion
by the Rev. Dr. William Cooke and
Mr. Thomas Austin Bullock, LL. D.
The Methodist United Free
Churches by the Rev. Joseph Kir-
sop.

The Church of England is rep-
resented by Dean Slabbey, of West-
minster Abbey, the Rev. O. T. Dol-
hin, LL. D., of Trinity College, Dub-
lin, and Mr. Overton, of the Univer-
sity of Oxford. Mr. Overton and Mr.
Abbey are the joint authors of the
ablest church history of the times—
"The Church of England in the Eigh-
teenth Century."

The Nonconformist Churches
of England are represented by Sir
Charles Reed, M. P., LL. D., presi-
dent of the London Sunday-School
Union, and of the London School
Board.

Besides these articles, letters appear
in the volume from Mr. Spurgeon, of
the Tabernacle, London; Rev. New-
man Hall, LL. D., of Christ Church
Square, London; Mr. Lecky, the cele-
brated author of the "History of Eu-
ropean Civilization," etc., and of the
History of England in the Eighteenth
Century; the Rev. Dr. Elliott, Lord
Bishop of Gloucester and Bristol, and
the Right Hon. William E. Glad-
stone, the present Premier of Eng-
land.

FRANCE.

France is represented in the work
by the Rev. Mathieu Lelievre, the
author of a "Life of Wesley" that
has been translated into nearly
every language of modern Europe,
and by the Rev. Edmond de Pres-
ence, LL. D., of the Reformed Church
of Paris, and of the University of
Brest, author of "The Life of Wes-
ley," and many other brilliant
works.

THE CANADAS.

The Methodist Church of CAN-
ADA is represented by the Rev. Dr.
Pais, of Toronto, and the Rev. Dr.
Douglas, of Montreal.

The Methodist Episcopal
Church of Canada, by the Rev. Dr.
Webster and by the Rev. Dr. Ju-
ques, Chancellor of the Albert Uni-
versity, at Hamilton, Ontario.

THE UNITED STATES.

The Methodist Episcopal
Church is represented by Bishops
Simpson, Foss and Erasmus O. Ha-
vey, the Rev. Drs. Abel Stevens,
Whedon, De Puy and Newman, and
by the Rev. Dwight Williams and
the Rev. Isaac D. Cooke.

The Methodist Protestant
Church, by the late Rev. Alexander
Clarke, D. D., and the Rev. A. A.
Linscott, D. D.

The African Methodist Episco-
pal Church, by Chancellor, B. F.
Lee, LL. B., of Wilberforce Univer-
sity, Xenia, Ohio.

The Colored Methodist Episco-
pal Church of America, by Bishop
Luis M. Holsey.

The Methodist Episcopal
Church, South, by Bishops Pierce,
McVey and Wightman, and by
Drs. Lovick Pierce, Summers, Hay-
good and Clark.

We are informed that Dr. J. O. A.
Clark, the agent of the Wesley Mem-
orial Church, and editor of the
Wesley Memorial Volume, is now
cavassing for subscribers. He is
meeting with the greatest success.
Let all who can subscribe for the vol-
ume.

Field Notes.

MARIANNA, FLA., Sept. 11.—We have
had a good meeting recently at St. An-
drew's Bay. Eleven accessions, one
candidate, and five infants were bap-
tized. We organized a church, where
we never had one before.

R. A. WILSON, M. P. C.

PLEASANT HILL, CALIF., Sept. 14.—If
you have not please publish the
result of our Bethel camp meeting,
which closed August 17; twenty-six
conversions and twenty-three access-
sions. We also held a meeting at
Bouba Camp Ground, on Thurs-
day and Friday, September 4 and 5, pre-
paratory to camp meeting in October,
resulting in twelve conversions. Our
third quarterly meeting was held at
Allenville, September 11 and 12. The
Presiding Elder preached and dedicated
our new church at that place. God has
wonderfully blessed us the last few
weeks; forty-one conversions in that
time.

W. D. STANTON.

SMITH COUNTY, MISS., Sept. 17.—The
Lord is on the giving hand; we still
increase in numbers; our churches are
very much revived, spiritually; we
have had some conversions at every
meeting. The crops are damaged by
the rain very badly; cotton over half
corn not so much; finances short up to
this time; health good, but the rain is
heavy, with storms of wind. We had
our pretty day and we thank God for
it.

JOHN H. EVANS, P. C.

WASHINGTON, CALIF., LOUISIANA
CONFERENCE, Sept. 17. Our meeting
at Waxh continued four days; Bro.
Munly assisted faithfully two days and
nights. Several heads of families were

converted; six persons united with the
church, and quite a number are inquir-
ing the way of salvation. We hope
soon to begin a respectable house of
worship at this point. We so much
need wholly consecrated workers in
this portion of the Lord's vineyard.

J. F. WYNN.

CAIRO, CALIF., LOUISIANA CON-
FERENCE, Sept. 21.—Quite a gloom has
been cast over us in the last week. Bro.
Yarbrough, one of our active members,
of Bell Boyer, was shot while trying to
arrest a negro, the doctor thinks he will
die. Last Sunday night Prof. Manly,
of Keable College, committed suicide,
he was a grandson of old Dr. Manly, of
the University of Alabama, at Tuska-
loosa; two burials last Sabbath on
our ground. Most of the material is
on the ground for our new church at
Bell Boyer, we wait to have it ready
for interment. All moves on well.

G. M. TAYLORMAN.

REYNOLDS, MISS., Sept. 22.—One
of our meetings here has been one of
profit. Bros. Pearson, Lewis and Bar-
nham have rendered efficient service
to our appreciative people. While the
number of conversions have been small, a
good work has been done in the church,
and many testify to the reception of a
special blessing. It is yet too early to
estimate the total result of this meet-
ing. The appropriations weather com-
pels us to close, though there were
about fifteen persons last night. Many
are interested. Truly "these things are
good and profitable unto men."

W. R. JAMES.

ATLANTA, ALA., Sept. 23. Since the
first of August there has been forty
conversions and forty-two additions to
the church on Limestone church, North
Alabama Conference. The spiritual
state of the church is much improved,
and some improvement in the finances.
All the assessments on the collections
ordered by the conference will be paid
in full.

EVANS, NICHOLSON.

NORTHPORT, ALA., Sept. 21. Please
allow me a little space in your paper. I
have been occupied in preparing lec-
tures for three weeks in succession, re-
sulting in seventy-four additions to the
church, as follows: 1. Conversions, 14;
accessions, 14; 2. Conversions, 14;
accessions, 14; 3. Conversions, 14;
accessions, 14; 4. Conversions, 14;
accessions, 14. The local preachers are
doing a good work. Some promises
for the Advocate.

C. S. D. FASSETTER.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Sept. 21.—A dispatch
from Havana, received by Spanish offi-
cials here, announces that Corle and a
few remaining insurgents at Yaguajay
have surrendered, and now there is not
one armed insurgent in the whole island.

PORTLAND, ME., Sept. 21. Robbers of
all but one town, Sherburne, have been
received, proving a plurality of 179 for
Davis, less twenty which Sheridan gave
the Fusionists last year. But a partial
comparison made with the returns
made to the Secretary of State, shows
errors enough in telegraphic returns to
give a clear plurality to Plafsted. The
returns will have to be compared with
the returns to the Secretary of State in
order to establish their correctness, and
as soon as the Secretary is heard from a
comparison will be telegraphed.

SAN FRANCISCO, Sept. 22. Jesse
Grant was married last evening to Miss
Lizzie, daughter of W. S. Chapman, at
the Palace Hotel. The wedding was
very quiet, only a few friends being
present.

NATCHEZ, Sept. 22. The election on
the special love tax in Concordia parish
yesterday passed off quietly, and
contrary to the opinions of friends of
the measure was a success. Twelve
persons gave a vote of 631 for and 171
against the tax, with two black river
precincts to hear from. The majority
in favor of the tax will be 503.

Sloughing off still continues at the
cave of Maranga, three miles above
Vidalia.

Sluggery weather. Shipments of cot-
ton light.

WASHINGTON, D. C., Sept. 22. Dr.
Beams, member of the National Board
of Health at New Orleans, telegraphed
the secretary of that board to-day that
the commission recently appointed to
investigate the character of the disease
now prevailing on the lower Mississippi
declared it to be malarial and not
yellow fever, as has been reported.

A rumor was current yesterday that
a number of cases of yellow fever ex-
isted at Key West, Florida. The Na-
tional Board of Health is informed,
however, by a dispatch received to-day,
that the disease is dengue fever.

MEMPHIS, Tenn., Sept. 22. The city
is gaily decorated with flags and crowd-
ed with visitors, who have come at the
invitation of the merchants to join in
celebrating the continued good health
of Memphis. Scenes on the streets, re-
call Mardi Gras occasions. The pro-
cession, which moved at 11 o'clock, is over
three miles long, composed of representa-
tives from every branch of business
and trades. Two large arches have been
built, one of which is entirely of cotton
bales. Transparencies greet the eye of
the strangers at almost every cross-
ing. The most conspicuous is at the
Avalanche office, which reads, "Solid
South" for cotton, corn, coal, and
manufactures. Among the nota-
ble personages present are Gov. Lusk,
P. Blackburn, of Kentucky, Gov. Al-
bert S. Marks, of Tennessee, and Gov.
elect T. J. Churchill, of Arkansas.

PHILADELPHIA, Sept. 23. The dele-
gates to the Pan Presbyterian alliance
meeting held a brilliant reception last
evening at the Pennsylvania Academy
of Fine Arts. The spacious halls and
galleries were crowded with the most
prominent churches in this city,
and a large number of ladies also being
present. In one of the commodious gal-
leries a reception was given for the delegates
and the

platform were assembled Gov. Hoyt,
Mayor Stokely, Gov. Geo. B. McMillan,
of New Jersey, Ex-Gov. Harratt,
of Pennsylvania, Messrs. John Wamm-
maker and Geo. Kunkler, of the Com-
mittee of Arrangements.

The delegates having marched into
the apartment by a private staircase,
Gov. Hoyt warmly welcomed them in a
speech in which he said: "The city of
Philadelphia, as does indeed the com-
monwealth of Pennsylvania, desires to
acknowledge the significance of such an
assembly as this within its borders, and
to receive them with cordial welcome.
The organization they represent has
had a large share in the intellectual
awakening of the last 300 years, a large
part in moulding modern thought in
church and State, and in laying the
superstructure of religious freedom and
civil liberty. Mayor Stokely extended
the hospitality of the city to the dele-
gates, and Gov. McMillan spoke as a
delegate from New Jersey."

These addresses were responded to by
Rev. Dr. Cairne, of Edinburgh, Scotland;
Rev. Dr. Markland, of Bath more; Rev.
Dr. McMillan, of Ireland, and Rev.
Marion Shoshidex, of Indiana, after
which the delegates were presented to
Messrs. Hoyt and McMillan, and
Mr. Wammaker. The first meeting
of the Alliance will be held this morn-
ing, and sessions will be continued
daily, Sundays excepted, until October
2, inclusive.

PHILADELPHIA, Sept. 23. The Pan
Presbyterian Council assembled to-day
morning in the Academy of Music,
which was crowded with people from
pennette to dance. The meeting ser-
mon was preached by Rev. Wm. M.
Paxton, of New York, from the text,
Matthew viii. 2. The first business
meeting was held in Horticultural Hall,
this afternoon, when Dr. Wm. Broad-
bent read an address of welcome. At
his conclusion Rev. Dr. Cairnwood,
of Edinburgh, was elected chairman of the
meeting. Some important business
was transacted, and the council ad-
journed until 7:30 P. M.

PHILADELPHIA, Sept. 23. Revealed
religion in its relation to science and
philosophy, formed the topic discussed
in all the papers read at today's ses-
sion of the Pan Presbyterian Council. Rev.
Dr. Green, of Princeton College, pre-
sided at the morning session. Prof.
Henry Calderwood, LL. D., of Edin-
burgh, read a paper on the relations of
science and theology, during the
author freely and severely reviewed
the distinctive anti-theological peculiar-
ities of the writings of Tyndall, Dar-
win, Huxley, and modern scientists,
who have sought to controvert Bible
assertions on scientific hypotheses.

SAN FRANCISCO, Sept. 23. The bark
Legal Tender, which arrived here this
afternoon from the Arctic, reports that
nothing has been heard of the missing
whalers.

San Francisco, Sept. 23. Exploring vessel
Jeannette. The rescue and capture of
Thos. Green, owing to the severity of the
past winter, and the startiness in break-
ing up of the ice this summer, was un-
able to continue on her ground. Letters
received from some whaling ships, by
the Legal Tender, represent that they
had done better up to the time of writ-
ing than in ordinary seasons, the fleet
having captured 124 whales all told.

ANNAPOLIS, Sept. 27. The following
cadets, among others, passed their ex-
amination as Cadet Midshipmen today:
J. H. Harrell, Louisiana; T. H. Leary,
North Carolina; and D. H. Terrell, Mis-
sissippi.

JACKSONVILLE, TEXAS, Sept. 27.
This morning an immense swarm of
grasshoppers, aquired, coming from
the north, at times obscuring the sun.
A farm near was completely demolished,
even the cotton stalks being de-
stroyed.

PHILADELPHIA, Sept. 27. The fourth
day's meeting of the Pan Presbyterian
Council began in Horticultural Hall
this morning. Rev. Dr. Brown, of Fred-
ericksburg, Va., presiding.

The business committee reported a
resolution which declared it advisable
for the Alliance to appoint delegates to
represent it at the Methodist Council in
London next year, as requested. Since
the constitution of the Alliance does
not provide for reciprocation of such
correspondence, the resolution gave rise
to extended and spirited discussion, at
the conclusion of which the whole sub-
ject was recommitted to the business
committee. The same committee also
recommended that the next Council of
the Alliance be held 1881, and that the
invitation of the Irish delegates, to have
the Council meeting held in Belfast, be
accepted.

The resolution was adopted by a
rising vote, and Mr. Knox, on behalf of
the Irish delegates, returned thanks for
the honor.

FOREIGN.

CAPE TOWN, Sept. 23. Twelve hund-
red Basutos attacked Mosholestock on
the 21st inst., and 5000 attacked Mafes-
burg on the 21st inst. Fighting con-
tinued all day at both places. The re-
sults were ultimately repuls

FRANCIS LOUISE MUSHNELL.

—Schlöder's Mumbly.

The Preciousness of Christ.

1 Peter ii. 17. "Ye are a chosen generation, a peculiar people, zealous of good works."

1. He is precious as a Redeemer from sin. The believer appreciates salvation because he knows what it is to be lost.

pointed by the city have refused to fulfil this condition of the will. The Bible and Christianity have been entirely ignored.

MISSIONARY

ary at Ongole, India, writes that during a recent preaching tour of two months he baptized in twenty-eight different places 1,068 persons. He never had such a hearing by all classes before; in some cases as many as 100 came out and listened to him attentively for one hour.

—An order of native Bible-women has been created in India. They are to be supported out of a fund which is to be the justly-honored name of Francis Ridley Havergal.

The commencement exercises of the Central Turkey College were held the last week in July. This institution is growing in favor with all classes, Moslems as well as Christians. A hospital is now being constructed in connection with the college as a memorial of Rev. Azariah Smith, M. D., a devoted medical missionary of the A. B. C. F. M., who died many years ago.

Whatsoever you find to do,
 Do it, boys, with all your might,
 Never be idle time,
 Or a little bit in the night.
 Trifles even
 Lead to Heaven,
 Trifles make the life of man;
 So in all things,
 Great or small things,
 Be as thorough as you can.
 Let us speak their surface dim
 So that truth is no longer bright
 I'd add give a lig for every light
 Who says any lie is white
 He who follows,
 Twists or alters
 Little things when we speak,
 May deceive me;
 But believe me,
 To himself he is a snare!
 Help the weak if you are strong,
 Love the old if you are young,
 Own it fault if you are wrong,
 If you're angry hold your tongue
 In each day
 Like a beauty,
 If your eyes do not shine
 Just as surely,
 And securely
 As a kernel, in a nut
 Love with all your heart and soul,
 Love with eye and ear and tongue,
 That's the mold of the whole,
 You can never love too much
 'Tis the glory
 Of the story,
 In our babyhood begun;
 Our hearts without it
 Never doubt it,
 Are the wheels without a sun.
 If you think a word will please
 Say it, if it is true;
 Words may give delight with ease
 When no set is asked from you
 Words may often
 Soothe and soften,
 Gild a joy or heal a pain;
 They are treasures
 Yielding pleasures
 It is wicked to withhold
 Whatsoever you find to do,
 Do it, then with all your might;
 Let your players be strong and true,
 Prayer my lad will keep you right,
 Prayer in all things,
 Great and small things,
 Like a Christian gentleman,
 And forever,
 Now or never,
 Be as thorough as you can.

Math. VSN₁₀ Fz. V₁₀ Supl. II, 1980.

Your Friend, JOHN J. HEARD, JR.

The Howard Family.

The Howard Family.

they said, 'If we had been in his place how differently we would have behaved. Then those who came after us would not have suffered as we did.' The gentleman stopped and spoke to them, asking them to take dinner at his house the next day. Greatly surprised and pleased, they promised to do so, and at the appointed hour they were on hand, dressed in their best. The gentleman, who was waiting for them, when a table was set out with many choice dishes. All were uncovered, but only in the middle. The gentleman told them they could eat as much as they pleased from every dish but that one and left them. Without tasting any thing, though they were very hungry, they began to wonder what was in the covered dish. Their curiosity grew stronger every moment, and at last they decided that they would take out a little and see what it was. They would not have been so foolish had they known that the first began to eat. He said, but to their horror, as soon as the cover of the dish was lifted, a little mouse jumped out and raced across the table. The noise they made trying to catch it, brought in the master of the house, who said, 'Now you see, my

"How pleasant it must have been to have God walk with them in the garden," said Susie, "I wish that such things could happen now-and-then." "Yes," said Mrs. Howard, "but do you remember the promise of Jesus to His disciples just before He went up into heaven, 'I'll, I am with you always, even unto the end of the world.' That was meant for us too. Jesus always seems so near when we are in the midst of His beautiful works!" "How kind and loving it was in God to give us His Son, Jesus, to save us from sin, as he became a sinner," Mrs. Howard said. "He no sooner felt himself in Satan's power than he was told his enemy would one day have that power taken away from him, when Christ, the second Adam, should bruise the serpent's head." The Bible is full of God's love from beginning to end, and so are our lives. Let us try to be true. "Is it if that we do not love Him more?"—Christina Mitchell.

The Idleness of Girls.

The result of all this is that the minds of many girls are not only at a distance from, but a contempt for it, and for the purpose to avoid it as long as they can live by some means or other. . . .

There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow-up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future. —Rev. Washington Childen, in St. Nicholas.

mother, and was sitting in the parlor. She said to him: "Willie, the home next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as much as this home?"

"No, ma'am," said Willie, very earnestly. "It would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. "But after a moment's pause he came up to his mother, and throwing his little arms around her neck, he said: "Because my dear mother lives here."

It is the presence and company of those we love which makes our earthly home, and it is just so with our heavenly home that love which our dear Saviour has gone to prepare for the children of God.

A little Sunday-school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with Him," said the dying child. — Young Reader.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, SEPTEMBER 30, 1880.

Important Work of the Conference.

This relates to its oversight of ministerial character and work, and its action in reference to ministerial relations and orders.

It can touch the local ministry only in the matter of ordination or in cases of appeal. To license men to preach is the prerogative of the Quarterly Conference, but it is with the Annual Conference to determine the question of ordination. Too often the recommendations for orders are regarded as sufficient evidence of the candidate's fitness, and no particular inquiry is made. As a consequence, sometimes men are elected to orders who are anything but worthy representatives of the church in these sacred and responsible offices. After ordination the Quarterly Conference is responsible for their life and work, but the responsibility of ordination rests upon the Annual Conference. The course of study for local preachers, which goes into operation at the beginning of the coming year, will prove a safe guard, and tend to elevate and extend the usefulness of this valuable class of ministers, but now, and hereafter, the Annual Conference cannot afford to relax its vigilance. The Annual Conference is in a position to be perfectly impartial, and to be more just and discriminating than the Quarterly Conference from which the recommendation comes.

The admission of men into the traveling connection is wholly in the jurisdiction of the Annual Conference. These candidates start from the people, as by them recommended, for license to the Quarterly Conference, and they knock at the door of the Annual Conference with a recommendation from the Quarterly Conference. The Annual Conference does not make their preachers, but determines whether or not they shall be traveling preachers. In the first instance it is true they are received on trial, but, where the qualifications are manifestly lacking, it is better to reject the application. To decide upon the applications for admission on trial, and for admission into full connection, is among the most delicate and often most difficult duties of the Conference. This, however, is the door of the ministry, and it must be guarded with peculiar vigilance. Mistakes made here may inflict great damage upon the church, and be a source of almost endless trouble to the Conference. A man may feel himself called to preach, but the church cannot take it for granted. It must sit in judgment, at least so far as to determine whether he is to be a traveling preacher in our connection. The Conference may make a mistake, but it is bound to sift the question thoroughly, and act fearlessly and conscientiously.

The same is true in regard to readmissions. Men sometimes locate, hoping to better their condition by secular pursuits, and after middle age, disappointed and impoverished, or because they long for old associations, and wish to die in harness, they seek to have their names entered once more upon the Conference roll. Their best days are past, they have given their prime to other work, and their readmission threatens a heavy draft upon the funds of the Conference claimants at no distant day. Personal friendship, and the desire to gratify the wishes of the applicant, are strong influences in his favor. The Conference, however, must be just to those who have spent the most of their lives, and are spending their lives, in the work, and it must look to the amount of service likely to be rendered. A feeling of kindness and good will should not be allowed to interfere with an impartial judgment. The relations of a traveling preacher ought not to be cheapened and made almost valueless by the easy readmission of men whose days of usefulness are nearly spent. The Conference Joint Board rightly watches the minute business in its bearings upon the Conference fund, in the half open door of admission on trial, and in the wide open door of admission into full connection and readmission. Justice to lifelong faithful and laborious men and their families demand it.

The examination of character is far from being a formal routine. It is as to the life and official administration, and the purity of the ministry, and the discipline of the church depend upon the thoroughness of this examination. Generally it is thorough as to the life, but not always so as to the official administration. The mistakes made in church trials are brought out, and cases of maladministration are reviewed and corrected, but errors of omission and negligence

are not always sufficiently inquired into. The enforcement of discipline in the pastoral charges is of vital consequence, and at this point we believe there is occasion for a more searching review than is usually given to the subject. Sometimes there is manifest inefficiency, and the brother ought to be located. It would be better for him, better for the church, but it is a disagreeable measure, and he is continued as a burden to some luckless charge, and a weight upon the character and influence of the ministry. The power of locating inefficient and unacceptable men is given to the Conference, and while it should be exercised with prudence, it should also be exercised with firmness. To throw off useless, cumbersome and damaging material is necessary to the effectiveness of the itinerant ministry.

Besides the effective, we have, but two other relations in the traveling ministry. Effective, supernumerary, supernuminate. A vote of the Conference determines these last relations. To be a supernumerary a man must be incapable of doing full work. It cannot lawfully be given as a convenience, or as an opportunity for secular employment or recreation. There is much abuse and perversion of this relation in other branches of Methodism, and there may be some in ours. If able to do the work of a traveling preacher, but wishing to do something else, location is the honest and straightforward step to take. To be a supernumerary for a score of years without sufficient grounds, and then to come upon the Conference fund, is not a fair thing. And yet we have known such cases. If a man does not intend to labor as a traveling preacher, and devotes his time to secular affairs, let him locate. It is the business of Conference to keep the supernumerary list clean of all pretenders.

Supernumination is seldom asked for too soon. The disposition of aged and infirm preachers is to hold on to the effective relation too long. They naturally desire to work as long as possible; they may take a pardonable pride in bringing forth fruit in old age, and then supernumination offers little in the way of support. This relation will not be denied to the worn-out veteran, nor to the invalid. While the Conference guards this relation, its chief concern should be to see that these deserving laborers, and the widows and orphans, have something more than a meager and nominal stipend.

The personnel of the ministry, in its character and relations, is the most vital care of the Annual Conference. It has other and vast interest, such as education, missions, and benevolent and charitable enterprises, but all these are secondary, as matters of responsibility, to the purity, vigor and efficiency of the ministry. These directly or indirectly affect all the interests of the church, and lie at the root of our prosperity and success. Honest, conscientious, faithful brotherly dealing is required.

Rebuke is good in its place. Those slow-bellied Cretans were to be rebuked sharply. But not all weak and faulty disciples are to be thus treated. There are discouraged ones. They have been overtaken in sin perhaps. Temptation has beset them, and they may have yielded. And yet their hearts are tender, and their consciences are alive to their misdeeds. More than words of censure and severity, they need words of hope and cheer. The weak hands should be strengthened, the feeble knees confirmed. It is natural enough that those who have been overcome should come to think that it is useless for them to contend with the powers of evil. They feel their frailty, and realize something of the formidable opposition of the world to a godly life. They have started in the race, but they have fallen long before reaching the goal. In wrestling with their spiritual foe, they have been worsted. Wherefore should they continue the effort to live the Christian life when the result seems so desperate, and when such sad and humiliating failure has come upon them?

Many such dispirited souls, backsliders, miserably tossed about, and wandering in thick darkness, need the voice of consolation, the message of hope. To condemn them is needless, for they condemn themselves. To describe their guilt is useless, for they feel it and know it deeply already. The bitterest things that can be said against them they have said against themselves. The need is a helpful hand, a sympathetic heart, and some one to point them to a strong refuge. There are many struggling souls who are doing not well, who are even shining, and who are ready to grasp the message of hope. The smoking flax may be kindled into a flame, and the bruised reed may be bound up, by words of tenderness, and saved by the hand that points them to the compassionate Saviour. To have failed is a calamity; there is guilt in it, and the cause is in ourselves. "But if any man sin we have an advocate with the Father, Jesus Christ, the righteous." He is mighty to save—able even to the uttermost. There is mercy for those who have lapsed into sin, and there is grace to save the weakest.

Despair is the danger of the trial and overwhelmed heart. It is one of the devices of Satan to ruin the soul forever. If we have given way to temptation, if suddenly and unexpectedly we have been overcome, it does not follow that all is lost. The way to the throne of grace is open, the interceding Saviour lives, the arms of infinite mercy are stretched out, and the lost ground may be recovered.

There is a class of sorrowing, despairing, tempted, sinning ones who need the gospel of encouragement, and who, for the lack of it, are driven to give up the fight, and to surrender to the powers of darkness. Threatenings, warnings and condemnation are needed by some, but there are others whose hearts, however defiled, are yet open and athirst for the refreshing promises, and for the assurance of a divine love that can cheer them on to new and stronger efforts to obtain the heavenly crown.

As a mere spectator and observer of political affairs, we are impressed with the facility with which party advocates change their arguments with the change of the times and candidates. The Democrats have a candidate obnoxious to the charge of being merely a military man, without experience in civil affairs. But the Republicans had just such a candidate some years ago, and would have had him again but for the odium of a third term. Then the Democrats were suspicious of military men as liable to ignore legal and constitutional restraints, but now these fears seem to have subsided. The character of the party candidates is reversed, and yet both sides appear to be satisfied. They swap arguments, and go ahead. Change of administration is in itself beneficial and necessary to the purity of the government. The outs reason this way, while the ins contend that a change will unsettle everything, and put the Republic in jeopardy. Let the ins and the outs change positions, and they will exchange arguments again, just as men might swap garments. There is probably something besides the desire of spoils in party politics, but this something is not always on the surface.

These early State elections are regarded with intense interest and anxiety. For one reason, because they indicate the tendency and drift of opinion, but still more because thousands are looking out for the winning ticket. They will be with victors, if possible, that they may share in the fruits of success. The effect of Maine upon Indiana will manifest itself in this class of voters. And that of Indiana will tell upon the same class, and for the same reason. The vital questions in the national canvas, if such there be, are not involved directly in these State elections, and their influence on the election of President and Congressmen is chiefly due to the fact that they will decide the votes of those who are only to be with the successful party.

A somewhat better consideration is that hope is an element of success. The party that finds these early portents favorable will work more earnestly, and spend more money. A discouraged party may do much, but it cannot put forth its maximum of strength. Like a discouraged individual, a discouraged party is largely shorn of its power. Hope exerts a wonderful influence in public as well as in private affairs. The result in Maine is rather encouraging to the Democrats, but its effects upon the October elections are not certain. Its stimulating influence may be about equal upon both parties. It is certain to increase the heat of the contest without doing much in the way of deciding it. Meanwhile, while the combat deepens, and the final result is in suspense, let Christian men pray, keep cool, and do their duty honestly, as they may understand it.

State Education.

It is at least an open question whether State colleges and universities are, on the whole, beneficial to society. Free common schools are needed, and are beneficial in conserving republican institutions and in promoting the individual welfare. State institutions for higher education might be vindicated if the proper moral and religious influences could be secured in them, but here lies the difficulty. The State, according to the American theory of government cannot be denominational, nor can it be distinctly Christian. It cannot discriminate against Jews or Mohammedans or Buddhists. It must maintain a neutral and im-

partial attitude towards all sects and all religions. This is not always done, and many of the State universities are under Christian influence and control, but at best they cannot insist upon Christian culture as effectively as the denominational schools. Good Company has some reflections on the subject which are worthy of consideration:

How far the State should go in furthering educational facilities is one of the vital questions concerning its province, and is as yet one of the open ones. No unprejudiced man who has had the benefits of "the three R's" himself can doubt that the fathers were right in making the common school one of the cornerstones of the republic. Illiteracy endangers all private and public interests more than small-pox or lack of sewerage does. The man who can not read is not a safe man for the management of public affairs. Ignorance in a republic is the child playing with matches among the shavings, the blind man driving the stage on a mountain road. The man who has had a common school education is by virtue of it better fitted to discharge the duties of citizenship. Society is the safer that he can read. To sustain the common school and to secure attendance in it is therefore evidently and emphatically in the province of the State.

But the line of reasoning does not apply to high education. The argument in favor of high schools and universities supported by the State must rest on different grounds if it is to stand. The real fact is—and it is a very important fact in its bearings—that while, as a rule, a man is a better citizen for having a common school education, there is no certainty at all that he will be a better one for a higher education. It may only make him a willier rascal and a more dangerous demagogue. There is no assurance that the girl who goes through the high school, or the boy who takes the university course, will live a more useful life for it. Terrifying, in its larger reach, is a blessing to society only as conscience and character put it to good uses. The great peril of our country is not that it has in any section so many unlearned men, as that it has in every section so many unprincipled men. Thoughtful citizens view with alarm the increasing percentage of divorcees among married people. But it is a significant fact that the percentage is generally the largest in those communities that are best educated. The real value, to society at large, of that intellectual training which the high school and the university have given is determined by the moral, or, in other words, influences which have gone hand and hand with it and given shape to character. The moral atmosphere of the school in which a young person gets an education is of supreme importance. In the right choice of a college for your boy or girl it counts for much more than any wealth of apparatus or intellectual attainments of teachers. And in the nature of the case we cannot expect that the moral atmosphere of a State institution will be as true as that of the distinctively Christian academy or college. It cannot, and it would not if it could, look so carefully to the spirit and life of those whom it sets to do its work. And so far as it allows these other schools out of their old field it gives all Christian citizens cause for uneasiness.

But if the city high school and the State university answered every purpose of wholesome influence in the training they gave, there would still be the question of the justice of taxing the many to furnish the privileges for the few. There is no doubt that the common school returns an equivalent benefit to every man who pays taxes for its support, even though he has no children to send to it. Can the same be said for the higher schools? Moreover it would seem as though, if we are on the right road now, we ought to travel it a great deal farther. Why the State should furnish to a few the opportunity for learning to paint pictures, plead law, fill teeth or teach chemistry for a living, and not be at a proportionate expense to train the many to shoe horses, make tin-ware, fit dresses, sell groceries or keep house for a living—to fit all men and women for their employments—is not fully apparent.

It is not in point to bring up the advantages which these higher schools offer to the bright boys and girls in humble homes, who might not otherwise be able to obtain an education. This is not a question whether such facilities be furnished, but whether the State should furnish them. Even before the era of public high schools it was rare that the self-reliant New England boy, whose heart was set on an academic education found it hopelessly beyond his reach. And it is not quite satisfactory to be told that society is benefited so much by all progress made in philosophy and science that it can well afford, at the public expense, to nurse universities and put learned professors at leisure to prosecute their investigations and make their discoveries. Until we think it best to do a little more in the way of public pensions for those who have made the world their debtors by labors prosecuted in these directions at their own expense, it seems hardly worth while to pension others because of the possibility that they may yet do something for us. To show that an institution is of great service to the public does not show that the State should support it. Religion gets along quite as well in our country without the endowments and supervision of the State as it does in those countries where it has such patronage. Learning in the long run would seem likely to make just as good progress without trying to travel on such crutches. No institution supported by the State has done or is likely to do better work, even in any special field or study, than is done by the colleges that have been built up without its help.

Moreover, the individual citizen needs to feel the responsibility and to share of his own free will in carrying the burden of Christian education for the commonwealth. It is not good

for him to have the legislator and the tax collector take the matter out of his hands. The academics, the hospitals, the colleges, the mission enterprises that call on him for support are often the life preservers which, in this money-making age, keep him from being overwhelmed in the sea of worldliness and selfishness.

Mississippi Notes.

After three weeks of rain the skies are again clear, and the farmer wears a smiling face. From every section of the State the same report is heard: rain! rain! rain! nothing but rain. No doubt great damage has been done the cotton crop. Unless there is a marked advance in the price many will be financially embarrassed, even to bankruptcy. The "oldest inhabitant" has never seen it in this wise. I heard a man say the other day: "Old Tice has hit it exactly every time. He is going to ruin this country yet."

Vacation is over, and our colleges are in readiness for hard work and increased patronage. The University of Mississippi, it is said, will have nearly five hundred students. Extensive preparations have been made for this anticipated increase. The new Agricultural and Mechanical College at Starkville will have a very gratifying opening. Over two hundred young men have already secured boarding for this initial term. They expect to matriculate over three hundred. If this be true, there must be additions to the faculty. I notice, by the way, that Rev. W. T. Sullivan, D. D., of the North Mississippi Conference, has been elected to a chair in that institution. Dr. Sullivan is an alumnus of the University of Mississippi, a gentleman of scholarly attainments, large experience as an educator, and a preacher and pastor of acknowledged ability and fidelity. If this college adheres to the purpose of its origination, and succeeds, it will be a distinguished exception to the history and fate of agricultural and mechanical institutions. No doubt it will prosper as a college, but possibly not as an *agricultural and mechanical* college.

Dr. C. G. Andrews has been visiting north Louisiana, and returns to Centenary College with a good list of recruits. This, no doubt, will be old Centenary's brightest year since the war. They have opened auspiciously, and expect to enroll one hundred and fifty students. The writer has no hesitation in saying that the moral and religious associations of Centenary are more wholesome and positive than any college of his acquaintance.

Our colleges at Meridian, Brookhaven, Port Gibson and Woodville are all anticipating prosperous sessions. Indeed, there seems to be a general revival in the South on the subject of the higher education. Parents now regard that the wisest expenditure of money which prepares their children for honorable stations in life. This has been true since the war as to our daughters. Female schools everywhere have prospered, but male colleges have had a struggle for very existence. I well remember a remark made on the floor of the Mississippi Conference, at Natchez, in 1876, by that nestor of Southern Methodist educators, Prof. W. H. N. Magruder. He said: "I notice with painful solicitude the progress of female education at the expense of our boy's ignorance. If a man has sons and daughters, he will make any sacrifice to give his daughters the best advantages, and send his boys to the field or behind the counter. Now, I want to know where these educated girls are going to find educated husbands?" Those words have solemn significance, and command practical consideration. The sexes may not be co-educated or co-equally educated, but one should not be stressed and the other neglected and vice versa.

The new code of Mississippi, called "Campbell's Code," in honor of the distinguished jurist who adorns our Supreme Court, Judge J. A. P. Campbell, will go into effect on the first of November. It will introduce some very important modifications of our laws. The legal privileges of married women will be greatly increased, so that Mississippi can take rank as the most advanced and pronounced advocate of woman's rights. The liquor laws will be changed, but, I fear, not in the interest of temperance and good morals. Some features are commendable. It leaves the licensing of retail saloons absolutely in the hands of the people. Before license can be granted the would-be saloon-keeper must get up a petition signed by a majority of the legal voters of a municipality or supervisor's district, which petition, with all the names, must be published for three weeks preceding in a county newspaper. Now, with that weapon in our hands, we ought to defeat the licensing of grogeries all over the State. Thousands will refuse to sign their names to such petitions when they know they are to appear in print. Who wants to be advertised

as an advocate and friend of whiskey? Now, if we will join battle the saloons must close in Mississippi. But to arouse the churches, to brace the moral courage of the people, and vertebrate their consciences, is our difficulty and danger.

The season of protracted camp meetings has been upon us for three months. Many have been occasions of great grace and power. Hundreds have been converted and added to the church. The next Conference will certainly report a gratifying increase of membership.

The Sunday-school cause is advancing all along the line. There is more thoughtful and careful study of the needs, functions and development of this blessed agency of the church, than ever before. How to increase its efficiency and reform its abuses must be more and more the study and prayer of pastors and people. No pastor can neglect it, and no church can afford to be indifferent to its claims and sympathy. But thoughts on this and other subjects must be reserved for another date.

Rev. Dr. Howard Henderson, writing to the Central Methodist from San Francisco, Cal., says:

We have a few handsome churches on this coast, and they are for the most part out of debt. Our fine house in San Francisco, capable of seating twelve hundred, is out of debt. We are contemplating moving it to a more eligible location. The largest houses are rapidly moved here by a peculiar process. We have \$40,000 for a parsonage, provided by the Missionary Board. Our congregations have quadrupled during the year. Our music has been vastly improved, and we now have one of the best organists in the city, and an excellent choir. If I can I will stay here and try and complete what I have auspiciously begun. If I leave it will be on account of financial perplexities that demand my attention. But they may unravel themselves as I have to decide. If St. Paul's Church had an efficient board of stewards, "anything desirable could be accomplished in this 'therapeutic' suburb." The ladies had blessed them; do all they can. The church raised nearly \$400 this year. The church has many friends in the community, and its socials are largely attended and most enjoyable. I would not advise any of my brethren, with families, to come to this Conference, unless they are prepared for small salaries, and to stand the large expense of coming. There are enough preachers here to fill all the appointments. It takes the martyrs to stand the hardships incident to ministerial life on this coast, but the martyrs are here. It's a hard country on women. Help is high and hard to get. Most of the preachers' wives are necessitated to do their own work. No Phillips in this land. John and Bridget are agreed on from twenty to sixty dollars a month for domestic service, beside numerous, self-conferred perquisites.

I have not seen a day this summer that I could do without an axed. The thermometer with not a few dashes from sixty degrees the year-round old residents got used to it, and congratulated themselves on their happy exemption from the extremes that prevail East. Some of these trade winds now blowing are sharp enough to shave a grizzly bear, and strong enough to blow the hair off a man's head. And sometimes they bring in the thickest fogs, full of stinking mist. Yet, on the other hand, the sun shines bright and not golden, but with a silvery splendor, like that of an electric lamp. When near the horizon, rising or setting, it is brilliant and cold as an aurora borealis; but well up toward the zenith it becomes ardent enough to make one feel his overcoat. It is never so hot here as to make one feel like taking off his flesh and sitting in his bones, nor so cold as to make one wish for a machine to solidify sunshine for winter use. Ice is now treasured for summer heats.

Dr. Winfield, in the Western Methodist, writing in favor of a constitutional amendment, prohibiting the manufacture and sale of spirituous liquors for other than medicinal and medicinal purposes, says:

It is folly to think of sound temperance legislation without an amendment of law, and vote for intemperance men for office. Of course a great many such papers will sneer at it, and our work; their bread and butter comes from whisky and whisky men. Families and families are easy and faint words with them. They are paid to sneer at all temperance work that means anything. They don't care how long you slug, talk and parade, but what we propose to reduce our principles to practice, and vote for temperance men, or none at all, oh, then the line and cry of fanaticism is raised against us. We temperance men have struck the huge of the great Dham of America—and I tell you there is a difference, and crying aloud. These little traits are in danger. Temperance has got to be introduced into politics. I don't mean your party squabbles—but the politics of the country. This Christian and civilized country must and will be governed by sober men, and drunkards and saloon men must go to the rear. The loud-voicing is on the wall, and the day of retribution has come. We mean that sober men shall rule this country—and saloons shall go to the rear. We intend to vote for none but temperate men, and we mean by that men who are not drunk drunks, then ards, and if this is fanaticism, then make the most of it. Can our Temperance men rally and believe that we can pass and enforce a Prohibition amendment? If so, the day is ours. We want no third souls who are afraid of now, paper squalls, or party lash. We want courageous men, who will dare to do both duty and vote as they pray, and to do according to conscience. Don't be alarmed, temperance people, at the things we have resolved, or blank cartridges, and will not shoot at no more stand firm. The battle is upon us and the war cry is raised, and we must do our duty.

Tahuge has been in San Francisco, and lectured. Concerning the lectures the Pacific Methodist says:

A lecture, as lastly made as was much of the two delivered here, and necessarily have been imperfect, man-

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Christian Advocate.

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UNSPOKEN.

Sad are the words that men have spoken,
So full of speaking they find relief.

Is it in the heart that is torn and broken
The passionate tale of the wasting grief?

But soldier yet the silent sorrow
That grows in the stillness from day to day.

And galls and weaves for the great tomorrow
We brood the thought of the far away?

Ah! you are happy whose tears are flowing,
Your grief like a ship on the onward tide.

But he who is sad whose grief is lying
In the silence of the heart and the soul.

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Church, South, on this subject, than I could have elsewhere.

Another thing which I regret, is to see that there is any necessity for separate and independent publications in violation of the doctrine of holiness, which the importance of the subject demands. I believe the subject ought to be frequently, calmly and lovingly discussed in our adopted Conference organs, and while nothing should be admitted contrary to our standard doctrine on this subject, we should discuss it in all its details as we find it taught in the Bible, and illustrated by the experience of such as have been made puritans of the heavenly gift.

This frequent discussion of the doctrine and experience of entire sanctification may not be necessary for our old and well-instructed disciples, but we should remember that we have a continual generation of young, untrained and inexperienced members coming into the church, which will be the case until "the heavens are no more," and we should endeavor to stereotype them, as early as possible, in all our standard doctrines, especially that of personal holiness, and I know of no better medium of instruction than our weekly church periodicals. Let our editors occasionally give us a good leader on the subject, and while we wish no ill-natured controversy on a subject so sacred and so full of peace and love, and while we have no hesitations to enter the list of correspondents, we would be glad to have our level-headed and warm-hearted brethren in every direction to give us, through our adopted organs, their views and experience of the higher grades of Christian holiness. Let us do this faithfully in our church papers, and the necessity for special publications on this subject will cease.

—EVENING POST.

Scriptural Holiness.

Mr. Editor: I rejoice that the subject of personal holiness is being revived all over the land, not only in our churches, but also in our sister churches. But while I am a satisfied and happy believer in the doctrine of entire sanctification, as I see it in the Bible and in the standard authorities of our church, I occasionally meet with extreme views on either side of the question, that my experience and settled convictions will not permit me to approve of. As little as the higher grades of Scriptural holiness have been preached, experienced and practiced among us of late years, I sincerely believe we are on safe Scriptural ground as to our theory on this subject. But I see, or think I see, some injurious things creeping in around this holy, heavenly subject, that may in the end work much harm. Will you permit me to state a few of them?

I see in a printed form what purports to be the "rules of faith and practice of the Holiness Alliance." I do not know where this "Holiness Alliance" has its headquarters, nor of whom it is composed. There are many points in the seven articles of faith adopted by this "Holiness Alliance," that we can all subscribe to; but there are several extreme views which will breed dissension and strife, and which will tend to alienate prudent and peace-loving people from the "Alliance." But my object is not to interfere with this Alliance or its adopted creed, but to say that we need nothing of the sort in our churches, because we have always been Scriptural, at least in a doctrinal point of view, on the subject of entire sanctification, as distinctly set forth in our authorized standards of doctrine; and if we will only study the Scriptures in connection with our standards of doctrine on this subject, and earnestly seek for all attainable holiness, and cultivate it in our everyday experience and practice, we will be on as safe ground as we can be this side of heaven.

I would have no objection to any number of our members uniting in voluntary bands or classes for mutual instruction and prayer, in reference to complete sanctification. I would like to belong to such an association myself. Prudently and piously conducted it could not fail to rub off the dust, and keep us bright in our experience of perfect love. But I have no sympathy with that feeling which prompts church members as soon as they begin to seek earnestly for, or profess to have received the great additional blessing of entire sanctification, to turn their backs on the church which, under God, has made them all they are irreligious, and form an independent union, or go into some outside alliance. This is really too much like saying practically, "Stand by thyself, come not near me; for I am holier than thou." I fear these impulsive moves will, in the end, result disastrously to the advancement of Scriptural holiness, and I would offer my hand to all in our churches who will unite with me to study the doctrine of entire holiness in the light of the Bible, and to seek its experience and illustrate its reality; but don't ask me to go anywhere else, for I have more unrestricted liberty in the Methodist Episcopal

Church, South, on this subject, than I could have elsewhere.

So countenancing the appointment for the meeting, and getting the promise of Prof. Wiley, the senior member of the faculty, to open the college on September 6, I embarked on the favorite steamer R. E. Lee, under command of the genial Capt. Campbell. A delay in Vicksburg of several hours was not objectionable, as it gave me an opportunity of seeing old friends, and of interviewing the popular and useful pastor of the Vicksburg station, Rev. C. B. Galloway. I honor a successful pastor and minister, and earnestly covet his gifts. Brother Galloway is universally esteemed in the pulpit and out of it. I noticed with pleasure, as we passed along the streets, he was most cordially greeted by all classes, poor and rich, young and old. This is as it should be; it is a preacher's own fault if he is not regarded by all as a friend, sympathetic and helpful.

A few hours run on the Vicksburg, Texas and Shreveport railroad brought me to Monroe. As I passed behind memories of the camp meeting of 1878, when the mosquitoes were so terrible and the preaching so good, were vividly present, it being difficult to determine which predominated, the buzzing and stings of the former or enrapturing experiences of the latter. I was much disappointed to find that no work in extending the railroad beyond Monroe had been done. When I heard last winter that Col. E. Richardson had become the principal owner of this road, I predicted that it would be pushed rapidly through to completion. He is unsurpassed as a business man, is the largest cotton planter in the world, except perhaps the Khedive of Egypt, has the largest commission house in New Orleans and owns the principal stock in the Mississippi Manufacturing Company at Wesson. His club and energy, however, have not manifested themselves on this road. Preparations are being made for a bridge across the Atchafalaya, and, doubtless, operations once begun, it will not be long before the jolting and nodding over the stage route between Monroe and Shreveport will give place to the dash and track and the pacer or train.

A TRAIN'S STORY.

The best conveyance to Ruston is the mail hack, which, to avoid the heat of the summer days goes through

entirely at night. It commenced to rain soon after we started, and continued most of the night, often coming down in torrents. The colored driver gave a ride to a comrade for several miles, and while he remained we got along very well, but when he left the driver settled himself on the mail bags for a comfortable sleep. The well-trained horses would generally keep the well beaten track, but every now and then they would strike a tree, or stop against a log or stump. Not being able to sleep myself, and seeing the dangers from flood and field magnified by the glimmer of the stage lamps, this going neither by faith nor sight was by no means agreeable. Remembering that the driver had been kept awake by the gabble of his comrade, I concluded to try to talk him to wakefulness. He seemed highly edified for a while and even said he always did like preaching. I began to felicitate myself with the thought that maybe this sleepiness might result in good. Who knows but that I may lodge some useful truth in the mind of this man and brother? But alas! for the evanishing of human hopes. In the midst of my most interesting recital, to my question "wasn't that strange," there came no response, and I found that tired nature's sweet restorer had triumphed over all my eloquence and thrilling recital.

ARRIVED AT MY DESTINATION.

Bro. McKee received me most cordially, and Bro. J. T. Cason, a friend of *good long ago* gave me hearty hospitality in his handsome, comfortable residence. The sermon in Bro. McKee's pulpit, to a fine congregation on Sunday, was not such as satisfied a minister anxious to do good to the souls of men, or even a good impression.

Rain prevented preaching at night, but the time was delightfully spent at the house of Hon. J. Harvey Brigham, the judge of the District Court, a graduate of Centenary in the class of '80. The conversation about colleges and college friends was protracted late in the night. Surely no tie is stronger than that between college mates, no memories so pleasant as those evoked by talks about college life.

Bro. McKee kindly gave the week to me and Bro. Cason placed his noble bay and piano-spring buggy at my service, and the following nine days were most delightfully and profitably spent in canvassing for students in

MOOREHEAD AND OUCHITA PARISHES.

What a heaven favored country is here! Lands level and fertile as the valley of the Nile; timber abounding in useful varieties and exhaustless supply; streams frequent; the gently flowing Ouchita and Bartholomew, navigable most of the year; the Bonifield, DeCadeville, Desha, potent in name and situation.

Bro. McKee has the faculty of mingling religion with everything, so almost every visit was one of prayer and song. He has done and is doing a glorious work on his circuit, visits and prays with all classes, preaches with acceptability, and works faithfully for the success of his Conference college. To him is due all the success according to the college from my visit. I told my hat to him and make my profoundest bow in acknowledgement of my heartfelt appreciation of his service. I commend his example also to our brethren of both Conferences who perform a both eloquent service to the college in the adoption of annual resolutions.

Bro. R. S. Trippett also gave me the benefit of a very hearty introduction to his people. He is preaching at Oak Ridge and other places in the neighborhood, and as is usual with him, his carefully prepared and artistically delivered sermons are drawing large congregations.

I enjoyed preaching to Bro. McKee's people in

He is a graduate of the class of 1857, practiced law for some time and is now editing the Monroe Bulletin, a neatly printed and ably edited paper. My association with him was both a pleasure and a profit.

THE NET RESULTS.

Of my trip, as I summed them up while leaving Vicksburg on the Lee on Friday, September 17, were ten fine young men and boys, all accompanying to school, three for the college classes, the others for the preparatory department. Besides this there were eight others who have promised to come to Centenary soon, and doubtless most of them will.

We have now eighty students in attendance, a most encouraging opening. The friends of Centenary will rejoice in the time prospects she has for permanent re-establishment. Oh! where is the generous soul, heaven-directed, who will supply us with funds for further repairing and beautifying, and for at least a nucleus of an endowment?

Universal Prayer for Sunday-Schools.

MY DEAR DOCTOR: I did not receive the following notice until after my October numbers were printed. Will you allow me to call the attention of the Sunday-schools in our church to this season of prayer? I hope all everywhere will join in the service. We need a special blessing upon our own souls and labors, and upon all connected with us in the great work. God hears and answers the prayers of His people.

W. L. E. CANNYNGHAM,
Sunday-school Editor.

The International Sunday-School Executive Committee cordially unite with the committees of the London Sunday-School Union, and kindred institutions abroad, in recommending that Sunday and Monday, the seventeenth and eighteenth of October next, be observed as days of earnest prayer for Sunday-schools throughout the world. In years past many Sunday-schools on this side of the Atlantic have engaged in suitable religious services, at this time with marked benefit. The zeal of teachers has been quickened, the interest of churches aroused, and salutary impressions produced on the minds of the young.

Let us unitedly supplicate a rich blessing not only on our own work, but upon the field in other lands. Our brethren in Europe, where the work is yet strange, and exposed to many a difficulty and hindrance, need our sympathizing prayers. Let us pray for the unity of spirit in the bond of peace, and that our churches and schools may labor together for the spiritual welfare of the young. Let us pray for a yet deeper interest in Sunday-school work among Christians generally. The work is of the churches; teachers are but their representatives. Will it not be especially appropriate to pray that the loving affections, the generous support, the active sympathies of all who love Christ, may be concentrated upon this work, and that many who are qualified to become teachers may be led to dedicate themselves and their talents to this cause?

The following outline of services is recommended for observance as far as practicable:

That on Lord's-day morning, October 17, from seven to eight o'clock, private intercessory prayer be offered on behalf of Sunday-schools.

That the opening engagements of the morning-school be preceded by a meeting of teachers for prayer.

That ministers be asked to preach, morning or evening, or both, on topics connected with Sunday-school work.

That in the afternoon the ordinary engagements of each school be shortened, and a devotional service be held. To this service the parents of the scholars might be invited.

That at the close of the evening service the teachers, in union with other Christians, meet for thanksgiving and prayer.

Field Notes.

PEARL RIVER, MISSISSIPPI CONFERENCE.—I was appointed to this work (Pearl River) by Bishop Kavanaugh, at our Conference at Meridian last December. I went to work the first Sabbath in January, and have been toiling very constantly ever since. Bro. Thomas S. West, our beloved predecessor, has been at all his appointments thus far. Bro. West is doing a great work preaching the word to the people, and also a great pastor aiding the preacher in charge in visiting the people, and caring for souls in this way. Our third quarterly meeting was a glorious success. The church was revived, and four new members were received, and much lasting good I trust will be the result. We have a number of very clever people on this work, who, also, are not ashamed to support the ministry. I am working for the Advocate.

Yours fraternally,
D. MERCHANT.

MARION, MISS., Sept. 28.—Our protracted meeting at this place was a grand success. The conversions were good from the beginning to the close, and better order and attention I have never seen. The revival in the church seemed to be deep and thorough, and many professed to be reclaimed. We had twenty bright conversions, and fourteen new members. It was such a revival as we used to have in the days of our fathers. In one bright neighborhood on this work there is considerable sickness—principally child fever. We have had an excess of wind and rain, which has had to have been greater. The farmers have sustained a heavy loss, both in corn and cotton.

SEPTEMBER 28.—The camp meeting at Camp Ground, Alabama Conference, commenced at the appointed time, the seventeenth of this month, and closed on the twenty-third. The meeting was well attended, and was successful. There were quite a number of conversions, and twenty-two persons made application for church membership. This is the fourth year of this camp meeting, and it appears that the list was the best. There were fourteen preachers in attendance, seven of whom were local. The country seems to be improving in many respects, and I feel assured that the camp meeting is performing well its part of the work.

NEWTON, MISS., Sept. 29.—St. Matthew's Camp Meeting, near Hickory, Miss., closed with gracious results. Good Lord was with us in convicting and converting power. The church revived. Several new tents were put up; others speak of meeting next year, if the Lord will. Bro. Gann, presiding elder, was with us; held quarterly Conference Saturday; had a happy meeting for the children, an especial hour appointed for that purpose. Thanks to Bro. F. A. B. Adams, Moore, Stewart, Moore, Walden and Clark for services rendered. Hope to go to Conference with a good report. We are having considerable rain.

BRIDGEMAN, MISS., Oct. 3.—We have just closed an interesting meeting of eleven days' duration in Brookhaven, Rev. W. R. Sims, of Bogard, was with us part of the time. There were but four applications for membership; but the church was in progress during the meeting. Whitworth College has had a very interesting opening. Dr. Johnson is in health, with his hands, head and heart full of God. He has made a faculty and a full school. The prospects of the college were never brighter. Dr. Linfield goes to Eureka Springs, Ark., on the probability of recovering his failing sight. The preachers of the district will excuse his absence, and follow him with their prayers for his recovery and safe return.

W. B. LEWIS.

NEWS OF THE WEEK.

DOMESTIC.

ANNAPOLIS, Sept. 29.—The order of merit in which the candidates from the Southern States for cadet engineers at the Naval Academy passed is as follows: C. M. Fahs, of Alabama, 10th; W. L. Cupps, of Virginia, 19th; H. W. Jones, of Virginia, 22d; M. Dorgan, of South Carolina, 24th. The class generally, both in physical and mental capacity, exceeds any which ever before occurred.

MONTEPERRY, Ala., Sept. 29.—Gov. Cobb has appointed H. W. Somerville Supreme Court Judge, in place of the late Judge Manning, who died in New York on the 17th inst.

MOBILE, Sept. 29.—John Reid, Jr., a prominent citizen of Mobile, died suddenly this afternoon of apoplexy, while walking on St. Joseph street.

OTTAWA, Ont., Sept. 30.—Further reports from North Wabigoon, on the River Gatineau, show that diphtheria is very prevalent in that section, with fatal results. It is said the ante-carriage shop in that place is kept busy making collars in which to bury the victims of the dreaded disease.

WASHINGTON, Oct. 1.—The National Board of Health is advised that the deaths at Havana from yellow fever for the week ended September 24th amounted to 13. The Spanish ship Yala Horn sailed from Havana, September 24th, for New Orleans.

PHILADELPHIA, Oct. 1.—This morning's session of the Pan-Protestant Council was held in Horticultural Hall. Rev. Dr. Prym presiding, in the absence of Rev. Dr. Vangness, of Richmond, Va., who had been appointed chairman of the session.

Rev. Dr. Blatte laid before the Council the report of the committee on the methods of helping European churches, which was mildly devoted to a scheme for increasing the salaries of Widdowson pastors in Switzerland.

Speeches in advocacy of the scheme were made by Revs. Dr. Lang and McIntosh.

Rev. Adolph Mond, of Aude, delivered an address upon the state of religion

in France, and Rev. A. E. Buechler upon the state of religion in Switzerland.

The report furnished by Rev. Ferdinand Claz, of Koenigsberg, on the state of religion in Moravia, was read by James Macdonald, of Edinburgh.

Rev. Antonia Arrighi spoke upon the free church of Italy, and invited the Council in the Vatican at Rome, which he said would by that time be in possession of the Protestants.

The session closed with general discussion of the papers read at previous meetings upon the subject of home missions.

The afternoon session of the Pan-Protestant Council was held in the Academy of Music.

Rev. Dr. Alex. Mitchell submitted the report of the committee on Ecclesiastical History, which was referred to the Business Committee.

A delegate presented a copy of the will of John Galbreath to show that the first Presbyterian Church on this continent was established at Rehoboth, Somerset county, Indiana, in 1680.

WASHINGTON, Sept. 2.—Postmaster General Maxwell decided to-day not to suspend the receipt order of the Post Office Department prohibiting the delivery of registered letters and postal orders to the Kentucky Lottery Company. He will await the decision of the lottery question by the United States Supreme Court.

NEW YORK, Oct. 2.—The opening services of Triennial Convocation of the Protestant Episcopal Church, in this city, on Wednesday next, will be held in St. George's Church, and daily sessions of the convention in the Cathedral of the Holy Trinity. Rev. Benjamin J. Smith, Senior Bishop, will preside, and Rev. Bishop Kip, of California, will preach the opening sermon. The number of deputies will number about 60 clergymen and laymen.

PHILADELPHIA, Oct. 2.—The Second General Council of the Pan-Protestant Alliance closed to-day, with a business meeting, at which were declared the conclusions reached by the Council upon the subjects which had been presented to it. Among the resolutions reported by the business committee and adopted by the Council were the following:

That no action on the subject of Bible revision be taken by the Council and the work is completed; that committees be appointed to formulate parliamentary rules for the future guidance of the Alliance at its council meetings, and to define the grounds and act on applications for admission to membership.

The report of the committee on methods of keeping continental churches was approved. After some discussion a resolution was adopted sanctioning the publication separately of the papers read before the Council, with the proviso that the title pages bear notification that the Council does not hold itself responsible for the opinions expressed therein. A letter of greeting to the various churches represented in the Council, prepared by a special committee by direction of the Council, was read and approved. This communication commends the people of the world, the success of the Council and the flourishing state of religion, exhorts them to practice family prayers, closely observe the Sabbath Day, and manifest a warm interest in the mission work of the church, and generally counsels and advises pastors, elders and congregations as to their respective duties to each other, to the church and to God, and bidding all God-speed in their several labors.

The first Sabbath in January next was fixed as the day upon which to have the letter read in all the churches in the Alliance. The business of the session was finally closed with a ten minutes' porting address by Rev. Chas. A. Dickey, D. D., followed by the singing of the doxology.

PHILADELPHIA, Oct. 4.—The epizootic has made its appearance in this city within the past forty-eight hours. The wave has swept over the city, and taken first hold on the horses. One of the most prominent veterinary surgeons, who represents a number of the horse car companies, states that ten per cent. of the horses are already affected by incipient stages of the disease, and he fears the rain spell which set in to-day will increase it to twenty-five per cent. In the next twenty-four hours. But few horses are incapacitated from duty.

FOREIGN.

LONDON, Sept. 28.—The St. James Gazette this evening publishes the following dispatch from Berlin: The powers have preliminarily demanded of the Sultan the immediate recall of Riza Pasha and the surrender of Buldigne.

LONDON, Sept. 28.—The correspondence of the Times of Dublin says: The murder of Lord Mountmorris has excited a feeling of alarm, but short of panic among all the respectable classes. Party differences are for the time discarded in the presence of a common and imminent danger.

It is said, on all sides, with equal despondency and bitterness, that there is no longer any security for life and property, and that nobody can feel safe who ventures to assert rights or discharge duties connected with the possession or management of land, if his acts conflict with the interests or prejudices of those with whom he has to deal. The army is fast drifting into anarchy. The arm of authority seems paralyzed and the executive utterly helpless. Although at present the panic is felt most keenly by land owners, it is shared by the employers of labor who see the growth of a roasting spirit among the subordinate classes.

CONSTITUTIONAL, Oct. 1.—The scheme for an arrangement of the pending questions between the powers and the Porte has been handed to the Ambassadors here.

Rev. Phillips Brooks preached before Her Majesty the Queen at Windsor on a recent Sunday, and was the Queen's guest at the castle from Saturday to Monday.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, OCTOBER 7, 1880.

Christian Perfection.

Our Methodist standards, by which we mean chiefly Wesley and Watson, teach that after conversion, after the soul is justified and regenerated, sin remains, and that this residue of sin is to be removed by a subsequent work. At the time that these men expounded the doctrine it seems not to have been questioned, to any great extent, that sin remained after justification. It was a point admitted and stated in most of the creeds and confessions of faith of the churches. The brunt of controversy was as to the time of the perfect cleansing, whether it must needs be postponed until death, or that it is a present blessing, to be obtained through faith, and witnessed to the heart by the Holy Spirit. So far as we can make out, what is called the residue theory is that held by Wesley, Fletcher and Watson. They taught that sin remained, and that entire sanctification was a work, definite as to time, and so far a distinct work as to mark a new epoch in the experience. The controversy among Methodists now is chiefly in regard to this residue theory, whether sin remains in us after regeneration or conversion.

It is held by many of our people, and by many able and thoughtful writers, that the nature is cleansed from sin in the new birth, and that nothing is left in the justified state which can properly be called sin. There are other minor differences among the various statements of the doctrine of perfection, but this is the main and important one. Those who reject the residue theory believe that perfection consists in growth and spiritual maturity. The perfect child becomes at length a perfect man. The blade grows into the stalk, and the stalk into the full corn in the ear. In their relation to the old controversy, they hold to a present deliverance and complete salvation from sin, differing from Wesley in this, that the nature is completely purified at the time of justification.

We may truthfully say that both sides believe in Christian perfection, that they all discard the idea that we must wait till death to be rid of sin. Both insist upon holiness as a present blessing and necessity; both insist upon being sanctified wholly, and upon perfecting holiness in the fear of God. Different as is their apprehension of Scripture and experience, they do agree in this, that the blood of Christ cleanseth from all sin. There are among us, so far as we know, none who reject the doctrine of Christian perfection. Methodism is agreed in this as opposed to the doctrine that sinful corruption must remain in justified persons until death. There are those on both sides who seem to have the experience, and whose spirit, tempers and lives exhibit that clarity which is not easily provoked. Both would direct the soul conscious of sin to go to Christ for a perfect cleansing, and would hold up the standard of privilege as that of being made perfect in love. Differing as their statements of the doctrine do, neither side can claim to be infallible, there may be much of truth in both, and the outcome is the same—a clean heart and a right spirit. As Methodists, we expect to be made perfect in this life, and, if not sanctified wholly, we should be groaning after it. It is the most distinctive of Methodist doctrines. As Wesley himself said: "It is the grand depositum which God has given to the people called Methodists, and chiefly to propagate this, it appears, God raised them up."

There is in it an open door to enthusiasm and fanaticism, which is also true of other aspects of religious experience. The cases of George Bell and of Thomas Maxfield illustrate the troubles which Wesley had with those who perverted the doctrine. Bell pretended to work miracles, and asserted that his perfection rendered him infallible, above temptation, and superior to the instruction of all persons who were not perfect, and to the rules of the society. So extreme did his influence become, and so mischievous his influence, that Wesley was under the necessity of expelling him. These fanatic perfectionists exclaimed: "Blind John is incapable of teaching us; we will keep to Mr. Maxfield." In the end Maxfield withdrew from the Methodists and set up for himself. Bell became a skeptic, and a radical political reformer. Wesley's statement of the doctrine was guarded and moderate. "Perfect Christians are not free from ignorance; no, nor from mistake. We are no more to expect any man to be infal-

lible than to be omniscient. From infirmities none are perfectly freed till their spirits return to God; neither can we expect, till then, to be wholly freed from temptation; for the servant is not above his Master. But neither in this sense is there any absolute perfection on earth. There is no perfection of degree, none which does not admit of continual increase." And, again: "The proposition which I hold is this: any person may be cleansed from all sinful tempers, and yet need the atoning blood. For want of negligence and ignorance, for both words and actions (as well as omissions,) which are, in a sense, transgressions of the perfect law. And I believe no one is clear of these till he lays down this corruptible body." In a letter to one of his female correspondents he says: "I want you to be all love. This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders which that high strained perfection is not. Indeed, my judgment is that (in this case particularly,) to overdo is to undo, and that to set perfection too high is the most effectual way of driving it out of the world." Stevens relates that when he thus explained his opinion to Bishop Gibson, the prelate replied: "Why, Mr. Wesley, if this is what you mean by perfection, who can be against it?" Such a doctrine as this, such an experience, ought not to lead to trouble in the church, and it would not if all were content to adhere to Mr. Wesley's sober statement of it.

And yet the work of God was so marred in his own time by fanaticism that Mr. Wesley cautioned and warned against the abuse and perversion of the doctrine. Such words as these were addressed by him to those professing the blessing:

"Watch and pray continually against pride." "Do not, therefore, say to any who would advise or reprove you: 'you are blind; you can not teach me.'" "Always remember much grace does not justify much light." "To imagine none can teach you but those who are themselves saved from sin is a very grave and dangerous mistake." "Let modesty and self-diffidence appear in all your words and actions." "Let all you speak and do show that you are little and base and mean and vile in your own eyes." "Beware of that daughter of pride, enthusiasm." "And when you are asking others, have you received this or that blessing? If you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent." "Beware of censoriousness; thinking or calling them that in any way oppose, whether in judgment or practice, blind, dead, fallen, or enemies of the work." "Beware of schism, of making a rent in the church of Christ." "Do not despise or run down any preacher; do not exalt any one above the rest, lest you hurt both him and the cause of God." "Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when called thereto, in the most inoffensive manner possible." "Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained." "Rather speak of the particulars which God has wrought for you. You may say: 'At such a time I felt a change which I am not able to express; and since that time I have not felt pride, self-will or anger or unbelief, nor anything but a fullness of love to God and to all mankind.'"

Wise and fatherly words are all these, and words for us to heed. If these directions were observed there would be no trouble in the church growing out of the doctrine of Christian perfection.

Bishop Foster's work on Christian Purity is one of the best on this subject. He says: "Beware of new lights—of bold, confident, forward persons, self-constituted teachers—separatists, censorious, opinionated Pharisees. Beware of cant, of sanctimoniousness, of party shibboleths, of names." He further says: "A great hindrance has arisen to the progress of this work from the manifest extravagances and inconsistencies of some who make profession of it." "What are called schools have been formed; a class of Christians have separated themselves from their brethren, and this has brought them and their profession into discredit." And he very justly calls this "a human, if not satanic device, fraught with evil to the really good but misguided persons who, whether they favor it or not, certainly are fomenting it." To relieve the disturbed minds of some, we would assure them that the wisest advocates of perfection do not hold that a converted or merely justified person is in the way to hell. Mr. Wesley taught no such doctrine. Bishop Foster says:

"A justified soul cannot be lost if it do not fall; it has a title to heaven; no power can deprive it of its inheritance. In this it is no less secure than the entirely sanctified soul. It does not, indeed, enjoy all that it ought and should enjoy here, but still it is not without high and glorious blessings. But will the merely justified get to heaven without sanctification? By no means; but they will be sanctified. They are God's children; they cannot, if they do not forfeit the relation, fall of the inheritance. Holiness is a privilege; as such let it always be taught.

But that justification, if retained, will infallibly bring its possessors to heaven is no less a truth, and it must never be surrendered.

The author of the above extract advocates the residue theory, the second blessing theory, the Wesleyan view, and, upon the salvation of the justified, he is in accord with Scripture and the standards of the church.

We enter here into no discussion as to the merits of the two theories of perfection. We only insist that spiritually-minded Christians should not be troubled in mind, nor shaken in their faith by this subject of Christian perfection, and that it is the perversion of the doctrine which breeds schism and trouble in the church. Mr. Wesley, and all the best advocates of it, are agreed that it is love, that it is a heart cleansed by the blood of Christ, and, as explained by them, it is a doctrine stimulating to the Christian life, the source of power, and a well spring of joy and comfort. If Mr. Wesley's counsels had always been followed, the doctrine of perfect love would never have wrought dissension and strife in the body of Christ. Enthusiasm and fanaticism have often appeared in connection with it, but it has always been a false fire, and, like the tares in the parable, a bastard growth. It is in many hearts a pure and holy flame of love and humility. There is wheat in the field, and, we may hope, it is mainly wheat, though vexed and hindered by this mingling of what an enemy has sowed. Along with the doctrine which John Wesley regarded as the most precious heritage of Methodism, we need his spirit of moderation, good sense and love.

Death of Judge Edward McGehee.

Judge McGehee died, at his residence near Woodville, Miss., Friday, October 1. He would have been ninety-four years old in November. His death was not unexpected, as, for some months past, he was very feeble, and for several weeks confined to his bed. Until within two or three years before his death he kept up his habit of walking and riding, and attending to business, but at length, under the weight of years, his fine constitution gave way, and he died of old age. With slight and hearing nearly gone for some time, and with limbs enfeebled and partially paralyzed, the weary wheels of life at length stood still.

Judge McGehee was a native of Georgia, and, we believe, settled in Wilkinson county, Miss., about seventy years ago. He was a man of vast industry and of indomitable energy, and of the highest business capacity. His affairs always seemed to prosper, and he accumulated an immense estate. His fortune was greatly impaired by the war, but it left him still in easy circumstances. He was a public-spirited citizen, always taking a deep interest in the public welfare, and always conservative and far-sighted. His name was the synonym of integrity and honor, and, through an exceptionally long and active life, it was unsullied.

As a philanthropist, he took a deep interest in all enterprises for the welfare of his race. He was a strong and liberal friend of the African Colonization Society, and of the American Bible Society. In the latter he was a life director for more than a generation, and a contributor to its funds. His interest in education was lifelong. He established an academy near his home in Woodville, and was from the first one of the chief supporters and active friends of Centenary College. His heart was in every good work, his purse open to all judicious appeals for benevolent and religious objects. He considered the poor, and was the protector and helper of the widow and the orphan. In the days of his prosperity his gifts amounted to tens of thousands of dollars annually, but they were made quietly, without ostentation, and often secretly.

He was a Methodist, and all his life was specially devoted to his church. He believed its doctrines, kept its rules, and with a liberal hand supported its institutions. In his busiest and most prosperous days, with immense business cares upon him, his family altar was kept up, and he found time to attend the weekly class meeting. He lived near to God in private prayer, and in the comfort of the Holy Spirit. His church was much to him, and the itinerant preachers found in him a generous friend and counsellor, and all of them, without distinction, were gladly and warmly welcomed to his spacious and hospitable home. The Poydras Street (now the Grondelle Street) Church, of this city, was mainly built by him, his contribution being, we believe, about forty thousand dollars. The corporate title of that church is "The McGehee Methodist Episcopal Church, South." It is only one of many monuments of his benevolence, and of his devotion to Christ.

In his last days his religious comfort abounded, and he leaned, without disappointment, upon the "everlasting strength." When heart and strength failed, God became the strength of his heart, and his portion forever. Judge McGehee was not only a good man, but he was a man whose character had in it the grandest and noblest elements. There was in it a patriarchal simplicity and strength, and a moral beauty, which contact with the world and its engrossing affairs, never impaired. None could help reverencing him, and none who knew him well could fail to love him. With all his robustness and energy, and surrounded by great wealth, he was tender, simple, humble, and most considerate and sympathetic. With the delicacy and refinement of a true gentleman, he had a womanly modesty. He did not like to be praised; flattery he could not endure. He loved his God and his kind, and, after serving his generation, has fallen on sleep. "Precious in the sight of the Lord is the death of His saints." "The righteous shall be had in everlasting remembrance." Blessed be the memory of our dear and venerated friend and brother, and may the benediction of such a life rest upon his children and children's children forever.

The amount of money used in elections is something extraordinary. Hundreds of thousands will be expended by both parties this fall. Besides what is expended by the States and Federal government, in providing polling-places, registration, and paying for the necessary official supervision and other incidental expenses, the individual and private contributions will be immense. A part of this money, privately contributed, will be legitimately expended in paying the expenses of speakers, in advertising, in club and other organizations, and for the printing of tickets. But it is well known, and generally understood, that the greater part will be used for purchasing votes. Although there are laws against bribery, they are practically inoperative, and party managers go into the market and buy votes as unblushingly as contractors go into the market to hire laborers. So far as we know, there is no difference between Democrats and Republicans in this matter. Each accuses the other of buying voters, and the charge is true in each case. In Maine money was spent freely as water, only, it is said, the Democrats exceeded. Money is now going to Indiana and Ohio, in large sums, to influence the October elections in those States, and the result is thought to depend largely upon the amount which a party can command and distribute with sagacity and judgment. It has come to be regarded as impossible to carry an election without buying votes. Men must be treated and feasted. Farmers will plead that their teams and time in attending the polls are more than they can afford, and that they are entitled to compensation. And every loafer and tramp can put in a claim for time and trouble in the exercise of his privilege as one of the sovereign people. The man with "some certain drops of conscience" left in him argues that it is the custom of the times to be paid for votes, that there is a vast sum to be used for this purpose, and that he had as well have some of it. The salaried clerks and other officials, upon whom the managers of the party in power levy an onerous tax, must pay or lose their places. When an important and closely contested election is at hand, civil service is no longer thought of, and every man must work and pay, or go. Party drill and convocations, and, with many, the hope of office, operate upon the other side. One party is taxed heavily to stay in power, and the other to get in. The buyers and the bought are alike guilty. The whole thing is corrupting, and is destructive of all virtue and manhood. It may not be quite true that the party with the longest purse is sure to succeed, but it looks as if the country were drifting in this direction. Neither party expects to win without buying votes. To this complexion have our politics come. Money is rapidly becoming the king. This is the imperialism and the centralization that are most imminent, and that we have most to dread. The great capitalists and corporations will soon govern the country, unless a great moral revival sweeps over the land. General education, unless accompanied by religious influences, will do but little to stem this moneymaking torrent. The intelligent man will put a higher price upon his vote than the ignorant and illiterate. That is about all the difference.

About the most pitiable class of men in any community are those who depend on political office and employment for their bread. Nothing can be worse for young men, and men in the prime of life, than to turn aside from trades, professions, farming,

and other industrial pursuits, for the uncertain and always precarious positions under government officials. In the nature of the case they are slaves, and must be the tools of a party in order to obtain their places and to keep them. In the political changes which, in such a government as ours, are sure to take place, with more or less frequency, there can be no permanency in government employment. It is wrong to thus dismiss capable and honest employees, but this is the usage, and is likely to be for an indefinite period. No party can hope to succeed at this day if it were rigidly to enforce civil service reform, or if it were pledged to enforce it. It is a sad reflection upon the moral condition of the country, but it is true. Somebody must fill the postoffices, the clerkships and the hundred other kind of places, but it is an unfortunate step for any man to take who, by industry and economy, can thrive at something else. Eighty thousand people in Washington are said to be dependent upon government employment for their support. Twenty years of steady employment many of them have had. They have become settled. They have come to regard themselves as at home, and many of them are now incapable of turning their attention successfully to other callings. There is fear and trembling among them, and every four years they must go through the agony of this fearful suspense. Their worst fears may possibly be realized in a few months. It would be far better to learn a trade, to go to work on a farm, to do almost anything that promises permanency and advancement, than to fill an easy clerkship for a few years, and then to be set adrift without money, and without the experience, strength or skill to earn it. One of the misfortunes of our political condition is that there are so many local politicians who have no visible or actual means of support outside of politics. This is their business, their only business, and their bread depends upon the success of the ticket. The most of such men are stranded at last, wrecked in character, and dying in poverty. They sell themselves for a piece of bread, they barter their manhood for a precarious living, and are the miserable henchmen of rings and of political tricksters. It may be honorable and sometimes necessary for a man to seek government employment, and political service, but it is an unfortunate thing for those who can gain a subsistence in almost any other honest way.

The New Version of the Bible.

The Bible-reading world are shortly to be greeted or confronted by a new version of the Holy Scriptures. Those who, by previous investigation and study, have prepared themselves to appreciate the many minor improvements, of which King James' version is susceptible, will greet the new translation as a friend, whose help they will value the more for having felt the need of it. But those who have been accustomed to overestimate the mere form and phraseology of the common version, and even at times, though unconsciously, to place them above the substance itself, will regard the new Bible with suspicion, while some will, perhaps, at least for a time, oppose it, with all their might, as a deadly foe to truth and righteousness. Whatever may be the preconceived views of the Christian world, the new version is an accomplished fact—a fact not to be annihilated by prejudice. The Queen's printer, who alone is permitted to print Bibles within the kingdom of Great Britain, has the New Testament now in press. It is well to make the best of the inevitable, and it is never wise to oppose the work of good men without previous and impartial examination. While Southern scholarship in these United States was ignored in forming the committees of translators, Americans in general may find some satisfaction in knowing that an American committee, of no mean size and ability, assisted in performing every jot and tittle of the work. The scheme for a new version originated in the Convocation of Canterbury, presided over by the Primate of England. The translators and assistants embrace over one hundred and fifty learned scholars and divines of every denomination of Christians. Several Roman Catholic divines furnished valuable manuscripts and other assistance, yet the Church of Rome, as a church, could not be said to be a participant in the translation. Translation, I say, for though the work was undertaken with a view only to revision of the present text, it has resulted from the necessities of the case in a new translation. King James ordered a new translation, but his translators gave him little more than a revision of Tyndale's text. Queen Victoria ordered a revision, and the result is a new translation, which, if it prove not to be the best exhibition of the

word of God in the English language, then great will be the reproach to modern scholarship. Let it be remembered that the new version is not a sectarian perversion of Scripture to serve a creed. It is not the work of men who have an axe to grind, but the result of ten years' conscientious labor on the part of many able and faithful men to promote the dissemination of the word of truth as it came from God. Most of the changes which will appear in the new version will not be new or surprising to those acquainted with the original languages of the Bible. The object is not to destroy or to lessen reverence for the Holy Scriptures, but to ascertain more exactly what Holy Scripture originally was, and what it ought now to be. To us the most reverential course appears to be to accept nothing as the word which is not proved to be so by the evidence of the oldest and, therefore, the most certain witnesses that He has put into our hands. The object is not to improve the word of God, but to get rid, as far as possible, of those numerous (but, thanks be to God, never very important) errors which have crept into the sacred text by the human handling thereof. Parts of the Bible having been in possession of the human race for more than three thousand three hundred years, it cannot be thought strange that many inaccuracies should be found in our Bible, especially if we consider the impossibility of multiplying identical copies before the invention of the art of printing. Besides, great light has been shed upon the original text of Scripture by the very thorough study of the Hebrew and Greek languages, as well as those into which the earliest versions were made. Add to all this that three remarkably complete and very ancient manuscript copies of the entire Bible in the Greek text have been discovered since King James' translation was made, viz: the Sinaitic Codex, discovered by Tischendorf in a convent, on Mt. Sinai, in 1859; the Vatican Codex, in the Vatican library at Rome, not published till 1877; and the Alexandrian Codex, presented to Charles I in 1628. These three manuscripts alone would justify a revision of our present authorized version, two of them being as old as the third century, and the other, the fifth century after Christ.

The authors of the new version, however, had access to more than twelve hundred manuscripts, ninety-eight of which are said to be ancient. King James' translators had not more than six ancient manuscripts, and from their circumstances, could not have been very well prepared to use even that small number. England gave us our present version, and there can be no reason why she, aided by America, should not now give us a better.

All Scripture is given by inspiration of God, but the question now undertaken to be answered is: What Scripture did God give? In other words, what is Scripture? Let us kindly consider every worthy effort to answer so momentous a question. One consolation all Christians may cherish, that no doctrine or precept of our holy religion is in the slightest danger from the new translation. Having in our possession a copy of the New Testament, containing all the variations from the authorized version found in the Alexandrian, Vatican and Sinaitic Codices, so far from having our confidence disturbed thereby, we find great satisfaction in the additional light which they throw upon the meaning of the sacred word.

W. E. C. HENRIOTT,
CANTON, MISSISSIPPI.

Differentia of Methodism.

On this topic, Dr. James S. Kennedy, writing in the Wesleyan Christian Advocate, says:

Furthermore we may mention as among the striking differentia of genuine Methodism the fact that the disciples, first and midst and last, upon the doctrine of personal holiness and Christian perfection. Mr. Wesley and his coadjutors were immensely in advance of their age in this regard. His teaching, his practice and his experience touching this cardinal doctrine of Christianity, fixed upon Methodism a peculiarity which has widely differentiated her religious creed from that of all other Protestant Christian bodies. The exceptions have been few and individual.

The doctrines of personal holiness or purity, and Christian perfection, lie at the foundation of our system of faith and practice. And to the extent the church of God has been able to attain unto a thoroughly Scriptural and correct faith and practice on this great and precious Bible truth, she is more indebted to Methodism than any other body of Christian people. Methodists as such, we fear, have retrograded along the line of personal holiness in respect of the direct witness of the Spirit. It is not so much emphasized in our pulpits; nor is it recognized so prominently in our social meetings—meetings designed exclusively for cultivating Christian fellowship. We are losing our peculiarly in this matter, and it is an ominous sign.

Concerning the doctrines of personal holiness or purity of heart and life, and Christian perfection, we are happy to chronicle what appears to us a

profounder and clearer apprehension of these Bible truths, and consequently the removal of much of mist and error which have beclouded these precious truths. Methodists have always believed in the necessity and imminence of personal holiness or sanctification, and of Christian perfection, or maturity in the Christian graces.

Unfortunately many of our learned writers and teachers have confounded the teachings of the Holy Ghost on those two distinct points. They have supposed holiness or sanctification and Christian perfection to be one and the same thing. Whereas purity or sanctification or cleansing from all iniquity is not only given, but necessarily involved in the new birth or regeneration by the Holy Ghost. And Christian perfection is only the result of growth or spiritual development. So that a very imperfect Christian believer may be a saint of God—that is, sanctified. On the other hand no unholy, unsanctified Christian can be said to be a perfect Christian. A failure to apprehend and constantly to recognize this scriptural and rational distinction between holiness or purity and perfection, have greatly discouraged many sincere Christians, and kept them in painful perplexity as to the possibility of attaining unto holiness which would also preclude all imperfection. The church has learned more clearly to distinguish between badness and true spiritual manhood in Christ Jesus the Lord.

Woman's Missionary Advocate, October, is a great improvement on the previous numbers. It is printed in good style on good book paper, and is replete with articles of ability and items of interest. From the editorial page we give an extract:

Now and then we are met by such excuses as these: "If you will convince me that all the money we put in this missionary work goes to the heathen, I will join you." Or, "It takes two dollars to send one to China."

The above is an extract from a private letter, and in reply to the first objection we are obliged by truth to say that the persons who make these excuses have not yet, we believe, gained their own consent to give anything to missions, or they would not be so suspicious of those to whom the appropriation of the money is entrusted. It is very easy for them to find out if the money is correctly reported, as each auxiliary keeps an account with each individual member, and reports the same to the Conference Societies, and these aggregate the amounts, and report to the General Executive Association, and they are published. If the amounts contributed by each auxiliary were furnished this paper regularly, they would be published monthly or quarterly. The other excuse is the result of not keeping up with the current items flowing so constantly through the channels of our church papers. Money sent to China receives a premium. But a short time ago, in one of Dr. Allen's letters to the Nashville Christian Advocate, he mentions that he had received the sum of \$100 which had been sent him, and he had disposed of it for \$107. This fact ought to convince those who will not be convinced by argument. In the first number of the Woman's Missionary Advocate this same objection was answered. Subscribe for this paper, my friends, and we will try to keep you posted, in our woman's work at least. It does not embrace such a wide field as that of our church missions, nor does it include such a variety of topics; but we hope it meets the necessities—or, will, in time—of our Woman's Missionary Society.

From Northeast Mississippi.

DEAR DOCTOR: The crops of this portion of Mississippi are very much injured by the heavy and protracted rain-fall. On the best lands the crops have been damaged at least one-third, and where the lands have been over-watered, almost the entire crop is lost. The weather this week is clear and cool. I have made two efforts at a protracted meeting, but with little success. The general work of the church here moves on well, in several respects decidedly in advance of last year. At the last meeting of the Woman's Missionary Society, which is doing well, the members made the pastor's wife a life-member. Bro. Dye, our presiding elder, reports a good work over his district, but without earnest work on the parts of preachers and people, we will have large deficits in the finances of the church.

I was in Meridian, and witnessed the public opening of the East Mississippi Female College. Bro. Adkisson is doing a good work there. The college opens decidedly in advance of last year. I heard a new thing or two.

At half-past-seven o'clock, September 15, the officers, friends, patrons and pupils of the college met at the Methodist Church, and after religious services, the president announced that the institution was a religious one, and they had met to acknowledge their dependence upon God, and to publicly dedicate a year's work, and all that pertained to the institution, to the Lord. I am not now surprised at the success that accompanies every step the college has taken. I felt that I could risk my daughter, if I had one to educate, in a college that was annually publicly dedicated to the Lord. The president of the Board of Trustees reported as to the college building. We were glad to hear that a plan was laid for the enlargement of the building, for the school has outgrown the accommodations. I have heard of things being crowded to the garret, but never before did I hear of the very belfry being full. They assured me that Bro. Adkisson had made a comfortable room

in the belfry, and it would be occupied. What a shame upon the liberality of our country, that a Christian educator should be thus treated! What an appeal to the friends of education! Brethren of the Mississippi Conference, citizens of proud and prosperous Meridian, unfetter this noble man and his faithful helpers. Give them room to execute their plans and to educate your daughters!

I wish to say "amen" with all my soul to your article in yesterday's paper, on "Important Work of the Conference." Brethren read it, think of it, act upon it. Doctor, we hope to see you at the North Mississippi Conference.

THOMAS J. NEWELL.
Macon, Miss., Oct. 1, 1889.

It has lately been discovered that an ex-shepherd of New Orleans is defaulter to the city and State to the amount, supposed, of over two hundred thousand dollars. The blame is laid upon the city and State officials, whose business it is to take care of the public money. Taxes were collected and not paid over, and after several months the revelation is made to the people whose money has been embezzled. While the city council has been keeping the matter, the school teachers have suffered for want of their hard-earned salaries, and other just and pressing obligations have been put off. We do not know the ex-civil sheriff nor his chief deputy, who is under arrest. Neither do we know exactly upon whom the responsibility of this piece of dishonesty rests. There is an air of mystery about it. They are all party men, and it looks as if there were some disposition to cover up the case, and to keep the real facts from the public. Nobody seems to know what has become of the money, and the ex-official is said to be sick and destitute. It is a great mystery. Good, however, may come of the whole affair. The people must watch their public servants, and instead of being led by the nose and voted in block by partizan cliques, they must assert their independence and elect good men to manage and handle the public funds. This defalcation is likely to wake up the easy-going citizen to a sense of his duty as a voter.

Bishop Doggett's illness is now of many weeks' duration, and he is still critically sick. The Richmond Christian Advocate, writing of his condition, Tuesday, September 25, says:

It was thought on Saturday night he was dying; but to-day (Tuesday, Sept. 25) there is improvement, and some hope of recovery.

We have no doubt the prayers of our whole church are going up continually for the Bishop. We wait anxiously from week to week to hear that he is convalescent. May it please God to be his stay in his long affliction, and to raise him up. Bishop Doggett is one of the princes of the Methodist pulpit, a good administrator and Bishop. In the ordinary course of nature his effective years are far from being ended.

The National Local Preachers' Association of the Methodist Episcopal Church holds its twenty-third annual meeting in Baltimore, October 16. Properly accredited local preachers of an branch of Methodism will be received as corresponding or fraternal delegates.

The St. Charles Hotel, of this city, on Sunday morning, October 3, was damaged by fire to the extent of \$33,000. The main part of the building was not reached by the flames, and the hotel is now open, as usual, for the reception of guests.

Rev. J. M. Boland's report of the condition of the Pensacola district, Alabama Conference, will be found on our second page. It is a model of comprehensiveness, and very gratifying in its statements. It will well repay perusal.

J. D. Parker has returned, in improved health, from his summer vacation, and will be found at his post, as for these many years past, at D. H. Holmes' great dry goods house on Canal street.

The harvest time of the year is rapidly passing. Let the pastors, and all the friends of the Advocate, redouble their efforts to increase its circulation.

Rev. W. D. Lee, M. D., of the North Carolina Conference, died September 20.

President Massey informs us that the Alabama Conference Female College, at Tuskegee, Ala., opened with one hundred and sixteen pupils, and forty-one pupils from a distance are boarding in the college.

We are gratified to learn of the auspicious opening of this excellent institution. It is well located, under an able administration, and deserves the patronage of our people.

shall be glad to hear from all our institutions as to their opening, and as they progress through the year. Send frequent notes, notices, concerning the schools. They are important to all our church interests, and by keeping the people posted, their interest will be increased. Such notes need not be very lengthy, but short, to the point and tolerably frequent.

Rev. Dr. Wadsworth, writing September 30, says: "Please publish this sad notice: 'Died, in Mobile, Ala., very suddenly, September 29, 1889, JOHN REID, JR., in the sixty-fifth year of his age. This is a great loss to Mobile.' Mr. Reid was one of our most respectable citizens. He had been for many years a supporter of Franklin Street Church. Mr. Reid fell in the street, and died immediately."

Rev. R. D. Norsworthy, pastor of the Methodist Episcopal Church, South, at Canton, Miss., writing September 27, says: "Our work is progressing in Canton pretty well. We have just closed our fourth quarterly meeting. We had a pleasant time. We hope to close up the year all right."

Rev. Joseph D. Newson, writing from Bolivar, Miss., September 29, says: "The crops are sadly injured by the frequent rains. The farmers in Bolivar county, Miss., are greatly dispondent. So are some of the preachers, as for any good they are doing."

Rev. E. W. Solomon, writing from Uniontown, Ala., September 28, says: "We have had in this section a great deal of sickness, and a great deal of rain. Crops are almost an entire failure in the black belt."

Rev. J. T. Ward, in charge of Marville circuit, White River Conference, died September 20. Rev. N. B. Elzer, writing to the Western Methodist, says:

His death was a triumph. He told his friends who were trying to revive him, to let him go, that he was going to heaven. When unable to speak, he raised his eyes, and with a look of triumph, pointed toward heaven. He was greatly beloved on his work.

INDIANA CONFERENCE. The Indiana Annual Conference of the M. E. Church, South, met at Nashville, Brown county, Indiana, Sept. 15, 1889. Bishop H. H. Kavanaugh presiding, and James M. Moore, Secretary.

Admitted on trial: Newton Ferguson, Edward B. Walton. Continued on trial: William T. Miller, D. J. Hagaman, first year; James M. Moore, W. W. Brown, Samuel H. Gregory, second year. Admitted into full connection: Jacob L. Reed. Readmitted: E. H. Prosser, D. D. J. D. Reese, W. H. Jackson. Traveling preacher ordained deacon: J. L. Rees. Local preacher ordained deacon: George W. Lewis. Traveling preacher ordained elder: E. H. Morrison. Local preacher ordained elder: J. C. Hester. Located at his own request: Francis E. Taylor. Superannuated: W. Hamlin. Died: Samuel A. Felner. Transferred: J. H. Threlkeld, to West Missouri Conference. Number of local preachers and members, 1,440; infants baptized 18; Sunday-schools 142; scholars 823. Collected for benevolent purposes, \$80.10. Contributed for Domestic Missions, \$10.15. Collections were made for the two last-named objects during the Conference. Dr. McFerrin was with us one day. Dr. Redford also visited the Conference in the interest of his paper. The next session of the Conference will be held at Gosport, Indiana—Nashville Christian Advocate.

DELEGATES TO THE ECUMENICAL CONFERENCE. We have, says the Nashville Christian Advocate, obtained the following list of the Southern Methodist delegation to the Ecumenical Conference, in addition to the three Bishops, Pierce, McTear, and Wightman, already published:

Alphonsus W. Wilson, William W. Bennett, L. S. Burkhead, A. G. Haygood, Jos. S. Key, E. A. Mood, J. E. A. Abrams, J. G. John, A. R. Winfield, Jos. W. Lewis, E. R. Hendrix, John H. McFerrin, C. E. Andrews, Thomas S. Starnes, E. E. Wiley, C. W. Miller, David Morton, George S. Smith, T. J. Magruder, Frank H. Smith, John H. Carr, Jas. H. Carlisle, James Jackson, J. L. McManis, E. W. Wadsworth, E. H. East, A. R. Boone, W. L. Nugent, R. W. Jones, William H. Chambers, Benjamin E. Meek, J. Wofford Tucker, Robt. H. Vance, A. G. Stitt.

The Wesleyan Christian Advocate, of Oct. 2nd, says: Bishop Pierce wrote to us last week that he would leave home for his Western Conference, Wednesday, Sept. 26th. We trust he may have a safe and useful tour. His work is hard, and he is not in the best condition. We entreat the brethren to remember that he has not been able to preach for nearly a year—except a few times.

Personal and Other.

According to a notice in the Berlin National Zeitung, Dr. Martin Luther's own copy of the Vulgate, from which he translated the Bible into German while living at Emsker Forge, on the Wartburg (1521-22) has been discovered. The director of a little watering-place in Bismarck, Dr. Schlichting Ritter von Sedulitz, is said to be in possession of the precious volume, for which so many diligent searches have made the most diligent search. The volume is covered with a great many corrections, conjectures, glosses, etc., made by Luther, and written in his own hand. A Bohemian paper states that this interesting book was formerly possessed by the Royal Saxon Library, from which it passed a long time ago into the hands of the poet Franz Hezel. From the latter Dr. Schlichting received the valuable "handsampler" as a present. It is a humorist that Professor Curtis, of the University of Leipzig, has offered Dr. Schlichting a sum of 15,000 marks, for the

book, but whether the offer has been accepted we do not know.

Some Japanese merchants have formed a trading company for the purpose of dealing directly, without the intervention of foreign importers, in those articles most in demand in Japan, and they intend also to export into foreign countries, tea, silk, and other products of Japanese industry. This company was for business purposes in July at Tokio, with branches at Kobi and Yokohama. Its capital is 200,000 yen. As soon as possible representative agencies will be opened in China, England, France and America. It is probable with a view to the encouragement of such Japanese enterprises as this one that the Daijokwan, section of foreign affairs, is studying a proposed revision of the treaties and will soon it is said, address an important communication to the representatives of the treaty powers.—American.

The second course of stone has been laid on Washington Monument, and work is now progressing favorably. There are now about sixty stone masons at work, the entire force being about 150. The United States consul at Zurich, Switzerland, has informed the State Department that the government of Switzerland has offered him a memento of William Tell, consisting of a stone from the chapel erected on the spot where Tell made his escape from the tyrant Gessler, he has written to know if such a stone would be accepted, to be placed in Washington's monument. Colonel Casey, in charge of the monument, has written to the Secretary of State accepting the offer, and the stone will have a suitable inscription cut thereon and be sent here.

A Russian imperial order announces, as a temporary measure pending a general revision of the laws affecting the Jews, that they are prohibited from acquiring and holding any property in the Don territory, and are also prohibited from permanent residence there. There are two exceptions in favor of Jews possessing University degrees and those in the Government service. Jews already possessing real property may continue to reside until the property is sold or the lease has expired. All purchases of real property, and all leases legally concluded up to the present time, remain in force.

The conference of the United Methodist Free churches had a conversation on honorary degrees, and deliberately decided that a degree conferred on a member by a college in Illinois should be recognized. Some representatives objected to acknowledging honorary degrees except when they were gained by examination. It was finally decided that the name of the college should be attached when the degree is worn, so that all the world may see what it is worth.

The Library Committee of Congress have decided that it would be useless to try to provide room for the overgrown library by an extension to the Capitol building, and have computed that fifty years hence the library will be a building larger than the Capitol itself. Before that time arrives some body knowing the difference between literature and lumber ought to be appointed Chief Book-sifter with plenary powers.—Methodist.

Prof. Spencer F. Baird, of the Smithsonian Institution in Washington, has labored there for thirty years. His chief work has been in regard to fish and birds. He is fifty-seven years old. He employs two or three stenographers for his correspondence. On his journeys he walks and rubs the road with his hand. He is a large, heavy man. He never goes to a theater or a concert, or even a lecture, because he wishes to go to bed early.—Interior.

Edwin Arnold, the author of "The Light of Asia," is the second son of Robert Colver Arnold, a magistrate for Sussex, Eng. He was born June 18, 1832, was educated in the King's school, Rochester, and King's College, London, and was elected to a scholarship at University College, Oxford, where, in 1852, he obtained the Newdegate prize for an English poem on the "Feast of Balaithuzar."

Chad Farrar looks little over forty years old, though in reality he is nearer fifty. He is a grave, thoughtful, dignified looking man, with a shy, reserved manner, who is led by, rather than leads, the conversation. In warm summer days he is to be found with books of reference beside him, studying in the ancient cloister garden of Westminster Abbey.

A relic of the poet Burns, was recently sold in London. It was two pieces of plate glass set in a strong oak frame. They once formed a part of the window of a summer house in the grounds of "Farrar's" near Dumfries. Burns traced on the glass the poem entitled, "The Fair's Curse," the beginning:

Stranger go, Heaven be thy Guide,
Quod the Boleman of Niddie.

The disputes about the will of the late James Lick, of California have been settled. The Old Ladies Home will receive \$100,000; the observatory and telescope, \$700,000; the Mechanical School of Arts, \$50,000; public baths, \$25,000; the Protestant Infirmary, \$25,000; and large sums will be devoted to other purposes.

Miss Lizzie Chapman, the young California lady who was married to Mr. Jesse R. Grant, is a little person with a great deal of fair hair and soft brown eyes. Her father is one of the wealthiest operators in real estate in San Francisco. Mr. Grant is twenty-five years old, and is a good-looking young man.

In 1860 it took a passenger five days to go from New Orleans to New York, making the changes, and many of these changes necessitated a long walk from depot to depot. In 1880 it took four days with two or three changes; in 1873 three and a half days, one change; in 1878 three days, one change; and now, in 1889, in one day, in 60 hours and 45 minutes, one change.

When Adeline Patti, was a little girl of ten years she had a fatal attachment for Ole Bull, whom she always called "Otoy." He is quoted in the Washington Post as once saying that he relied more in her criticism of his playing than upon that of any other judge, for the development of her musical powers, even at that early age was truly marvellous.

A memorial window, to which Americans have contributed largely, will be placed in Canon Farrar's church in Westminster, London.—Library of Sir Walter Raleigh.

W. H. Allen, LL. D., president of Girard College, has resigned the presidency of the American Bible Society, which he has held with great acceptance for several years.

Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Louisville	Glasgow	Kavanaugh	Oct. 6
Indiana Mission	Fort Gibson	Pierce	Oct. 6
California	Wooden	Doggett	Oct. 6
Tennessee	Durham	Pierce	Oct. 12
West Texas	Luling	Pierce	Oct. 12
Georgia	Marietta	McTear	Oct. 12
Hennepin	Frederickburg	Doggett	Oct. 22
Pacific	San Jose	Doggett	Oct. 27
Arkansas	Harrison	Wightman	Nov. 3
South America	Buenos Aires	Doggett	Nov. 3
N. W. Texas	Waco	Pierce	Nov. 10
North Texas	Dallas	Pierce	Nov. 12
Little Rock	Present	Wightman	Nov. 17
Virginia	Richmond	Keener	Nov. 17
N. Carolina	Richmond	Pierce	Nov. 17
N. Carolina	Richmond	Kavanaugh	Nov. 17
Alabama	Pensacola	McTear	Nov. 8
South Georgia	Waycross	Pierce	Nov. 8
Mississippi	Vicksburg	Wightman	Nov. 8
M. Mississippi	Starkville	Paine	Nov. 13
Florida	Orlando	Kavanaugh	Nov. 13
Florida	St. Petersburg	Paine	Nov. 13
N. Alabama	Oxford	Wightman	Nov. 13
Arkansas	Stoverport	Keener	Nov. 13
N. Carolina	Marion	Doggett	Nov. 13
Illinois	Harrison	Doggett	Mar.

Bishop McTear has charge of the Mission in Brazil and Mexico.

Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the ADVOCATE, and treat our friends in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, with mention being made of the advertisement in the ADVOCATE. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.

MY FIRST CIGAR.

'Twas just behind the washstand,
One glorious summer day,
Far off the hills the shining sun
Burned its Westward way.

And in my lone seclusion,
Safely removed afar,
From all of earth's confusion,
I smoked my first cigar.

Al! bright the boyish fancies
Wrapped in the wreaths of blue;
My eyes grew dim, my head was light,
The washstand round me flew.

Dark night closed in around me,
Rayless without a star,
Grief's death I thought had found me,
And spoiled my first cigar.

Al! painful was my noble brow,
The warning light was in his eye,
My startled mother cried, in fear,
"My child, what have you done?"

I heard my father's smothered laugh,
It seemed so strange and far,
I knew he knew, I knew he knew,
I'd smoked my first cigar.

A recent visit to Cincinnati enabled us to call and inspect the large carriage manufactory of Messrs. Anderson, Harris & Co. The work is carried on in three commodious buildings, and in a very thorough manner; each workman having his special branch to attend to, enables him to perfect the different parts being completed are put together and finished in the warehouse, and carefully examined by one of the firm (both of whom are practical workmen) before being packed for shipment. Their work is strongly put up, as at the same time being handsomely finished, and we were pleased to learn from them that our subscribers were patronizing them liberally, and the testimonials received from purchasers were extremely flattering. They apologized for delay in filling some orders by the firm of business, which they have endeavored to make good by securing more room and increasing their force in the factory. Write them for prices before purchasing, and place your orders early.

An Irishman once saw a clock which showed the Greenwich and Dublin time, and he saw that the Dublin time was twenty minutes behind that of Greenwich, and he asked how that was, and it was explained to him that Dublin being to the west of the first meridian, must have its time later than that of Greenwich. "Then, he the powers!" says Pat, "there's another injustice to add Ireland!"

Push the subscription list for the ADVOCATE, for fifty cents to January 1, 1891.

"My daughter, never tell any one your private affairs," said a mother, in sending her daughter away upon her first journey. "Monks, a French clerk, if you please," said the daughter, at the ticket office. "For where?" asked the employee. "Is that any of your business?" answered Mademoiselle indignantly, remembering her mother's advice.

Tell your neighbor he can get the ADVOCATE to January 1, 1891, for fifty cents.

The superintendent addressed the Sunday-school on obedience to the moral law, and urged the keeping and not breaking of the commandments; and to foster the interest, asked, "Is anything better for being broken?" "Yes," said a little boy, "a cage." The address proceeded no farther.

Only fifty cents for the ADVOCATE till January 1.

An aged colored man was listening to a great church, and wondered why he was in so great a hurry. "O, no, no, no, no," was his answer, "only I less heard at de conference dat Sam Johnson's fell 'em kane, an' I thought I'd get right home's morn' I could 'eck up my chickens, dat's all."

W. C. SHEPARD & Co.—American China dinner, breakfast and tea set, 100 pieces, for \$15. Equal in looks and usefulness to French China.

Visitor: "Ow did it happen?" Mrs. O'Herny, the nurse, whose patient has had a relapse. "Well, now, she was a-gittin' on finely, she was, when all of a sudden she tak a walloid cold. No one could tell 'ow it happened, but it is my belief they got her cold out at a damp bath."

A man from central New York, having more money than any thing else, ordered a suit through Europe because he thought the most. In speaking of his trip upon his return he exclaimed, "The happiest day of all was when I stepped on my own native shore again."

The Advocate from date to January 1, 1891, for fifty cents.

"What's that man yelling at?" asked a farmer of his boy. "Why?" chuckled the boy, "he's yelling at the top of his voice."

With very great point, good old John Newton used to say: "Fill the basket with wheat, and you may defy the devil to put in the tares."

Business Notices.

MOSQUITO BITES.—An antidote for the poison of mosquitoes has been found in Burnett's Kallitum.

GRAY HAIRS ARE HONORABLE but their premature appearance is annoying. Parker's Hair Dye is popular for its brilliancy and promptly restoring the youthful color.

POZZONI'S MEDICATED COMPLEXION POWDER has long been known by thousands of people who use it daily, to be the only preparation that does not roughen the skin, chaps, blister or leave black spots in the pores. Mothers can use it with safety, and who become chafed with a variety of immediate relief. Removes all eruptions. Price, 50 cents and \$1 per box, by mail, and at depot, 507 North Sixth Street St. Louis (Landed Hotel).

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DR. EDWARD HARRISON, 112 Canal Street, from 11 to 4 P. M. NEW ORLEANS.

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SCHOLARS

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NEW ORLEANS.

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 INK, INK STANDS, PENN.
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ETC., ETC.
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"Revolving Head" Cotton G
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PRICE REDUCED.

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NEW ORLEANS

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Send for Circular.

10

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

AD. OGDEN'S OFFICE.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	Today.	Sat.
Low ordinary	10 1/2	10 1/2
Good ordinary	10 1/2	10 1/2
Low middling	11 1/2	11 1/2
Middling	12 1/2	12 1/2
Good middling	13 1/2	13 1/2
Sale today	2,850 bales.	
Receipts since last	11,838 bales.	
Receipts previously	17,800 bales.	

Sugar, P. B.	Today.	Sat.
Full	10 1/2	10 1/2
Fuller	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2
Yellow clarified	10 1/2	10 1/2
White clarified	10 1/2	10 1/2
Powdered	10 1/2	10 1/2
Crushed	10 1/2	10 1/2

Melasses, in bbls. P. B.	Today.	Sat.
Common	4 1/2	4 1/2
Prime	5 1/2	5 1/2
Choice	6 1/2	6 1/2

GROCERIES.

Butter, P. B.	Today.	Sat.
Western	16	16
New York	16	16

Coffee, P. B.	Today.	Sat.
Robusta	13	13 1/2
Robusta, ordinary	13	13 1/2
Robusta, prime	13	13 1/2

Cheese, P. B.	Today.	Sat.
Swiss	16	16
English	16	16

Candle, P. B.	Today.	Sat.
Best tapers	11 1/2	11 1/2

Corn Meal, P. B.	Today.	Sat.
Choice No. 1	2 40	2 45

Flour, P. B.	Today.	Sat.
Superfine	2 35	2 40
XXX	4 00	4 05
XXX	4 30	4 35
Choice family	4 30	4 35

Fish:	Today.	Sat.
Mackerel, No. 1, in bbls.	5 00	5 00
Half barrels	4 50	4 50
Choice	5 50	5 50
Mackerel, No. 2, in bbls.	6 75	6 75
Half barrels	6 50	6 50
Choice	7 50	7 50
Mackerel, No. 3, in bbls.	5 50	5 50
Half barrels	5 25	5 25
Choice	6 25	6 25
Shrimp, No. 1, in bbls.	3 00	3 00
Choice	3 50	3 50

Oils, P. B.	Today.	Sat.
Cast in kegs	18	18
Cast in bbls.	18	18
Lard, raw	18	18
Lard, refined	18	18
Cotton seed	18	18
Lard	18	18

Soap, P. B.	Today.	Sat.
Marble	2 00	2 00
Marble	2 00	2 00
Marble	2 00	2 00
Marble	2 00	2 00

Starch, P. B.	Today.	Sat.
Superfine	1 00	1 00
Choice	1 00	1 00

GRAIN AND FEED.	Today.	Sat.
Corn, in sacks, P. B.	1 00	1 00
Yellow	1 00	1 00
White	1 00	1 00
Mixed	1 00	1 00
Oats, P. B.	1 00	1 00
Western	1 00	1 00
Red rust-proof	1 00	1 00
Barley, P. B.	1 00	1 00
Choice	1 00	1 00
Hay, P. B.	1 00	1 00
Prime	1 00	1 00
Choice	1 00	1 00
Cow Peas, P. B.	1 00	1 00
Choice	1 00	1 00

PROVISIONS.	Today.	Sat.
Bacon, P. B.	11	12
Shoulders	11	12
Sides, clear rib	11	12
Sides, clear	11	12
Hams, sugar-cured	11	12
Meat Pork, P. B.	15 50	16 75
Dry Salt Meat, P. B.	15 50	16 75
Clear sides	15 50	16 75
Shoulders	15 50	16 75
Lard, P. B.	15 50	16 75
Choice, in kegs	15 50	16 75
Choice, in barrels	15 50	16 75

ESSENTIALS.	Today.	Sat.
Potatoes, P. B.	1 85	2 10
Sweet	1 85	2 10
Onions, P. B.	2 75	3 00
Apples, P. B.	1 25	1 75
Cabbages, P. B.	1 25	1 75
Sour Kraut, P. B.	5 50	6 00

BALING STUFFS.	Today.	Sat.
India	17	18
Java	17	18
Baling Twine, P. B.	17	18
Ties, P. B.	17	18
30 ties and bales	17	18

RENDRIES.	Today.	Sat.
Poultry, P. B.	5 00	5 00
Young do.	3 00	4 00
Ducks	2 50	3 00
Geese	2 50	3 00
Turkeys	10 00	10 00
Eggs, P. B.	15	20
Western	15	20
Southern	15	20
Honey	15	20
Strained, P. B.	15	20
Comb, P. B.	15	20
Pecans, P. B.	15	20
Louisiana	15	20
Texas	15	20
Oranges	15	20
Louisiana, P. B.	15	20
Foreign, P. B.	15	20
Wool, P. B.	15	20
Louisiana	15	20
Texas	15	20
Feathers, P. B.	15	20
Geese	15	20
Hides, P. B.	15	20
Country green	15	20
Dry salted	15	20
Dry salted	15	20
Ox Horns, each	15	20
Tallow, P. B.	15	20
Cotton Seed, P. B.	15	20
In sacks	15	20
Meal	15	20
On cake	15	20
Cooperage, P. B.	15	20
Sugar hogsheads	15	20
Melasses barrels	15	20
Half barrels	15	20
Kegs	15	20
Oak Staves, per 100	15	20
Barrels	15	20
Extra clear	15	20
Extra hogshead	15	20
Extra pipes	15	20
Tobacco	15	20
Low leaf	15	20
Medium	15	20
Good to fine	15	20
Low leaf	15	20
Medium	15	20
Good	15	20
Prime	15	20
Selections	15	20

MAHANA DIST.—FOURTH ROUND.	Today.	Sat.
Calhoun mission	10	10
Greenwood mission	10	10
Big Creek mission	10	10
Holmes Valley mission	10	10
Chapin mission	10	10
Marion mission	10	10
Genoa mission	10	10
Genoa mission	10	10
Free Port	10	10

SEMA DIST.—FOURTH ROUND.	Today.	Sat.
Selma mission	10	10
Marion mission	10	10
Plantation mission	10	10
Spring Hill	10	10
Brumley Hill	10	10
Brumley Hill	10	10
Brumley Hill	10	10
Brumley Hill	10	10
Brumley Hill	10	10
Brumley Hill	10	10

GREENSBORO DIST.—FOURTH ROUND.	Today.	Sat.
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10
Chas. at Chestnut Grove	10	10

HOUSTON DIST.—FOURTH ROUND.	Today.	Sat.
Houston mission	10	10
Houston mission	10	10
Houston mission	10	10
Houston mission	10	10
Houston mission	10	10
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HOUSTON DIST.—FOURTH ROUND.	Today.	Sat.
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Houston mission	10	10

CAMP MEETINGS.

NOTICE TO PREACHERS.—There will be a conference for preachers at Shiloh in place of DeSoto on Friday before the third Sunday in October.

Shiloh Grove Mission, will get off at Shiloh on the N. & O. R. R. J. H. HOLLAND, P. C.

There will be a camp meeting at Salem camp ground, East Pascagoula circuit, Sea Shore district, Mississippi Conference, Methodist Episcopal Church, South, commencing on Thursday before the third Sabbath in October, 1880.

CHANGE OF TIME.—The Flaggon camp meeting, seven miles north of Blueville, La., will commence on Wednesday evening before the third Sunday in October. Everybody is expected to come prepared to take care of themselves. There will be a hearing tent on the ground for the accommodation of the public. Preachers are invited and will be cared for.

Please announce through your paper that the Georgetown camp meeting will begin on Friday night before the second Sunday in October. Ministers are solicited. The preachers are urged to come.

The camp meeting on Spring Creek, Rapides parish, La., will begin on Wednesday, October 6. Ministers are invited, and especially the n. t. u. s. (37) S. H. COOPER, P. C.

Spring Creek Camp Meeting will begin on October 7, or Thursday before the second Sunday. All ministers of the gospel are respectfully invited to attend. A large attendance is desired. All things necessary for man and beast are to be had on the ground, at very moderate rates.

There will be a camp meeting at Union camp grounds, Shady Grove mission, Mississippi Conference, fourteen miles east of DeSoto, beginning on Friday night before the third Sunday in October. This camp meeting will be held on the self-sustaining plan. All within ten miles of the self-sustaining plan will be held on the self-sustaining plan. The strictest order will be observed. Ministers of the Methodist and Baptist churches are invited to attend, and as many others as will come. There will be convivance for ministers at DeSoto, on Friday, at 12 o'clock. (36) J. H. HOLLAND, P. C.

The New Hope camp meeting, DeSoto circuit, Mississippi Conference, will begin on Thursday before second Sabbath in October. Ministers coming by rail will be conveyed from Landerdale on Thursday. Tent holders will be asked to care for ministers only. All are invited.

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MOBILE DIST.—FOURTH ROUND.

MISSISSIPPI CONFERENCE.

EUPAULIA DIST.—FOURTH ROUND.

Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3
Beulah, at Providence	Oct. 2, 3

ALEXANDRIA DIST.—FOURTH ROUND.

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Christian Advocate.

VOL. 26.—NO. 42.

NEW ORLEANS, THURSDAY, OCTOBER 14, 1880.

WHOLE NO. 1323.

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ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

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REV. CHRISTIAN KEENER.

GOLDEN ROD.

The stately cedars, Autumn,
Have decked her halls in gold,
With robes of Eastern beauty,
With many a jeweled gown.

With wonderful rare pictures,
Of mountains crowned with flame,
Of dim, leaf-shaded vistas,
Of glorious wildflower scenes.

The fields fall low, the splendor
Of autumn is everywhere,
Her subjects flock to greet her
Along the road and field.

But what shall we be taken
For gifts to the Father's throne,
When others are in glory,
And we are left alone?

Alone the stunted cedars,
In autumn, sun-drenched gold,
Striving to please the eye,
Beside the dusty road.

Behold the night "symbol"
A blossoming of the soul,
That smiles and shines and waits,
To tell in every hour.

No longer cold and strangers,
If doubt or sorrow lingers,
Our lives are crowned with glory,
At home in Autumn land.

Then, in the golden light,
To reach the Father's throne,
And to be made rich with blessing,
Behold the night "symbol."

Scriptural Holiness.

SECOND EPIST.

Mr. Editor: Those of our brethren who adopt the theory that all in both outward and inward, is completely separated from us at the time of our justification and regeneration, object to such terms as: "sin in believers; the remnant of sin after regeneration;" etc.; because no such expressions are found in the Bible as expressive of the condition of Christians between regeneration and entire sanctification. They contend that the cleansing from all sin is complete in regeneration, and all that remains for them to do after that, is to wage a successful warfare against the world, the flesh and the devil, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Now, I am not so wedded to the above quoted expressions as to have any contention about them, but it does seem to me that something called by apostolic authority "carnal," and "the filthiness of the flesh and spirit," does remain after regeneration from which we must be cleansed before we can "perfect holiness in the fear of God." A few quotations on this point will indicate my views. Christianity was planted in Corinth by the Apostle Paul, and the young church enjoyed his instructions and pastoral oversight for a year and half, so that we may presume they were well grounded in the true faith of the gospel. Some years after he left them he wrote his first epistle to them, in which he recognizes them as, "the church of God," as called into the fellowship of his Son Jesus Christ; as begotten by him through the gospel, with many other expressions indicating his belief in the sound of their Christian experience. Yet, in the former part of the third chapter, he uses the following language as descriptive of their spiritual condition: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, for ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Now, these Corinthians were neither nominal Christians nor backsliders, for the apostle recognizes them as "babes in Christ." They were then in Christ, and yet they were not cleansed from all carnality, and the remaining carnality of their yet but partially sanctified souls, showed itself by sinful tempers, words and actions, there was envying, evil tempers, strife, sinful words and divisions, unchristian acts among them, showing that they needed an additional cleansing from the unrighteousness. In his second epistle to the same church, Paul still addresses

them as "the church of God," and as saints; but after having rehearsed for their encouragement some of the great and precious promises in the latter part of the sixth chapter, in the first verse of the seventh chapter, he uses this language: "Having, therefore, these promises dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." I need not call this "filthiness of the flesh and spirit," "the remains of sin" after regeneration; or inbred corruption adhering to Christians after they had been created anew in Christ Jesus; but it was the remains of a fleshly and spiritual pollution from what they had to be cleansed before they could perfect holiness in the fear of God.

The same inspired apostle treats the Christians, both of the Ephesian and Colossian Churches, to put off all anger, wrath, malice, blasphemy and filthy communication. Why exhort them to put away all these remaining sinful tempers and words, if they did not exist among them? Or if they were cleansed from "all sin" at the time of their regeneration? As collateral evidence that some sinful pollution, some roots of bitterness, inheres in the regenerate soul after conversion, I may state the fact that all, or nearly all Christian Churches that have published their articles of faith, have adopted an article setting forth the fact that the infection of sin remains in them that are regenerated, until it is finally cleansed away by the all-cleansing blood of Christ. Now, why should all Christian people, of every age and clime, with such unanimity concur in the doctrine that the infection of sin remains in the hearts of the regenerate awaiting a further cleansing by the views of the Scriptures, in connection with their personal experience, did not convince them that such is the fact? Either this doctrine of the remaining infection of sinful pollution in the hearts of the regenerate is true, or the consciences of all Christians have been at fault, for they have declared its truth. In concluding this article, I will say that the way to obtain a clean heart, or full salvation from all sin, is to admit and feel the necessity of being cleansed from all sinful pollution, and to seek it as a great additional blessing purchased for us by the blood of Christ, and clearly promised to us in the book of precious promises, until we shall be able to claim it as ours by faith in our ever-living and all-sufficient Saviour.

PORT GARDEN, MISS.

D. G. JONES.

Leprosy in Louisiana.

It seems that there are a few cases in the parish of Lafourche. The president of our State Board of Health, Dr. Joseph Jones, recently visited that section for the purpose of examining into the matter. The cases found were in the vicinity of Harang's Canal, some thirty miles below Thibodaux. The physician, in his report of Dr. Jones' trip, says:

"The first case of leprosy was found among the canal, two miles below the doctor and party being rowed across in a skiff. There was found a man, the descendant of an old and honored family, whose name one of the principal towns in the parish bears to this day. He was alone, and had lived for years isolated from his kind. The terrible disease had deprived him of one eye, his fingers and toes had dropped off, and frightful ulcers covered his body.

In the same neighborhood was found what appeared to be a boy, although he was eighteen years of age, yet leprosy had changed his appearance to that of a child. He was employed to drive the birds from the rice fields, which in this section extend the whole country, even to the very door-steps of the houses.

The father of this boy was exempt from the disease, as were also his wife, mother, and sisters. His grandfather, however, died with it, and his father's sisters were now suffering from leprosy, thus proving that, at least here, it is hereditary. It had in a remarkable manner passed on to the family and afflicted him.

TEN LEPROS WHO TOOK SHED in the district below Harang's Canal, in the neighborhood of the canal. The doctor and party followed along the line of the bank in their skiff, until even the public road was white, and a footpath gave the only evidence of civilization. Presently a skiff the party descended the bayou still further, when future progress was stopped by a heavy storm, compelling a return, arriving at the bend of Harang's Canal in the night.

Here Mr. Stanhope Jones was taken the violently ill with hemorrhages of the bowels, and for several hours Dr. Jones feared fatal results. This unfortunate detained the party twenty-four hours before it was considered safe to remove the young man to Thibodaux.

On Monday night, however, the party left Harang's Canal for Lakeport, where they were hospitably received by all the gentlemanly citizens of the place, residing in that town, and on Tuesday morning proceeded to Ricehold, where the cars were taken for this city by Dr. Jones and his son, Messrs. Petro and Reagan returning to Thibodaux.

Dr. Jones states that the reports relative to the prevalence of leprosy in the parish of Lafourche are

MUCH EXAGGERATED.

that there are very few there suffering from the disease, but that a general disposition is evinced not to communicate the facts. Instead of the disease making progress, as represented, the facts investigated and the information ascertained in the consultations prove that it is so materially decreased as to lead to the hope that the disease is dying out.

The doctor states that he was not molested in the least in his investigation, and did not see a single patient in his direction from the time he left New Orleans to his return. This may be owing to the policy of the president of the State Board of Health in extreme cases.

In conclusion, and as a remedy to avert transmission of the loathsomeness of leprosy, Dr. Jones advises that the informants so afflicted in this State should be isolated in a kind manner, either at the expense of the State, or by the parish in which cases of leprosy exist. As an instance in point, the present isolation, which in one part is forced upon the leper by his own natural instinct of hiding from his kind the frightful evidences of the disease, and in the other, compelling the leper to isolation through the fear and horror others have of approaching one afflicted with the disease.

LEPROSY.

has existed in Louisiana from its earliest history. When the first Spanish governor, Don de la Torre, established a hospital for lepers was established at the Balize, and another near the site of the old Tremé Market in this city, which was then known as "Lepros Land."

An Opium-Eater's Confession.

Rev. Dr. W. E. Camp, a Methodist divine, well known in the West, created something of a sensation by making the confession of an opium-eater at a temperance mass meeting this evening. The reverend gentleman stated that he would say a few words on a subject close akin to temperance, that of opium-eating, which has never been spoken upon or written upon as it should be. The public, he said, would be surprised to know the extent of this gigantic evil. In St. Louis, out of its census of 335,000, there were at least 10,000 persons who were addicted to the habitual use of opium, and who were surely becoming victims of its galling chains, or had already become so. It was sold here by the drug, ounce or pound, and yet the physicians only used it by the grain. In fact, the physicians were the smallest consumers of the drug, and yet it was brought to the city in enormous quantities. It was bought by people who had no theoretical knowledge of its use, and were perfect slaves to it. The fact was that human nature seemed to have a depraved desire to narcotics. All narcotics were similar in their effects, and were terrible agents used to the detriment of health and moral character. The speaker then said that he had been a sad expiation of the vice of opium-eating, and although it pained him to say it he intended to do so for the benefit of his fellow-men. He then entered into a detailed history of his terrible experience, telling how, from 1817 to 1839, he practiced medicine in the Mississippi Valley, and having to ride night and day for at least four months of the year, exposed to malaria, commenced to take opium in from five to ten grain doses. He then added something to the opium, and after a time began to drink whisky. In 1845 he fully converted himself to the morality, and in 1847 was appointed pastor of the First Methodist Church of St. Louis. There he remained until sent to Lexington, Mo. In the latter part of 1850 trouble came upon him, and he began to use opium and whisky to excess. One grain of opium was found insufficient, and he increased the dose until he found himself taking twenty-five grains. His description of his sufferings during this period was intensely interesting, and filled his audience with the deepest sympathy. Two months ago the reverend gentleman, while insensible, was conveyed to a private hospital and put under treatment. He expresses the belief that he is cured, and hence the confession. At the conclusion of Camp's confession, Dr. Whitney, who has made a specialty of treating for the drink and opium habit, said that it was no overstatement to say that ten thousand St. Louisians were opium-eaters. Many were taking from one to fifteen grains per day, when two grains would kill a man not accustomed to the use of the drug, and there were others who were taking as high as sixty grains, and who were still alive. He told of the wife of a clergyman in this city who had become a slave to the opium habit, and her husband, desiring to cure her, suggested that they go on one of the ways where opium could not be obtained. He felt that if she was where she could not get the drug she would, after a time, become cured of the habit. They selected a place in the Indian Territory, where there was no drug store, and, taking a board in a private family, prepared to settle down to the carrying out of their plan. On the following day,

there were two physicians at her bedside, feeling her pulse, and expecting her to die at any moment. They made an effort to obtain some opium, were unable to do so, and a telegram was sent to a distant town to secure a supply of the drug. He was trying to run away from the drug, and how he would have given anything for a bottle of it.—Chicago Times.

KENTUCKY CONFERENCE—held at Lexington, September 15. Bishop McTear, presiding.

White members, 22,073; colored, 83; adult baptisms, 1,239; infant, 335; local preachers, 164.

Sunday-schools, 197; officers and teachers, 1,372; scholars, 9,612; volumes in library, 14,315.

Churches, 236; value, \$497,041; parsonages, 38; value, \$61,425.

American Bible Society, \$300; for Sunday-schools, \$2,600; church repairs, \$15,246; other benevolent purposes, \$2,522.

Assessed for ministerial support, \$55,612.90; receipts, \$48,955.40—Increase over last year, \$2,520.52. For elders, \$3,858.18; paid, \$5,117.19—Increase over last year, \$250.60. Conference collections, assessed \$2,500; paid \$1,370.17—Increase over last year, \$22.55. Bishops' Fund, \$800; paid, \$654.23—Increase, \$25.33.

Superintendents: S. Noland, H. M. Linney, R. Deering, P. E. Kavanaugh, E. P. Buckner, G. N. Ballington, Orson Long, G. B. Poage, D. Wellburn, F. W. Noland, J. J. Dick, W. J. Shively.

Superintendents: J. C. Crow, T. P. C. Sheehan, E. Johnson, J. C. Hardy, D. D. Duty, W. McD. Atwell, B. E. Bristow, T. F. Vanmeter.

Preachers who have died during the past year: W. G. Atmore, S. E. Robertson, J. E. Letton.

Bishop McTear, says the Southern Methodist is exhibiting in favor of missionary work, for just before announcing the regular appointments he made a special detail of ministers serving the more favored churches in the mountain districts. He urged every minister thus appointed to go and spend a season holding meetings and distributing tracts, papers, books, etc., among the neglected people in the mountains.

BOARD OF MISSIONS.—The Board of Missions held a special meeting on Friday, September 10, and Monday, September 13. The presence of the Rev. J. J. Ransom, missionary to Brazil, gave special interest to the occasion. His representations of the peculiar features of that work, and of the social and spiritual condition of the Brazilian people, were highly interesting and valuable, and will no doubt have great weight in shaping the future policy of the board with reference to the Brazilian mission. A resolution was passed authorizing Bro. Ransom to travel through the Connection until the first of next January for the purpose of helping the missionary work, with special reference to the wants and prospects of the Brazilian field. The following resolution, offered by Dr. McFerrin, was adopted, as an expression of the deep sympathy of the board for our brother in the great sorrow which has come upon him:

Resolved, That the presence with us of the Rev. J. J. Ransom, our missionary to Brazil, excites mingled emotions in our hearts. While we rejoice that his health has been preserved, and that his hope for final success in that interesting field continues strong, we sorrow with him in his sad domestic bereavement; that we tender to him our sincere sympathy and our earnest prayers.

Resolved, That the above resolution be published in the Christian Advocate and Advocate of Missions.

CARROLLTON, MISS., Oct. 2.—By request I send you a short account of the protracted meeting at Black Hawk, Saturday night before the third Sunday in September. Bro. Oakley, the pastor, began a series of services in the Methodist Church at Black Hawk, Miss., which resulted in a considerable number of happy conversions, twenty-three accessions to the church, and the church interests generally revived. It was the pleasure of the writer to be present most of the time. Efficient aid was rendered by Rev. Stephen Johnson, a local brother. Bro. Oakley and his people are building an excellent parsonage.

Q. A. OATS.

Prof. Proctor exhibits away the turning of Lot's wife into a pillar of salt by stating that she was simply buried under a meteoric shower of sodium, on which the Burlington Hawkeye remarks:

"Now, this simplifies it. This brings it out of the fanciful realm of the supernatural, and places it within the credible sphere of every day events. We always had very grave doubts about the pillar of salt business, but when science kindly explains that the poor woman was simply buried under a meteoric fall of sodium, then we can readily accept it. There is nothing singular, remarkable or unusual about that. Very few people are there, indeed, who do not know of hundreds of instances in which their friends and acquaintances have been caught out in a shower of sodium and buried. It is wonderful, indeed, how science simplifies the miracles."

NEWS OF THE WEEK.

DOMESTIC.

NEW HAVEN, CT., Oct. 5.—Of 140 towns held from 75 have been carried by the Republicans, 55 by the Democrats, and 10 were evenly divided. There are few changes from last year. The Democrats claim a gain in the aggregate, local issues predominated in most of the towns, and New Haven and Bridgeport held no election.

In Stratford, Wm. Stankard, Republican, was arrested for buying votes and held in \$100 bail, on six counts.

HARTFORD, Oct. 6.—The Conant has returned from 160 towns, all but five of those which held elections on Monday. The constitutional amendment is carried by a 50-50 majority; 83 towns are Republican, 50 Democratic, and 15 divided. Out of 7 missing towns, 4 were Republican in 1876, and are probably the same now. The result in 1876 was 5 Democratic, 61 Republican, and 11 divided. The Republican gain is 27 towns, the Democratic loss 29 towns.

ATLANTA, Ga., Oct. 6.—The election here today passed off quietly. Col. Roberts' majority in Richmond county will be over 600. This majority in the State will be fully 25,000.

ATLANTA, Ga., Oct. 6.—Specials to the Constitution indicate that Col. Roberts is elected Governor by 49,000 majority.

WASHINGTON, Oct. 6.—Full returns from the State give the Democrats yesterday's election for inspectors 952, Republicans 875—Democratic majority 77. On the vote for assessors the Democrats received 935, Republicans 836—Democratic majority 99.

NEW YORK, Oct. 6.—The Episcopal General Convention of the Protestant Episcopal Church of the United States, opened this morning with impressive services in St. George's church.

With the exception of North Carolina, every diocese in the United States is represented in the House of Bishops. There are also present Missionary Bishops Perriery of Cape Palmas, and Scherenschewsky of Shanghai. Catholic Bishop Herzog, of Switzerland, and Bishop of Edinburgh are in attendance as guests of the House of Bishops. The church was unable to accommodate the large number of people seeking admission. The press of Bishops and other clergy formed in the chapel and marched, two abreast, up the main aisle to the chapel.

ATLANTA, Ga., Oct. 7.—Specials to the Chronicle from all sections in Georgia, indicate Col. Roberts' election by between 49,000 and 50,000 majority. The colored vote was largely for him everywhere. The full State ticket is elected.

ROCKFORD, the present Treasurer and Independent candidate, got a good vote in some places. The Republican make some gains in the General Assembly, and the majority of the next Legislature is conjectured to be in favor of the E. Brown's election. The election was quiet.

WASHINGTON, Oct. 7.—J. J. Perry, Health Officer at Key West, Fla., telegraphs to the National Board of Health to-day as follows:

A suspicious case died yesterday, sick eight days. Another death this morning, reported yellow fever, following a continued delirium. No new cases.

The National Board is informed there were fifteen deaths from yellow fever in Havana during the week ending September 25.

The Spanish brig Carlos, which sailed from Havana for Shieldsboro, Miss., September 25, is believed to have yellow fever on board.

ALEXANDRIA, VA., Oct. 7.—Capt. James M. Stewart, Postmaster of the United States House of Representatives, died here to-day after lingering illness, aged 54 years. He served in the Mexican war as lieutenant, and in the Confederate army as captain, was elected Postmaster of the House of Representatives in 1876, and re-elected in 1878. He had held many offices of trust.

GALVESTON, Oct. 7.—A special dispatch to the News reports frost at a number of points in Texas, on the night of October 4 and 5.

BOSTON, Oct. 7.—Prof. Benjamin Pierce, an eminent mathematician and professor at Harvard College, died yesterday, aged 71.

NEW YORK, Oct. 8.—Both houses of the Episcopal general convention held a joint session this morning as a board of missions, Bishop Smith, of Kentucky, presiding, and making a brief address. President Beardsley, of the house of deputies, occupied the chair to the right of the presiding bishop, and Bishop Lee, of Delaware, was seated on his left.

Rev. Dr. George C. Potter, secretary of the House of Bishops, then read the report of the board of managers of the Domestic and Foreign Missionary Society. The total income for missions from 1874 to 1877 was \$32,855.86 while from 1877 to September last it reached the sum of \$948,958.01.

The domestic committee since the last general convention have fallen short in their returns of the standard amount of \$200,000, while the foreign, on the contrary, have advanced \$148,000 beyond any earlier figures.

The board thankfully acknowledges the efficiency of the Mexican League's assistance and the Woman's Auxiliary. The latter of those agencies has contributed \$104,521.40 in money, besides books, clothing and hospital stores valued at \$208,000.

The report further sets forth that the receipts of the domestic committee for work among the Indians and colored people, from September 1, 1875, to September 1, 1880, were \$101,232.37, in eleven missionary jurisdictions, and twenty-eight dioceses receiving their entire or partial support from the domestic committee. There are also missionary bishops and two hundred and sixty-five clergymen among the white people. Among the Chinese, one Chinese clergyman, eleven colored

clergymen, four lay readers and eighteen teachers; among the Indians, one missionary bishop, twelve white clergymen, eleven native clergymen, three teachers, ten native catechists and twelve woman helpers. Receipts by the foreign committee, from September 1, 1875, to September 1st, 1880, were \$26,181.25. In conclusion the report stated that the Woman's Auxiliary renders efficient aid in the work of all departments of the board.

The contributions in money through this channel have amounted in the last three years to \$105,521.40. Rev. Wm. C. Williams, D. D., of Georgia, read the report of the bishop of Yvelde giving encouraging details of the work of the church there.

WASHINGTON, Oct. 9.—A telegraphic dispatch received at the War Department this morning announces the death of Ordway Sergeant Vance, at Fort Jefferson, Key West, Fla., yesterday from yellow fever. The Sergeant's youngest daughter is now sick with the fever.

NEW YORK, Oct. 9.—The ceremony of laying the corner stone of the Cathedral at Central Park, this evening, was witnessed by thousands of spectators. The chief feature was the Masonic procession, which formed in front of the Temple on Sixth avenue.

New York, Oct. 9.—The Peruvian Consul in this city, furnishes the following: The Consul General of Peru, at Panama, telegraphs that the Chileans have bombarded the fort of Ancón, and destroyed many valuable sugar plantations in two months. Both the above named places were perfectly defenseless. Chileans is a formidable watering place near Lima, where many foreign and native families had sought refuge from a threatened attack on Lima.

The Society of the Red Cross had also established a large hospital for sick and wounded. The Chileans have undoubtedly foundered these places to revenge the blowing up of the Cavallonga by the Peruvians.

WASHINGTON, Oct. 11.—The Supreme Court of the United States recessed at noon to-day. All the Justices were present except Chief Justice and Field.

The Louisiana Lottery case, assigned for the first day of the term, was, on motion of Attorney General Devens, indefinitely postponed, and the case of the Kentucky Lottery Company was dismissed for reasons already stated in these dispatches. New suits will probably be begun in the lower courts against Postmaster General Maynard.

BALTIMORE, Oct. 11.—Baltimore commenced to-day the celebration of the settlement and founding of the city one hundred and fifty years ago. The sun rose in a cloudless sky, the haze of Indian summer lingering, its rays. In every respect the morning is auspicious, and the entire day proved favorable. At sunrise one hundred guns were fired from the United States ships Vandalia and Keokuk, lying in the harbor off Fort McHenry.

The day, an every direction, was dressed in holiday attire and the principal streets, embracing the line of march, brilliant with flags, streamers and beautiful banners. Before six o'clock the streets were filled with people, and by nine every space on Baltimore street and the route of the procession was occupied. Hundreds of platforms, many of them seating several thousands, had been erected at many points, and all were crowded.

The programme for this, the opening day of the festival, was a grand procession to illustrate the history, industry and progress of Baltimore, in her life of one hundred and fifty years, in all branches of science, of industry and trade.

The grand procession which was composed of ten divisions, began its march at the intersection of Broadway and Canton Avenue, at 9:30 A. M. It was headed by a platoon of mounted police and eighteen carriages, in which were the Mayor of the city and other municipal authorities, clergy and members of the day, and escorted by two hundred and fifty mounted aids.

FOREIGN.

LONDON, Oct. 5. A dispatch from Rome to the Times says: The Italian Minister of Justice is preparing a circular to the Procurator General, and the Minister of the Interior is preparing another to protect, pending the trial of the fatal dispositions regarding Jesuits which formed part of the bill for suppression of religious orders, passed in 1875, and which have been allowed to fall into desuetude. These measures have been taken in consequence of a number of French Jesuits taking refuge in Italy.

St. Petersburg, Oct. 5. A periodical entitled, "Annals of the Fatherland," publishes to-day the programme of the internal government of Russia for the next seven years, as compiled by Gen. Louis Meikoff, Chief of the Executive Department, to the editors of the St. Petersburg press. The chief features of the programme are to secure the stability of social institutions by giving the people freedom to avail themselves of the rights they already possess to investigate the wants of the people, for which object Senators are already appointed, and to give the press liberty to discuss government measures.

LONDON, Oct. 9. The Pall Mall Gazette, this afternoon, gives a special prominence to the following announcement: "We understand that the proposed naval operations in the Agou Sea, by which it is hoped to exert an effective pressure on the Sultan, are approved by all the powers. The execution of the decision of the European concert will be imperative on the fleets of at least three of the powers, who will act as the guarantors of Europe."

LONDON, Oct. 11. The St. James Gazette this evening says: The Foreign Office has received a cable from the British Ambassador at Constantinople announcing that the Porte had agreed to cede Bulgaria.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, OCTOBER 14, 1880.

The Spirit of Faith.

Mr. Hale's article, in the North American Review, on Insincerity in the Pulpit has in it an evident bias favoring his own theology, and the purpose is manifestly to assert that the evangelical ministry of the day hold his views of doctrine to a great extent, without having the courage to avow them. It is natural for this so-called liberal school to imagine that all others are drifting in their direction, and are at heart with them. We do not think there is much insincerity in the orthodox pulpit; that is to say, there are very few of our ministers who profess to believe or teach doctrines which they regard as false. But at the same time we fear that the things we believe do not affect us as strongly as they should. Paul speaks of the spirit of faith, and perhaps he means the disposition and state of mind which faith inspires. He gives account of his perseverance under great trials and afflictions, and explains the ground of his boldness and steadfastness: "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." It is possible that the things we have never doubted, and which we suppose we have believed, have never taken a deep hold on our thoughts and convictions.

In the case of ministers there often seems to be a discrepancy between the teaching and the spirit in which it is uttered. Eternal death is the threatened peril; infinite love in Christ is the remedy. There ought to be directness of appeal, and an absorbing earnestness in him who realizes the import of such startling and affecting truths. All thoughts of self, all soridness, all vanity, every trace of pride ought to be routed out of the preacher's heart as he faces a congregation of which every individual stands in need of a present salvation. And yet the honest preacher will be constrained to admit that the great and solemn truths which he declares do not always find an adequate response of such downright earnestness, self-sacrifice and self-forgetfulness as they should. It is a fact which ministerial experience will verify, we believe, that not much good is done in the awakening and conversion of sinners, and in the arousing of believers to deeper attainments in grace, until the preacher himself is wrought up into an agony of desire.

There is an ordinary and easy faith, and the holding of sound doctrine, without fully feeling the force of what we believe. Men may speak what they believe, and, at the same time, they may not speak *because* they have believed. Faith may enable a man to speak, but the spirit of faith compels him to speak. The logic of effective utterance is, as David and Paul have put it: "I believed, and therefore have I spoken; we also believe, and therefore speak." This spirit of faith is the fire in the bones; it is the inward stirring of the great depths of the soul, so that the man of God cannot hold his peace. The things that Christians believe are not kept vividly and freshly before the mind, so as to bear strongly and constantly upon the convictions. The eternity of the torments of the impenitent, death as ending all gracious probation, the absolute necessity of being born again, and Christ as the only refuge for lost sinners, are things not doubted. When thought about they are believed, but they are not always kept in the foreground of consciousness, and so prominent in the mind as to exert their proper influence. Hence Christian people, without a shadow of insincerity, may sometimes preach and live without feeling the full power of what they believe. Preachers preach languidly, and on topics far from the cross, and Christian parents seem self-satisfied while their children are unconverted, and churches worship composedly while the world about them is perishing.

There ought to be a fire in the bones of the preachers, a burning concern in parents' hearts, an intense and flaming zeal in the church. And there would be, if all felt what they believe, and kept the great truths of the gospel warm in their hearts. The spirit of faith is the lacking element in the religion of many of us, the tremendous earnestness, the overwhelming conviction, the sense of the unseen, that puts aside all that is trivial and all that is merely secondary. The spirit of faith is faith pouring upon the heart the full tide of its power. It is faith extending its vitalizing force upon the

conscience, and breathing the breath of life upon the torpid and sluggish soul. In a ministry and church, where there is doctrinal soundness and spiritual decay, it looks very much like insincerity, but in reality it is the failure to realize the fearful import of truths we have never doubted. The spirit of faith is faith realized; it is truth awakening and possessing, and filling the whole nature, and bringing heart and conscience and life into harmony with the gospel. It is the opposite of all lightness and trifling, in the handling of the word of God, and of the contradictions of the religious profession by a worldly life and spirit.

The enemies of the gospel have had too much occasion to charge insincerity upon the evangelical part of the church of Christ. Whether it comes from so respectable a source as Mr. Hale, a Boston liberal, or from the infidel Ingersoll, the refutation is to wake up, and to be in earnest, and to have the spirit of faith.

Political Preachers.

The former editor of the New York Christian Advocate, and now Missionary Secretary, Rev. Dr. Fowler, has had an interview with Gen. Grant, and has published the particulars of the conversation. The object seems to have been to elicit something damaging to the character and record of Gen. Hancock. It seems impossible for Dr. Fowler to keep out of partisan politics, and to attend to his calling as a minister of the gospel and a church official. It must grieve him exceedingly to witness the conservative and Christian course of Dr. Buckley. It seems that Dr. Fowler reported Gen. Grant's words rather too strongly, but with this we have nothing to do.

It is pitiable, however, to see the chief official of the Missionary Society of a great church, whose business it is to promote peace on earth and good will toward men, lending himself to an effort to blacken the character of a gentleman whose private and public record is generally conceded to be clean. Instead of being a peace-maker, Dr. Fowler aims to embitter and intensify strife, and to use his position in the church for the promotion of political ends. The General Conference seems to have been tired of his political editing, but in his present position he may inflict serious injury upon the cause of missions. Possibly if he were sent to Africa, and kept there, his power for mischief might be somewhat repressed.

And now it is announced that Mr. Beecher is to take the stump for Garfield and Arthur. The great Brooklyn preacher has behaved himself very well for some years, and we had come to think him a sincere and earnest minister of the word. We are sorry to hear that he is to degrade himself, and prostitute his character and influence as a minister, by entering the political arena. He is a Republican, of course, but more than this, he claims to be an ambassador of Jesus Christ. We doubt whether his Master, or Paul or John, would have gone upon the stump, and the pulpit is wider and higher than the stump, and he who occupies it, ministering to the spiritual needs of all, should keep himself free from the passions and spirit of a party canvass. There are earnest religious men in the pulpit who believe that the country's welfare depends upon the success of the Republican party; and others, equally good and sincere, who regard the success of the Democratic party as necessary to national prosperity and safety. Here is a strong temptation, not only to preach politics, but to do as Mr. Beecher and Dr. Fowler are doing, and to take active part in work simply political. We do not question the motives of these political preachers, but we do question the results.

The parties they may espouse will not be greatly helped, and the church and the cause of Christ will suffer damage beyond calculation. If there are any who should be calm amidst the rage of political excitement, they are the preachers of the gospel; and the house of God ought at least to be free from the voice and spirit of partisan strife. The appearance of leading divines on the political platform indicates a close contest, and a sense of party peril. We do not know that a Republican defeat is imminent, but it will be thought that this calling on the ministry for help argues a desperate cause, and that these eminent preachers are a forlorn hope. It is bad for the stump when it appeals to the pulpit for help, and bad for the pulpit when it yields to the appeal. Whatever may be the result of the Presidential election, the work of Christ is vastly more important than the success of any party. The preacher who, by a partisan course, shuts himself out from access to a single soul is stained with blood-guiltiness in the sight of God. Instead of watching for souls, he has

neglected them, and put a stumbling block in their way. In his attempt to serve a party, he destroys souls, for whom Christ died.

The fourth round is the round of rounds, and the districts in our patronizing Conferences are in the midst of this important cycle of the Conference year. This cry of worms and rain and short crops, we fear, is ominous. The pastor's allowance, however, is not much at best. In general, it seems to be fixed to accord with failure of crops, and it ought to be met. We trust it will be. This would be a noble response to the cry of hard times, and would illustrate how the depths of poverty may abound to the riches of liberality. To many a weary, impoverished itinerant fifty cents looks as large as the glowing silver moon, and a few dollars, more or less, while nothing to the well-to-do farmer or merchant, is much to him. Often there is only a dime between him and absolute impecuniosity. Pay him up to the last dollar of his allowance, and then throw in something for good measure. In the old law of forty stripes all were administered save one. It was dangerous to exceed. But in paying the preacher the brethren need have no such fear before their eyes. More rather than less should be the rule.

The collection for Conference claimants is often left to the end of the year. The aged superannuates, and widows and orphans, under the stress of their necessities, wait for the tokens of our remembrance of them. They are God's poor, but they are the creditors of the church. They have given more than the church can ever repay, even if it should support them comfortably. The church is their debtor, and the money collected for them is not a charity. Our giving must be in some other direction. What we give to the superannuates, and to the widows and orphans of the deceased preachers, is in the nature of a debt due. But it is not usually met. The deficit is generally large in every Conference. Let us, at least, try hard to meet this sacred obligation, and thus send joy to many distressed and troubled hearts. If the collection already taken is not enough, make a second appeal, and be not satisfied until the assessment has been exceeded. There will be failure in some charges, and the generous and the strong must make up their lack. If the pastors do their duty this Conference claimant's fund can be raised without fail.

The Bishop collection is short usually in all of the Conferences, and there is nearly every year a deficit in their salaries. The most of them are nearly worn out with age and hard service. Let them not be embarrassed and troubled by shortness of receipts. The collection, if taken and insufficient, should be taken again. Insist upon getting the money. It is needed sorely, and should be paid.

John Wesley in New Orleans.

A correspondent of the New Orleans Democrat, J. T. P., writing about "Some Old New Orleans Newspapers," treats us to the following:

Another old newspaper whose early volumes may still be consulted, is the *Louisiana Gazette*, begun by John May, July 27, 1804, and issued in the English language twice a week. It was badly printed on a folio sheet, say 10x16 inches. The chief business of most writers appeared to be to abuse Napoleon, who so unfeelingly disturbed what was called the balance of power in Europe. The statesmen of the early days of our republic received some attention, but not much. Gen. Wilkinson, Daniel Clark, father of M. A. Clark (Governor), Aaron Burr, and others, attracted local attention, and were greatly praised or blamed for the part they took in public affairs. They were represented as sending everything to ruin, but the aim did not come in their time or by them. Rev. John Wesley, the founder of Methodism, came to this city and preached the gospel throughout large portions of the southern country. He had got it into his head somehow, that the end of the world was to come in 1806, and he warned the people to be ready for the great change. Thousands of persons were frightened into a state of excitement bordering on insanity. Bankers were seriously discussing what they should do with their charters that would not expire till after the end of the world. Wesley preached with such energy in Georgia that multitudes of sinners fled from the downward path, and got all ready for the crack of doom that was to sound during the final year of our Lord, 1806. The time came and passed, by and the world did not come to an end, and Wesley, as a religious prophet, is now no longer remembered, though in the days of our earlier newspapers he was accounted a seer of the clearest vision.

Let us bear in mind that Wesley came to Georgia in 1735, remaining a little over two years, that his ministry was confined to Savannah, Frederica and Charleston, and that he never probably penetrated the country from the Atlantic coast so far as fifty miles. John Wesley died in the spring of 1791, some thirteen years before the *Louisiana Gazette* was published. If a Rev. John Wesley preached in New Orleans in 1804 it was not the founder of Methodism. A Methodist brother sends us the above extract for explanation, otherwise we should not have considered it worth noticing.

The Law and the Prophets.

This was an expression signifying the entire Hebrew Canon. What was outside of these was not of binding force. "To the Lord and the testimony" was the call for a decision from which there was no appeal. The Jews "rested in the law." To them every privilege above the Gentile world was guaranteed by the law. The law was also a measure of obligation to God and man. If one was urged to do anything for his fellow, or threatened for doing something reprehensible, the law was searched to know if it was there. The prophets were regarded as divine commentators upon the law, not, indeed, a code of systematic theology, but practical exhortations based upon the law and suited to peculiar occasions. But more especially were the prophets prized for the repeated assurances of the Divine favor, which should finally superabound after His wrath had been appeased. Whatever duties were enjoined, not specially named in the law, were regarded as binding, and necessary to the securing of the promised blessings. The law was divine, presenting more features of the grandly supernatural in the phenomena accompanying the prophets presented the more human features in which the race felt the kinship and sympathy not realized in the contemplation of the law. Deity in the law always thundered; in the prophets He remonstrated, expostulated, warned, pleaded and threatened; but His threatenings were human and reluctantly forced from a Father by contumacious offspring.

These were some of the distinctive features of the law, and the prophets, as they existed in the Jewish mind at the time of our Saviour. Hence His repeated assurances that He was not an innovator come to abolish the law or the prophets in the midst of those discourses in which He seemed to be laying down a new code. Hence, also, when in this connection He said: "Whoever ye would that men should do to you do ye even so to them." There were doubtless those who were ready to demand His authority, and so He added: "For this is the law and the prophets." It is "for this thou shalt not steal, thou shalt not commit adultery, thou shalt not kill; thou shalt not covet." "Thy neighbor, as thyself," is the law. "Love is the fulfilling of the law." If you desire to be free from indictment you must fulfill the law. "Cursed is every one that continueth not in all the commandments of the law to do them." The impression is universal. No grade, age, sex or nationality is excepted—"every one." No jot or tittle is excluded from the law—"all the commandments." The work is interminable—"contineth." Every one must love every one must love in everything, and every one must continue, through life, to love in everything. But what is the measure? "As thyself." This is the law. The Jew recognizes it. Now the words of Jesus: "Whoever ye would that men should do to you do ye even so to them." There is no new doctrine, no new law. Jesus is teaching exactly what the Jews claim to believe and observe from Moses.

It is the law, what have the prophets to say of it? In describing the wickedness of Jerusalem one of them says: "They lay wait to catch men." Again: "They add field to field, that they may dwell alone in the midst of the land." Again: "Their tongue is an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait." Nowhere are all the forms of selfishness, greed, ambition, envy, and all other passions that incite man to evil against his kind, more strongly denounced than in the prophets. The Saviour Himself often quotes them, as when He drove the money-changers out of the temple. The reason assigned, on many occasions, for the threatened destruction of Jerusalem was the selfishness of its inhabitants. None regarded judgment. Men were extortioners, usurers and devourers of their kind. They grew worse, and worse in proportion as they ought, even in human wisdom, to have grown better. When confidence needed to be restored then no one added in its restoration. As famine increased, or pestilence raged, the selfishness and hard-heartedness of the inhabitants was the more plainly exhibited. The universal cry of distress caused none to take pity upon others. None would sympathize with others if he was suffering, and if he were free, he felt that he must provide against it by shutting up his sympathies, and murder his better nature, lest it might afterwards feel pain.

The law and the prophets may be said to be two terms of an equation containing the unknown quantity, while the known is in the term whatsoever ye would that men should do unto you. Here, then, is a law which can never be misunderstood.

The rule of duty is so plain that the fool need not err therein. Man knows what he wants men to do to him. Then he need never say "he knows what he ought to do." The grandest of all moral truths lay right in the human heart, and yet, strange as it may seem, men were groping in darkness as to the law of reciprocity. Casuists still split hairs upon this and like questions—if we be permitted to call that a question which is a pure invention of the depraved nature of the man. What do men want with libraries of law, telling them what is law? Not to find out what they ought to do, but to find what they can compel the lawless to do. Men consult the law too frequently to find out how little they can be forced to do, and then take the minimum quantity as law.

This is the law and the prophets. Dignity and glory truly belong only to the man who does nothing to others than what he wants the world to do to him. He is the only man whose dignity will never stoop to a mean act. Revenge always takes more than it receives. Charity seeketh not her own. Retaliation never wishes to receive the blow it gives. The man who lays his plans to take revenge or retaliate will stoop to mean things to secure it. No man can keep this law and be evasive or suspicious. "Conscience" (that is, bad conscience), "makes cowards of us all." The evil passions named above can hardly be absent from an evil conscience. Man is made a coward the moment he begins to envy or suspect. For why should the soul that feels its immortal dignity and glory envy the tawdry drapery of a little brief notoriety or the imitation of a little breeze of passing popularity? What a despicable creature the revengeful or envious man is! What a fool the grasping or ambitious! The true life, happiness and power of man is in his fellow-man. What distinguishes the Son of Man above all who ever bore mortality? It was this spirit that felt that he could not be beggared by giving an exact equivalent for everything it sought of man. His life and power are all in him. His life was the light of men, and His life was but the teaching which He gave in the golden rule.

The law and the prophets. None can do more. Obligation goes no farther back among the awful authorities of divine legislation or providence. No law now operative can exact more. The law is complete, changeless, inexorable. The word of God cannot pass. Man must do it or die—must do it or lose his own nature and kinship with the Creator. His nature will accept nothing less. It revolts at the sale of its birthright by the Esau will that has roved over the world so long. It cannot afford to barter such divine dignity for the little pawns of this world. Its untold wealth of love, its thummaric power in conquering evil are a patrimony which the child of God can never be coaxed, cajoled, provoked, hired or driven to surrender.

Sanctifying Crime.

Just now the postoffice department of the United States is waging a commendable war against the lotteries of the land. This is right, and ought to arouse the sympathy and cordial support of every true Christian, patriot and lover of good morals and social order. The evil that is being secretly wrought by these lottery companies, with their agents in every town and city, in debauching the youth and multiplying the number of idlers and gamblers, is beyond human computation. They are poisoning the very fountains of social purity, and blighting, with moral death, the dearest hopes of our hearts and homes. In this work of reform every church should lift up a strong arm and a voice of thunder. But, alas! that arm and voice is sometimes found on the side of the enemy. The church that encourages a fondness for risks and chances, getting more than value of payments, is planting the seed that will produce a crop of gamblers. Offerings rised in this way, and presented to God, are a sacrifice, and not a sacrifice. They are an affront to God and a curse upon the church. The following, copied from the Springfield (Ill.) Journal, into the New York Christian Advocate, some months ago, shows the complexity of the Roman Catholic Church in this crime and shame:

CATHOLIC FAIR.

RESULT OF THE VOTING.

The Catholic Fair for the benefit of St. Peter and Paul's Church, opened last evening at G. A. R. Hall. The ladies had a number of tables with a variety of articles for sale and raffle. A supper table was arranged with substantial viands. The polls were opened, and voting commenced for a handsome arm-chair, a number of measures, and a silver plate. The voting for the different prizes offered resulted as follows, when the polls closed last night, and will be continued to-night:

For the most popular saloon-keeper, a silver pitcher—Michael O'Connor, 5; Henry Effort, 3; W. F. Leoder, 2; Hen-

ry Muttera, 1; John Shoeneman, 1; George White, 1; Gregor Thoma, 1. Most popular liquor dealer, set of polished copper measures—L. S. Egan, 1; C. A. Helme, 1; Joe Eck, 2; J. Mager, 1; J. E. Eck, 1.

Most popular brewing company—Frank Reich, 11; Schultz & Co., 16. Here is a double crime—encouraging gambling and fostering the liquor traffic. While the whole land is grooming under this curse, and scourge, a great church, professing to teach salvation by Jesus Christ, is giving its patronage and support. Popular saloon-keepers and successful brewers have high favor in that communion. Thus they put a premium upon ungodliness, and a discount upon Scriptural piety. The Spirit of Christ is shamed out of the sanctuary, and the last of the flesh enthroned in arrogant, avaricious power. The liquor-dealing of this country, with all its attendant and consequent evils, is, in a great measure, chargeable to the Methodist Church. Fully three-fourths of the saloon-keepers of the land are members of that communion, in good and regular standing. A word from priest or Bishop would close these dens of iniquity, and save many a life from wretchedness and ruin. Refusing to do this, and fattening upon its success, that church must carry the curse and bloody hand of Cain. The widowhood and orphanage begotten upon these places, in some sense, rest upon those who have the power to bar their doors, but rather open them wider, and give them respectability by priestly patronage. While we are considering measures and means of reform, it is important to know where is the opposition, and where our helpers. Though patronized by hands that profane God's altars, this power must be attacked and overthrown. Crime, sanctified by the prayers, projects and patronage of a church, is none the less crime.

Waste of Members.

The statistics of the British Conference, show a decrease in membership. Rev. Joseph Bush, writing to the London Watchman, closes as follows:

Mr. Green shrewdly distinguished between a "converting" ministry and a "saving" ministry, and said it was in the latter that we seemed to come short. Conversion is a crisis; salvation is a process. Our people need converting often; but they need saving day by day, to the end of life. And I am persuaded that in connection with the visitation of the classes there is scope for the exercise of ministrations which shall be "saving," and many who did run well, may thus be saved to Christ, and to Methodistism who now are lost—this is to say, numbered amongst the three and twenty thousand who "cease to meet." As things now are, we write off each quarter about six thousand persons. Every three months we lose a number of members which it would take two days of Pentecost to replace. As Mr. Green said, "People are added to us, but they do not become attached to us." They enter, stay awhile, seem not to like us, and they leave. Any church which had our losses, and which had not a "converting" ministry, would soon be extinct. And it may be that because we can command, so to speak, forty or fifty thousand conversions a year, we are therefore less careful to keep what we get. Our gains we do not conserve as we might; some would say that we "waste our substance;" at all events, we find that at the end of the year the balance is against us.

I am persuaded that the cure for this heart-rending state of things—a needless waste in our societies of from ten to fifteen thousand members yearly—is to be found, and found only, in an intelligent devotion to all the details of Methodist discipline. After speaking of other matters which affect our numbers and tend to decrease, Dr. Rigg says, "A much wider cause is that of which I have prophesied from year to year—the habitual neglect of our ancient discipline in regard to our society meetings, love-feasts and sacraments. And as long as there is no widespread improvement in these respects we can hardly expect anything but such results as we see from year to year." On the other side, I have not met with any number of ministers who, in these and other respects, had observed our discipline and yet reported decrease in the societies under their charge. Now, I am of opinion that until "we have done that which was our duty to do"—done what we have agreed to do—"mind every point, great and small, in the Methodist discipline," it is premature to look outside of ourselves and begin to blame anything or anybody for the decrease. Of course and trade is against us. In this district the frequent removal from place to place of artisans and others in search of work yielded last year a net loss by removals of six hundred and twenty-four. In one circuit (not in the town of Bradford) the net loss was over eighteen per cent. upon the membership. But by patient and untiring effort, without popular gifts or special revival aptitude in the pulpit, this heavy loss by removals was more than made up, and the circuit reported an increase. This is a fair example of what Dr. Rigg advises: "We must continue to melt down obstacles by holy war." And probably if there had been in every circuit a like courageous industry our small decrease in this district would have been converted into a gratifying increase. In some places the activity of the parish clergyman is against us. Dr. Rigg says: "Some churches which I know are crowded, and the chapels are very poorly ac-

tended; and the chapels are as scantily attended as the churches used to be. There are some means which clergy use to fill their churches that are not to be commended. To fill our chapels; and perhaps there are some means we would not use if we could. But there is one method within our reach, one respect in which we can compete with the clergyman—"steady pastoral visitation." If in villages we would hold our own, and win our way, we must be prepared to pay the price; and it is by systematic personal oversight of village societies and congregations that we can root ourselves in the affections of our people. And if pastoral visitation be methodical and impartial, a reasonable amount of time and work done will go further than some imagine.

In 1847 it was "painfully evident to the conference that, in order to an efficient visitation of our people at their own dwellings, there must be an increase of ministers;" and the conference "suggested that our circuit stewards and lay friends generally should consider the best and most profitable means of procuring and supporting such an increase in their several localities." This has been done. Having regard to the number of members in 1847 and in 1880, and the number of ministers in circuit work then and now, the number of members to one minister was 310, and is 210. In other words, for the same number of members there are now seven ministers, where there were five. The result of this increase of ministers in proportion to members is thus concisely put by Dr. King: "We have opportunities of making our personal influence felt such as our fathers had not." And it is personal influence with the members of our societies, personal influence with the young members in our congregations, that is now needed to turn the tide and insure steady increase.

"I do not profess a concern for Methodism other than is cherished by a thousand of my brethren, and I do not venture to make suggestions to my seniors in the ministry. But, as a circuit minister in middle life, I do appeal to the brethren who are young to try what can be done by observing our discipline. I do not speak of enforcing it, for which superintendents are mainly responsible—but of observing it, which is at once the duty and privilege of every Methodist preacher. Whether stationed in town circuits or in country circuits, let us give ourselves to the uniform and unflinching observance of Methodist discipline. Let our aim this year be, not less revivalistic enterprise, but more personal oversight of young converts. Not less zeal in aggressive movements, but more kindly vigilance in keeping those whom God gives to us. Sermons not one whit less pungent and powerful, but more pastoral visitation. Prayer not less fervent and consecration not less thorough, but devotion to daily circuit duty more intense and self-denying."

The Freshman.

The Watchman, Boston, under this heading, says:

The first-year of college life is that in which the instructor can do most to mould the character of the lad, it is that also in which evil has most power to harm. The student is lonely and he responds quickly to any advances, whether made by the good or the bad. His nature is yet plastic, and it sums the form of that which touches it. There will never afterwards be an opportunity to do him so much service; there will never afterwards be a period of so much danger. It is the season which devils seize for their fell purposes; it ought to be the season of greatest activity on the part of God's people who would save souls and give to the church sanctified learning. Perhaps few college students fall into vice after the freshman year. If they become corrupt at all, it is in the commencement of their career. If they escape its perils, they may be regarded as probably safe for the remainder of their course. And not all of those who fall in this critical period are lost; many find the bitter fruits of dissipation very early; they perceive that the pleasure is slight and evanescent, the pain deep and abiding; they are smitten with remorse, with shame, and they begin the difficult path of amendment. But alas! they are not the majority of those who sin; their number is sufficient to warrant hope in any given case, but not sufficient to justify an careless watch on the part of their guides.

The tendency in our larger colleges is to let the student from the outset do very much as he pleases. He is regarded as a man no longer in need of special restraints. If he do not fall into netted disgrace, but little notice is taken of his course outside the classroom. Indeed, where there is a very large number of students together, specially if they are near a city, it is difficult to maintain a strict discipline over their conduct. Yet something might be done, particularly in the first year, when they are so easily infected, so ready to follow friendly counsel, so anxious for agreeable companionship.

The duty of guarding the earlier steps of the students rests partly on the instructors in the college, and partly on the community in which the college is situated. The instructors should consider their relation to the student merely official, and their duty one that can be discharged wholly in the classroom. They should be actuated by a parental instinct, or they are not worthy of the position they hold. It is said that President Wayland, of Brown University, felt this most profoundly; and many a man looks back with a grateful heart to the influence of that great man uttered in moments of private intercourse. The tendency to divide the professors and students into two communities, separated by a river over which the only bridge is the revelation, is to be deprecated on

every account. In a very large institution, with its numerous teachers and its minute division of labor, the tendency is very natural, but with a right spirit on the part of the faculty it can be obviated.

But the community about the college can do much. The freshman is a stranger in it; he is different and perhaps homesick; if let alone by the Christian people around him, he will shut himself in his apartments, till invited out by companions he ought to shun; if welcomed by a few holds in his new place of residence, he may be saved from much unhappiness, and perhaps from that which is a greater misfortune than unhappiness. The church provides a new for him, and extends to him a general invitation to the prayer-meeting and the monthly society. But his duty does not end here. As it seeks out other strangers, so it should seek out the student. As it sends out its people to make the acquaintance of any family that may possibly rent one of its pews, so it should use diligence to make the acquaintance of these young men, not from interested motives, but for the sake of Christ and of souls. There are many ways in which this can be done; if only first there is a heart to do it.

Rev. J. W. Lathrop and wife, says the Baltimore Episcopal Methodist of Sept. 29th, are spending several days with us in Baltimore. Bro. Lathrop's health is greatly improved. Besides an opththalmic affection, he is suffering from general debility, and a slight pulmonary disorder. He thinks however he is improving. We sincerely hope and pray that his health be entirely restored during his sojourn in America. He is disposed to do more work than he ought to do, and we trust our words as he visits about from place to place will not exact pulpit labor from him. An occasional brief talk in a conversational style might do him no hurt; beyond that he should not venture. During last Sabbath he delivered addresses morning and afternoon, and preached at night. An interesting Missionary meeting was held at Central on Sabbath afternoon, which was largely attended. Both brother and sister Lathrop spoke of the religion, customs, etc., of the Chinese and gave an outline of the history of our Missionary operations in that country. They were among our first Missionaries in the East, having entered upon their work 25 years ago, when there was far more self-denial and privation involved in Missionary life than now. The sea voyage then required 90 days, and a vast deal of difficult foundation work had to be done. They have labored faithfully through all the intervening years, and their labor has not been in vain in the Lord.

It is discouraging, as a sign of the deterioration of the public taste, to see, says the Standard, of Chicago, how largely theatrical and comic-musical entertainments preponderate in the bare provisions for the lecture season of 1880-1. East and West alike, but more conspicuously in the West, the purveyors of "lecture courses" as they are still called by a sort of irony from the sprinkle here and there amid the "comical trappings" a bona fide lecturer. Of course they provide what will pay their best as being most likely to draw best for the societies for which they cater. The legitimate "lecture" is almost crowded out of the lecture programme. Even church societies succumb to the popular will and give humorous readings and burlesque concerts, not altogether deserving the name of "lectures." The mischief of this, as we have already pointed out in our opening sentence, the deterioration of the public tastes which sinks more readily than it rises, but may be lifted up by judicious ministrations to its real aesthetic needs, and not for its clamorous demands for mere amusement. Even the grand and eminently useful because practical topics of physical science the great sources of wealth today are unpalatable, except as they are accompanied by amusing and brilliant and startling illustrations. We need, imperatively, a new order of lecture and entertainment. The mass of nonsense has gone far enough to be eradicated.

Will the religious papers that have joined in shunning the census enumerators make a note of the following dispatch:

WASHINGTON, Oct. 6.—Gen. Walker, Superintendent of the Census, today submitted a report to the Secretary of the Interior, in which he says that recent investigation conducted by Special Agent Garrett into the alleged frauds made by the census enumerators in South Carolina last June, shows that the census of 1870 was very defective, and that the population enumeration made in June last is correct.

It appears that the census of 1870 was very defective. It is not the business of Gen. Walker to say why, but the fact is sufficient. This increase of population in the South is unpalatable to those who are ever ready to take up a reproach against their Southern neighbors, and they are disposed to be extremely reticent about the frauds of 1870.

JOBNE MCGEE'S LAST HOURS.—Rev. J. P. Drake, pastor of our church in Woodville, Miss., writing, Woodville, October 4, says:

Hon. Edward McGee entered his long-sought rest at two P. M., October 1, after seven weeks of protracted suffering. Among his last utterances here was: "Bless the Lord." We laid his body in the sacred spot where so many of his loved ones rest, in hope of the resurrection, at twelve M. to-day. As was fitting, all churches in town were closed, while a full assembly of white and colored paid their last loving respect to one who had been a benefactor of all. The colored Methodist Church held chime in with our own in tolling the number ninety-four. A mighty prince in Israel has departed. We hope soon to see a full obituary from the able pen of Dr. Watkins.

Mr. Seney, until this time, has attached, says the New York Christian Advocate, no condition to his gifts; but now he offers \$20,000 more, if the friends of the Wesleyan University will raise \$100,000 by next commencement. It is well, for those who give to a worthy object love it after wards more than they did before. Of course, the condition will be met. There are too many millionaires among the alumni, the trustees, and in the Church, to permit anything else.

Personal and Other.

The late Mrs. Alfred Bishop of Bridgeport, Conn., bequeathed to the Presbyterian Education Society, \$2,000; to the Presbyterian Home Missionary Society, \$2,000; to the American Board of Commissioners for Foreign Missions, \$500; to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States, \$3,000, the legacy to be applied to the use of disabled associates and their families; to the First Presbyterian Church of Bridgeport, all the shares of the capital stock of said church owned by the testatrix; and \$3,000 in money; and to the Bridgeport Orphan Asylum, \$2,500.—New York Observer.

Ex-Governor and ex-United States Senator William H. Riker, who died recently at Philadelphia, Pa., was one of Pennsylvania's leading Democrats. After finishing his studies in the common schools of his district, he entered a printing office and for many years subsequently was connected with the press. He had been a member of the state senate and for three terms its presiding officer, governor of the state, and its United States senator for a full term. He had been a member of every Democratic National Convention, except the last one, since 1852, and was temporary chairman of the Convention of 1861.—New York Independent.

An archaeological discovery of immense interest, nothing less than the finding of the bodies of some of the Theban Holy Men, who, three hundred years, were annihilated by the Macedonians at Thebes, H. C. 335, is announced from Greece. The bodies of the dead heroes are admirably preserved, and ranged in parallel rows of forty each, the wounds which proved fatal to the gallant Thebans being clearly discernible in every case. The bodies were found four metres under ground, beneath the ruins of a colossal memorial lion—the Lion of Thebes.

The Rev. Dr. Gordon says of the revival in Boston in connection with the labors of Messrs. Moody and Sankey, that he knew of only one redeemed from sin and intemperance, and one of whom there was in his church. In regard to the expense connected with holding the Tabernacle, to which some made objections, one of the converts had given \$500 for the advancement of the Gospel, and another had given as much more.

Mr. Arthur Sullivan writes his compositions in a rather firm but small hand; very precise and generally clear; no rough strokes, as in Beethoven's; no small corrections, as in Mozart's; no illegible and unrecognizable changes, as in Haydn's. Two qualities which especially fit his music writing, as in his hands, writing—clarity and persistence.

Sarah Winnemere, Princess of the Pine Indians, has been provided with a comfortable little house in Oregon, with a yearly pension of \$500, as a reward for her services during the last Blackfoot War. She is an intelligent, kindly woman, and has been of great service to the Government, for many years, both in Nevada and the adjoining states, during the Indian troubles.

The Mormons are still peering away at their new temple. It is now nearly completed, and is expected to be finished in a few days. It is a four-story building, the walls of which are constructed of Utah granite, and when finished will be the finest church edifice, if not the finest building of any kind, in America. It will require \$25,000,000 to complete the temple.

The Princess of Wales is a picture of modest good taste as she walks the deck of her husband's yacht. She always wears there a plainly made dress of some dark color, with a sailor's tail, or a close soft hat which is exceedingly becoming to her. Her little daughters are dressed in dark serge or simple cottons, and sailors' hats always crown their long, fair hair.

In the beautiful church of St. Mary at Hurst St. Edmunds, England, is an altar-tomb surmounted by a recumbent figure of a starved man, the details of which are well executed and ghastly enough. It was erected to the memory of John Hare, who lived in starvation in 1661 while attempting to fast forty days and forty nights.

Mr. Wainmaker, the great merchant of Philadelphia, has some twelve hundred clerks in his employ, at least half of whom are women. He has recently adopted rules providing these women to sit when not occupied with the necessary duties of business.

Bishop Crowther of the Protestant Episcopal Church, has received from the Royal Geographical Society of England a handsome and costly gold watch, in token of the valuable services he has rendered in the exploration of the Niger and other rivers of Africa. The Bishop is a learned man, and is as industrious and enterprising as he is eloquent.

A manuscript of the Gospels of Matthew and Mark, written on purple parchment with silver ink, was found in Calabria. It is adorned with miniature illustrations, which are to be reproduced in the "Liber Primus" of the edition of the Gospels which is now being published by the Vatican.

Dr. Hittcock of Paris is alarmed by the growth of a society of adepts lately formed in that capital. This society boasts of a membership of fifteen thousand in Paris alone. Their influence is not simply negative. They make aggressive war upon the churches.

Instead of shutters in liquor saloons on Sundays, the Massachusetts law now orders open windows all day long. All curtains, wooden screens, must come down to the ground, so that everybody can see what is going on or going down within. Rochester Express.

Rome spends \$200,000 on its public schools, of which ten years ago it had none at all. The Romans now receive great alacrity in attending the schools, and the latter are entirely inadequate to the demands of the population.

M. Heuer Van Lam, the translator of Taine, will superintend a wholesale translation of selected foreign works of fiction for a London publishing house, Gorman, Hungarian, and Polish novels will contribute to the list.

The Academy states that a process has been discovered for the conversion of slowness into sharp relief blacks for letter-press illustration by merely painting type metal upon them.

Since the passage of the silver act there have been coined 68,180,751 standard dollars. Of these \$8,881,441 are out of the Treasury, and \$59,309,307 within its vaults.

Judge Jackson, of Atlanta, Ga., has been appointed by Gov. Polk Chief Justice of the Supreme Court. Judge Jackson is a able jurist and an active member of the Methodist Church.

Samuel Watkins has given \$100,000 to Nashville, Tennessee, to found a library for the use of its citizens.

The United States expedition engaged in making scientific investigations in regard to the Gulf Stream has recently discovered in the course of its work in the Western Caribbean Sea an immense submarine valley 700 miles long and 80 miles broad. It extends from between the islands of Cuba and Jamaica to the Bay of Honduras, and its depth is stated to vary from two miles to three miles and a half.

Miss Anna Arch, daughter of Joseph Arch, the advocate of the agricultural laborers and a Primitive Methodist preacher, who is herself well known as a lecturer and preacher, has been married to the Rev. J. E. Century, of the Wesleyan Reformed Church.

Mr. Rassam, the London correspondent of the Manchester Guardian, meets with difficulties at Ximvelo, where he is excavating for the trustees of the British Museum. The local authorities, it seems, will not allow him to go on with the work, notwithstanding the sanction of the Turkish Government. Mr. Rassam will probably proceed to Armenia.

The Rev. S. F. Smith, who wrote "My Country, 'Tis of Thee," is still living at Newton, Mass. He says he wrote the verses on a waste scrap of paper one dismal day in February, 1842, while at Andover Seminary, and "had no intention or ambition to create anything that should have a national reputation."

English manufacturers now construct their weaving sheds only one story in height, with glass roofs and stone floors. They get in this way an even light on each loom, and avoid vibrations of the looms. The old factories with weaving rooms, one above the other, have all been abandoned.

The widow of the Jewish banker of Cologne, Baron von Oppenheim, has just given \$50,000 for a hospital for children of all denominations as a memorial of her husband. The Baron, in 1870, gave \$75,000 for the care of the wounded in the Franco-German war.

Prof. Mommien lost in the great fire which consumed his dwelling, nearly all his books, but the MSS. of his "Collegium" and his "History of the Empire," to the extent of three volumes. A subscription is proposed in England to help him retrieve some of his repaid losses.

John Ingelow, the charming English poetess, has secured from Messrs. Roberts, her American publishers, for the past eighteen years, the average income of a thousand dollars, which is almost as good as an American copyright in fact.

It is said that the Rev. Mr. Moody, the evangelist, is to begin a series of meetings in San Francisco early in October, and will continue there and on the coast through the winter.

The congregation of the Rev. John Jasper at Richmond, Va., has grown so large that a division is to be made. Brother Jasper is the pastor, who maintains that "the sun do move."

Marshall Bazaine, the ex-patriated French General, is not held as a prisoner, but is in Spain, and employed like the "prodigal son," in keeping swine.

The late Frau Pretorius, widow of the well-known historian and private secretary of Prince Albert, has bequeathed her husband's valuable library to the Germania Museum at Nuremberg.

Bishop Scott was stricken with paralysis at a recent camp-meeting in Virginia, and was removed in a helpless condition to his home at Odessa, Del.

The gift of the late Dr. Bishop, of New York, to remove the debt from the Baptist Home Mission Society, was \$30,000.

Harvard College has had 14,062 graduates, of whom 2,414 were ordained as pastors of churches.

Moody and Sankey singing books have made their appearance in the interior of Africa.

President Hayes has accepted the Vice-Presidency of the American Bible Society.

Books and Periodicals.

THE PROBLEM OF HUMAN LIFE: embracing the "evolution of soul," and "evolution evolved." With a review of the scientific theories of Darwin, Huxley, Tyndall, Haeckel, Haldane, and Mayer. Revised edition. By A. Wilford Hall, New York: Hall & Company.

We can do little more than acknowledge the reception of this work. It is an octavo of 321 pages, and deals with subjects of philosophy and science which are now occupying the attention of the religious and literary world. The author's object is to overthrow materialism and to vindicate the immortality of man. He concludes the generally accepted wave theory of sound, holding that sound, as well as light and heat, must be a substantial entity consisting of corporeal emissions, or some kind of material emanations. Evolutionism and its distinguished advocates are subjected to an elaborate examination. It is a work of considerable thought and research, and of the soundness of some of the author's premises there is room for doubt, perhaps. We must leave him to those who have the time and the qualifications for a more thorough review. Price \$2.00.

The King's Highway, a Journal of Scriptural Holiness, is the title of a monthly, published in London, England, and to be re-issued by the King's Highway Co., of Nashville, Tenn., from Southern Methodist Publishing House. It is very highly recommended by Bishop of Washington, and Dr. Summers and Shipps, of the Vanderbilt University, R. C. Oliver, Spartanburg, South Carolina, is the representative of the Publishers in this country. Business communications must be addressed to Dr. J. B. McPeckin, Agent, Nashville, Tenn. The profits of the American edition will be applied as follows: One-fourth to Dr. A. W. Watson, to be used in aid of Foreign Missions; one-fourth to the Woman's Foreign Missionary Society; one-fourth to the sustentation fund of Vanderbilt University, in aid of young preachers in pursuing their studies. One fourth to the Southern Methodist Publishing House, to aid in liquidating its debt. Price \$1.00 a year.

The Art Amateur, October, 1880, has a sheet of beautiful designs, and his usual rich and instructive articles and illustrations. We regret however, that this number should be marred by a portrait of the notorious actress, Sarah Bernhardt. The Art Amateur is published monthly by Mangrove Marks. Price \$1.00 a year.

National Repository, October, 1880, has: Pindar and Iphigeneia; Glasgow, Illustrated. Advertisements: The Changes in Forest Growth; The Serle who came to Christ; A Sunday in Stockholm; Only a Day; Unsymmetrical; The Holy Vehm; or Secret Courts of Germany; Noteworthy Occasions in a Tour of the World; Who was Proserpine? John the Cry of the Woary; A chat about Autography; A Month Burns; Deacy; Editorial Miscellany.

Annual Conferences.

CONFERENCE.	PLACE.	DIVISION.	DATE.
Louisville	Harlow	Kavanaugh	Oct. 6
Indianapolis	Fort Gibson	Pierce	Oct. 6
Columbia	Nedrow	Duggett	Oct. 6
Tennessee	Blacksburg	Palmer	Oct. 11
West Texas	Lubbock	Pierce	Oct. 13
Michigan	Marquette	McTear	Oct. 14
Germania	Fredericksburg	Pierce	Oct. 21
Sweden	San Jose	Duggett	Oct. 25
Arkansas	Arkansas	Duggett	Nov. 3
Los Angeles	San Antonio	Duggett	Nov. 3
S. Texas	Wharton	Pierce	Nov. 10
Memphis	Tifton	McTear	Nov. 10
North Texas	Dallas	Pierce	Nov. 17
Michigan	Marquette	Pierce	Nov. 17
Virginia	Danville	Wright	Nov. 17
N. Georgia	Rome	Palmer	Dec. 1
East Texas	Marshall	Kavanaugh	Dec. 1
White River	Helena	Kavanaugh	Dec. 1
N. Carolina	Whitman	Keeper	Dec. 1
Alabama	Pensacola	Pierce	Dec. 1
South Georgia	Dawsonville	McTear	Dec. 1
Mississippi	Wicksburg	Wright	Dec. 8
S. Mississippi	Starkville	Palmer	Dec. 15
Texas	Brenham	Kavanaugh	Dec. 15
Florida	Ocala	Pierce	Dec. 15
N. Alabama	Chickasaw	Wright	Dec. 15
Louisiana	Shreveport	Keeper	Dec. 15
N. Carolina	Marion	Duggett	Dec. 15
Maine	Harrison	Duggett	Mar.

Bishop McTear has charge of the Mission in China.
Bishop Keefer has charge of the Mission in Brazil and Mexico.

Publisher's Department.

"We shall do our best to exclude fraudulent advertisements of every description from the Advocate, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will pardon having seen the advertisement in the Advocate. We will also take pleasure in attending personally to any commissions for our friends in the country which may be favored, while endeavoring our advertisers as being worthy of their patronage."

THE MULE.

Not ours, our mule, but we'll not lose it,
Our fortune and our soul we'll not lose it,
Our lot by such cross-grained mule,
As marked the making of the mule.
Two ears like hairy whiffles tails;
The most abused of creatures tails;
A head to knock each lightning jaw;
A voice like the clanging of a saw;
As good a seat as any bed and knot,
That serves for a man's bed and knot,
And never fails with gloves or quick;
To guide the well-directed kick.
That jags the back of a driver low,
And lacerates him with its weight of wool.
He lives on lilies, weeds and sticks,
With staid and spells and fire-tricks.
Caught up in nature's slyest school,
Where mischief fills the fatigued mule.
With tricks that mock at human aid,
They say that mules can never die.
Are made hungry, overjoyed,
And live in a simple song.
And spend their time the while, day long,
Contriving tricks of skillful hand.
To grind with gristle and all of man,
Nor do they mind how ill they fare,
So they don't cheat his watchful care.
And knock him over every where.

Tell your neighbor he read the Advocate to January, 1881, for fifty cents.

A gentleman, traveling in the same car as the pretty daughter of a rich Pennsylvania lumber merchant, charmed with her smile and her grace, when he vacated his seat for one by the side of a shrewd-looking fellow. As they were whirling by a high mountain, his neighbor called his attention to it and went on: "Sixty-eight years ago that mountain was covered with a forest worth at least ten thousand dollars. Now there are nothing but stumps, and the land is scarcely worth a cent. The next practice of that mountain is to use there in that seat. It has taken that lumber which your father sowed to raise and educate that girl. Some of you gentlemen if you were given your choice between the mountain and the girl, is it his stumps, and the neighbor on that seat would take the neighbor, but give me the stumps!"

Push the subscription list for the Advocate, for fifty cents, to January 1, 1881.

"Do, do keep away from that window," said he, "but I'm not afraid of the lightning," replied she. "Ah, dear," continued the youth, faintly, "little do you realize how attractive you are." And, having made this appeal, he was able to conduct her away.

"Father, did you ever have another wife besides mother?" "No, no, you have possessed you to ask such a question?" "Because I saw in the old family Bible that your mother, Anna Duggett, 1822, and that is not mother, for her name is Mary Brown."

"What should a man do," asked a gentleman of a lady, "when he has an opportunity to correspond with a charming woman, but being a bachelor, is a little afraid of such business?" "I should say to him: Do write," answered the lady.

W. C. SHEPARD & Co.—American China dinner, breakfast and tea set, 100 pieces, for \$15. Equal in looks and usefulness to French China.

old lady to Tiddlers: "You can see for yourself, and you only stuff my poor parent list with your own. He has his feet tucked up before your eyes." Tiddlers: "True, but, in this, the triumph of the art. We don't say that natural that they might in their proper season."

A retirement from scene. Professor in history at non-attentive scene. "Mr., how long did the thirty years war last?" "A. A. S. About sixteen years, I think, sir." Applause on the part of attentive ladies.

The Advocate from date to January 1, 1881, for fifty cents.

It is related that Webster and Clay were once standing on the steps of their hotel when a drove of mules passed moving southward. "There comes some of your constituents Mr. Webster," jokingly remarked Clay. "No," replied Webster, "they are going to Kentucky to teach school."

"Have you given electricity a trial for your complaint, madam?" asked the inhibitor he took tea with the old lady. "Electricity?" said she. "Well, I reckon I has. I was struck by lightning last summer, and have not the window, but it didn't seem to do me no good."

For many years Moses, a negro, was a servant at the University of Alabama and waited on the students very faithfully; but he was a most notorious hypocrite. He was on that account commonly called "Pondy" among the boys. One day he was passing a crowd of students, who one of them called to him: "Say Pondy, when are you going to the when Saturday gets you?" "Wait on students," was the only reply.

Business Notices.

For mosquito bites Burnett's Kallist is invaluable; it contains a peculiar property which neutralizes the poison and breaks the inflammation caused by the sting of insects.

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AN INVOCATION TO THE DEITY.

readily granted the Lundbeck, once
Hueckel and Darwin, and the rest, a
hold and believe, or affect to believe,
that the doctrine of evolution, carried
back indefinitely, denotes a divine or

greater privileges than John had, and therefore, that we are greater than John. This is a plain non-sequitur. If we

I presume, equivalent to *deny*. It readily granted that Lamarck, Cuvier, Buckland and Darwin, and the rest, a bold and brave, or at least to believe in the old and believe, or at least to believe in the doctrine of evolution, carried back indefinitely, denotes a divine or

ence, he is as well off without as he is with charity." Notice how abundant the reads: "Though I have charity, I do bestow all my goods to feed the poor, but have not charity; I am nothing." A young man once said, when asked

things. "This is a good country. So
of the best lands in Pearl River bou
will produce one bale of cotton per a
or thirty bushels of corn. Rice is c
of the staples of this country. M
Robert Patton has a farm of about th

teraining a mere playman who made rhymes, as if he were a gentleman of old descent. By way of conveying honor to the bard's right to such a distinction, Mrs. Dunlop gave her the "Cotter's Saturday Night" to read. This she soon did, and returning the volume with a strong shake of the head, said: "Nae doubt ladies and gentlemen think meuckle of this, but for me it's naughtin; but what I saw 't' my father's house every day, and I dinna see how he could ha'e goud it any ither way."

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA METHODIST CHURCHES.
M. F. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, OCTOBER 21, 1880.

How to Shine.

In the very opening of this ministry Christ defines the relation which His followers sustain to the world. They are the light of it, and not, therefore, to hide themselves away in cloisters, or to conceal their discipleship by shrinking from an open confession. The light must be in them, even the light of Christ, and the power of a saving faith. They were to be as the lamp on a stand, and not as a lamp hid under a bushel. The means indicated are good works. As if there were no light in a mere profession, no demonstration of the truth in a verbal testimony standing by itself. Nor is it probable that miracles are specially intended, but such a life as should exhibit the character of the gospel as a revelation of truth from God. That which men are to see are the good works. These are all that they can see.

The Christian himself, in the depths of his own consciousness, has an experience more wonderful than words can tell. To him there is this inward attestation and assurance, but it is only for him. It is something supernatural, and more convincing than miracles to his own mind and heart. But it cannot impress the world around him inasmuch as it is beyond their verification, and entirely apart from anything in their own experience. If every individual Christian could work miracles in attestation of his experience and profession it might induce faith in his testimony. But better even than miracles is a useful and holy life. There is in this something as supernatural as there is in a physical miracle, and, as the supernatural manifested in a higher sphere, it is better adapted to display the power and presence of God. The light is to shine in this way, in a goodness that is active and clear to men. God can read the heart directly; but men must be brought in contact with the life that is the outflow from the heart.

How to get the light into the worldly nature? There was world-teaching, verbal testimony or profession, the ministry of the Spirit in connection with the preaching of the word. But as if this living testimony of good works were, for him the main and most essential means, the Christian must shine in that way. He is to preach, if he be a preacher, he is to confess Christ, he is to proclaim the inspired message; but, above all, he is to shine through the practical deeds, and the unselfish activities of a consecrated life. The love he feels, the transforming power he realizes must be embodied in the outward conduct before they can arrest the attention and convince the world. Men may shine intellectually, in learning, argument, eloquence, but they cannot shine as Christians, and so as to constrain men to repentance and faith, except through the manifest goodness of their lives.

Some lives may be on a higher stand than others, but all are capable of shining in this way. This is the preaching to which every child of God is called, and the most powerful and convincing testimony that can be given for the truth of the gospel. Christ recognizes this as the highest and most vital element of influence in the church, and in the individual believer. Beyond creeds, confessions and the argumentative evidences, he sets this first. The light is to shine before men in the daily life, in the spirit of love and self-sacrifice for others. More than any sign, more than any miracle is this spotless example, this uprightness of conversation, this devotion to the pure and the good. Christians are the light of the world just in proportion as men see their good works, that their works are good. Not works done to be seen of men, but works so manifestly good that men cannot help seeing them. They attest the saving and divine power of the gospel, and thus convince men and lead them to Christ. As the beams of the moon tell us of the unseen sun, so do such lives reveal to men the unseen God. The divinest, the most supernatural thing connected with Christianity in the world is a godly life.

Such a life will shine. The darker the surroundings the brighter it will be. It will be the light of a house, of a neighborhood, of a community. A world studded and thickly sown with such lights would glow with more than the splendors of the heavens. Were all who profess to be Christ's disciples thus to let their light shine, shine in action, in uncompromising fidelity to truth, in love and kindness, the world would have free course indeed. Christians are enough in number now to fill the world with a moral glory that would overwhelm

skepticism, and disarm the enemies of the gospel. But they do not all shine. In too many instances the Christian life is marred and neutralized, or contradicted by a life out of harmony with the doctrine of Christ. The workmen of men may be other than good, and calculated, in worldly minds, to discredit the claims of the gospel.

So far as Christians are the instrument of it, it is God's method to save the world through holy living. More than all a man can give in money, or in any other form of service, is this Christ-like life. Preaching or profession is powerless without it, and numbers are of little value or significance, except as each is luminous with the steady glow of a pure example. It will be found, in the conversion of most people, that besides the stated ministry and the fervid exhortation, the sermon that did most in bringing them to Christ was preached in the life of some devout and often humble follower of the Saviour. The light which led them to the cross shone in a patient, loving mother, or in the fervid piety of a Sunday-school teacher, or in the beautiful humility of a praying friend. Or it may have been the luminous back ground in the character of the preacher himself.

One Test.

We do not remember any infidels who were practically philanthropists. We know of none now who are distinguished for their charities. There are infidel associations in this country and in Europe, but the object of them is not to relieve the destitute, nor to feed the hungry. Infidelity has built no asylums, it has endowed no hospitals. The spirit of selfishness, rather than devotion to the general welfare, is in it. All the great philanthropists have been believers in the Bible. No others have been noted for their self-sacrificing efforts to make the world better and happier. This fact in itself ought to make us suspicious of those whose purpose it is to overthrow Christianity. They would sweep away the churches, Sunday-schools, the Christian ministry, and strip the world of all the moral and spiritual influences which flow from faith in God and the conviction of a future life.

Let us try to imagine what the condition of society would be without the gospel. Remove all the restraints of the Christian religion from the minds of men, take away its consolations, the inspiring hopes, the wholesome fears. Let there be no Sabbath, no divine worship, no religious literature, no family religion, no secret prayer. Banish all notions of God, all ideas of a Saviour, all conceptions of a hereafter, all notions of accountability. What sort of a world would it be in such a case as this? The world can never come to such a state, but still it is to this that infidelity would bring it.

And we must judge it by what it aims at, and by what it would do if it could. Voltaire believed that in his day Christianity would soon be extinct, and the thought gave him pleasure. The infidels of the present day cherish the same conviction, or at least pretend to. Science is yet, as they imagine, to upset theology, and to overthrow the Bible. With them there is nothing supernatural; there is nothing spiritual. There is nothing but matter. There is no distinction between matter and spirit; there is no personal God. What men are they by an inexorable, blind necessity. This materialistic infidelity destroys the very idea of virtue, and obliterates all moral distinctions. This is its tendency, and the logical and, finally, the practical outcome. The increase of suicide in our times is greatly owing to this phase and manifestation of infidelity, and it deepens and intensifies the corrupt tendencies of the human heart.

Infidelity is the nursery of crime. Its great advocates, such as Spencer, Huxley, and even Turgenev, may be men of blameless morals, but their principles, as taken up and imbibed by the masses, tend to recklessness and vice. These men affirm that they are after truth, and that if Christianity stands in the way of truth, so much the worse for Christianity.

But let us state the argument. Can a lie be more beneficial to men than truth? Here is the Bible, from which flow blessings of every conceivable kind. It purifies society, it makes virtuous families, it inspires a love that seeks out the miserable, it enables men to live righteously, to suffer patiently, to die serene and happy. The Bible teaches nothing but purity and goodness; its actual influence is to elevate and ennoble the character, its whole tendency is to make the world better and happier. On the other hand, what infidels claim to be truth—in reality a system of negations—loosens all moral restraint, promotes crime, and leaves us nothing but blank despair. Can

the truth bring forth these bitter fruits of death, while the lie is a tree of all blessings? And this is one aspect of the controversy between Christianity and infidelity. Are not the fruits decisive of the truth of the one and of the falsehood of the other. We cannot conceive that a great delusion should make the world better, nor that a great truth should make it worse. The honest and candid mind is bound to accept the conclusion that the good is from the true, and that the evil is from the false. The gospel is of God, infidelity is from the father of lies.

The General Rules and Perfection.

Your editorial on "Christian Perfection" was well-timed and eminently suggestive. I have been deeply concerned on this great question for some time, and have been reading some good books on this line of thought. As to the importance of perfecting holiness in the fear of God there seems to be no difference of opinion, but, as to manner of obtaining this blessing, there is a wide difference. The "General Rules of the United Societies of our Methodism" certainly begin low enough for all practical purposes, and then they rise high enough to suit the aspirations of the holiest men and women among us. The books on "Christian Perfection" have not yet gone beyond those rules as explained and enforced in the Discipline. These rules, while they remain as they are, commit every Methodist to the work of perfecting holiness as a practical system. They base the whole work of justification, regeneration and sanctification in "a desire to flee from the wrath to come, and be saved from sin." It is assumed, and wisely so, too, that where "this desire is fixed in the soul it will manifest itself" by certain infallible signs, which, if followed out, cannot fail to lead to inward and outward holiness. The desire to flee from the wrath to come, and be saved from sin, given, and this desire truly fixed in the soul, the rest is sure to follow. Whether the residue theory be true or not, just so long as there is sin, or even faults or imperfections, just that long the desire to be saved from sin urges its possessor forward. If our church were filled up with persons of the character set forth in the rules, we would have the grandest holiness seeking band in the world, from the humble penitent to the highest type of Christian. Indeed, doctor, the Methodist Church is a church of "seekers." If we had none among us but those who come up to the rule for admission, why then we would be at our work, "spreading Scriptural holiness over these lands." An earnest desire to be saved from sin would go far toward saving people from fanaticism; indeed, the Holy Ghost would guide such seekers into the way of truth. Fanatics have always shown, first or last, the utter absence of any fixed desire to be saved from sin. Fanaticism is preeminently a system of hero worship, and "self" generally the hero. Our General Rules assume justly that a desire to be saved from sin will manifest itself in these several ways: first, "by doing no harm;" by avoiding evil of every kind." This is negative, but it is right, for how can a man be said to desire to be saved from sin when he is habitually indulging in it. Secondly, by doing good of every possible kind, both to the souls and bodies of men. This is positive, and it, too, is right, for a man who desires to be saved from sin, and avoids it, will most certainly practice every virtue and do all the good in his power. Thirdly, by attending upon all the means of grace. It is self-evident again that every one who has this fixed desire to be saved from sin will diligently use all the means of grace in his reach. Now, doctor, I submit that as a practical system, apart from all theories, many of which only confuse plain men, we have nothing better on "Christian Perfection" than the General Rules. If all the Methodists of the world were living up to this standard they would so spread Scriptural holiness over the land that soon "holiness to the Lord would be written on the bells of the horses everywhere." A little book of ninety-five pages, by Rev. G. G. Smith, of the North Georgia Conference, just from the press of our Publishing House, deserves a wide circulation. It is appropriately and wisely called "Walk in the Light." It will be helpful to all who want to know more of God. It is plainly written, and avoids the hard points of this great question. It was written to do good, and I doubt not but it will be a means of grace to hundreds and thousands of souls.

Yours,
ORDERED.

From North Louisiana.

ANOTHER CAMP MEETING.

MR. EDITOR: On the last day of September, in company with Dr. F. M. McCormick, I left Trenton, La., for Jones' Camp Ground. The frequent

rahus had rendered the road quite bad, but the doctor's big chestnut sorrel was equal to every emergency, and I pulled through the mud holes, and up the hills and along the sand-beds, with ease to himself and great comfort to us. In the way we traversed parts of Onachita and Jackson parishes, and had some opportunity to gather information in regard to the crops as we passed along. The rahu have damaged the cotton to some considerable extent, but not to one-half as some have asserted. The corn which had not been gathered had also suffered. The potatoes are a perfect success; the sugar cane looked well; peas are plentiful, and the chineeps and neons are in great abundance. In the doctor I had a most agreeable and instructive companion. Not being given to much talking myself, I am one of the best of listeners, and the doctor knowing everything and everybody on the route, his conversation gave me much pleasure and information. On this route we passed through what is known as "Indian Village." This is said to be the oldest settlement in north Louisiana, not excepting Monroe. Persons who seemed to be well-informed told me that there are evidences all about here that point to a race of men who were extinct long before the historic record begins. May be they belonged to that race which, according to a late scientist, existed in this country two hundred thousand years ago! The country through which we passed has the appearance of being unproductive, but the people seemed to be in a better condition than those who till the alluvial land and think they would starve among the pine hills and sand-beds of Onachita and Jackson.

At about three P. M. we left the main Vernon road and started south in search of the camp ground. Trotting along leisurely, and enjoying the doctor's talk and the enveloping shadows of evening, all at once we were in among the tents. I was the first preacher on the ground, and, being a stranger in those parts, the hearty reception was especially gratifying. It being some time till night, I started round on a tour of observation. This camp ground is on the Indian Village circuit, three miles east of Vernon. The ground was donated to the church for camp meeting purposes by Bro. John C. Jones, and its proper name is "Jones' Camp Ground." While I cannot say that it is "beautiful for situation," I can say that there is a picturesqueness about these grounds that attract. The tents and preaching stand are built upon a sloping beech ridge, and the gentle declivity, in three directions, preserves the place from mud in rainy weather. The place is noted for its mineral waters, which flow, in a free abundance, from three large springs in the sides of the hill. The properties of the water are said to be sulphur and iron in such a proportion as to render their medicinal qualities very fine. People who drink of these waters for a few days come to like them very much, and they are well recommended by the medical men.

The services began with a prayer meeting on Thursday night. The usual camp meeting services were held. The preaching was plain and practical, and produced results in the conviction and conversion of souls. One hard text was fully opened to my mind by a local preacher, and I think now I might preach from it. Bro. Parish, the preacher in charge, was full of heart-ache, yet full of work for the Master. He is under the darkest cloud that ever overshadowed a parent, and needs the sympathies and prayers of the church. A bright boy is suffering from a disease which threatens to overthrow and destroy his mind. Bro. Parish has the love of his own people, who esteem him highly, and weep with him in his sufferings. The results of the meeting were very good. The number of people was not very great, but the listening to the word was very good, and the order was the best I ever saw at a camp ground. There were twelve accessions and eight conversions, and quite a number of professing Christians were greatly revived.

At nine P. M. on Monday I left the ground and rode to Vernon, and spent the night under the hospitable roof of Bro. M. R. Kidd, who, with his Christian wife, accomplished daughter and interesting little son, has one of the pleasantest homes I have seen. Tuesday morning we started for Trenton, which we reached safely before the sun went down.

The brethren at Jones' Camp Ground have resolved to have an annual meeting, and have authorized me to announce that the meeting next year will embrace the first Sunday in October.

How a Church Was Built.

Dr. Haygood has recently dedicated a church, of which he gives the following account in a letter editorial in the Wesleyan Christian Advocate:

Somewhere in the South Georgia Conference lived a man who carries on this world's business "as unto the Lord." He sent the Wesleyan News-Exchange for \$50. How air and crisp that check—the beginning of the new church it was—looked to us. It gladdened with that hymn's faith and love, even as his own face shines with the grace that dwells within. Dillard's heart gave a great bound when the Wesleyan published his letter, and a greater when he saw the check. And his faith was strengthened thereby, and his zeal kindled into a blaze.

We sail something about the faith of some good women. They live in the caves and valleys beyond the Blue Ridge, and belonged to Dillard's scattered flock. He hid his eye before the Lord, and then before a select number of these "elect" women, and they organized a "circle of prayer," asking God to send the pastor money to build a church in Morganton. In a little while the \$50 check was followed with a smaller amount from an unknown woman, whom we suspect to be poor, as men count these things. But men do not estimate wealth wisely—have we not our Lord's words concerning the unnamed widow who, with "two mites," out-gave all the so-called rich? Others helped, from time to time, till the church was well under way. It was to be a substantial framed structure, with glass windows, ceiling, comfortable seats, and whatever makes a proper church for a village like Morganton. A middle Georgian, whose name we know not, chanced to own some good building lots in the little village, and he gave a place for the church, and the work was begun. House-builders in Morganton must needs move slow to move at all. But they did move—although certain Sanballats, worrysome breed they are—jeered and prophesied failure. By the spring of this year they were within \$50 of finishing their work, the whole costing about \$500. And there was silence for a time—no money came. That falling off in help cost the young pastor more trouble than the cold mountain and the frozen creek. Again he sought his praying women, and they prayed for the \$50, and a North Georgia hyman one day wrote to know how much they needed, and he sent the \$50 which he learned the amount. The Lord knew where he lived—let unbelievers sneer who will. When did they build a church for the poor by prayer or gifts?

Our Mexican Letter.

MR. EDITOR: At a certain hour after dawn every morning there comes to my ears a series of sharp, gay notes that quickly call my wandering wits from "the fields of sleep" to find a new day ready for its employment. The first morning I woke in Mexico I thought these peculiar sounds were the notes of some strange birds; now I know that they proceed from odd brass horns, used by the soldiers stationed a little distance down the street. In general I like the music, though I confess that sometimes I wish it would come out at the little end of the horn. However, in the intervals of their tootings and long after their cessation, an I regarded by a concert of twitterings and chirpings, notes merry and loud, soft and low, coming from the alameda, "sweet with charms of earliest birds." They sing and sing as if they said, "come out and see how good the new day is," until I do go and see, as I step from our doorway, the alameda in all its fresh beauty. No wonder the birds find the morning good, with a perfect sky and they so near it in the branches of those high, swaying trees. As I go up a broad, well kept walk I see the tender grass creeping everywhere, from the edge of the path to close up about the slender trunks of the trees; on the other hand there is the same green carpet, but passing through it is a little slip of water, crossed by rustic bridges, and nourishing on either side of its way groups of Calla lilies with their broad dark leaves and creamy flowers. Along the edges of the walks are the graceful Peruvian pepper trees, with fern like, feathery leaves and clusters of scarlet berries. This walk leads to a fountain encircled by a bed of violets. Violets are the same all the world over, and one breath from this fragrant bank carries my thought, quick as a flash, over mountains and gulf, to home and dear remembered faces. A frog has his home among the rocks in the fountain, and he croaks away as contentedly as if he had caught the melody of the spheres. Be that as it may, he has as much power as the violets in one way, for I have my thoughts back in a twinkling, and go on another path bounded on both sides by gardens of flowers and vines, many familiar, and some strange, all lifting gay banners of color to the morning sun. Here art asserts itself a little in a statue here and there, though not many.

Now I come to the central fountains, where all the paths converge. From here I may choose any path—one especially leads through a part that I like very much, because there things are allowed to grow as they please, and therefore the trees are tangled and the ground is so care-less, uncombed and undressed, that it looks like a bit of home woods. But down any path there is enough for eye and mind.

There are not many people out, for it is so early that the sun is not yet

thirsty enough to drink up all the dew, that gives an added beauty to grass and flowers, and dampens my shoes through the trees I catch a glimpse of the riders on the paces, taking their morning gallop to the pulpetee, but within the alameda the birds have it all to themselves, and even they are too near heaven to leave their tree tops, but keep on singing till my heart sings too.

When we pass through it on our way to school I see the poetry of the alameda; its beauty can be truly seen and appreciated only in the early morning before the attention is diverted by the manifold phases of human nature, of which it is the scene later in the day. The first line of poetry finds its expression in the shape of a young man standing near the edge of the walk where the "green grass grows," (no analogy insinuated.) He has a book in his hand which he should be studying, but his mind and eyes are on other things intent, and his fingers too, for they are hard at work making many mysterious signs and movements, all for the benefit of a dark eyed damsel standing on a balcony across the way, and who seems to thoroughly understand and to return the signs. As her balcony is exactly opposite my window I have some amusement in watching her. When I see her standing there with her head pensively leaning on one hand, and the other hand moving lightly and gracefully, I know to a certainty that the young man is at his post, with the story of his love at his fingers' ends. When I see her suddenly drop both hands and turn her face in an opposite direction, as if she was intensely interested in the mountain scenery, I know that her mother is near, and that the young man is strolling along the walk deep in his book. This love affair has the one merit of constancy, for it has been going on in the same style for nearly two years; nearly every day since I came have I seen him hovering and dodging about the object of his affections, and they never get any nearer to each other than this air line. This is the usual way of courting among the higher classes here. The girls are allowed very little freedom, and there is no social intercourse between the young people. All that delightful evening visiting at home, so refining and elevating to the boys, and so patiently and generously submitted to by the girls, is unknown here. As for going out together and being treated to ice cream—why, for such a wild act one would be swallowed alive by society. Perhaps the boys at home to whose ears the jingle of ice cream bells is sometimes odious, might think this a very nice country to live in on this account, but if they knew that it is the custom for the groom to present the bride with her trousseau, and that she would expect a handsome new dress for every feast day, and that the feast days are too numerous to mention, they might prefer the ice cream treatling.

As a consequence of this seduction one can see the lords of creation in all stages, from the headless youth to the man grey enough to be a sage, meandering in short circuits about divers windows, and so obviously chained to certain balconies that the expression here is, "he is making the bear." And truly, is not such a mode of courting enough to make any one a bear? But if the high born ladies must be worshipped from afar, the humbler classes have it all their own way, and from the number of lovers to be found, one would think the alameda to be Arendia, but the dwellers therein are very dirty and untidy. One's eye falls on all descriptions of affectionate attitudes, and it is quite common to see two heads on one shoulder. Now all through the alameda, pacing up and down the shady walks, are the students from different schools, with books in their hands, but with their eyes oftener off than on the pages. On Sundays and feast days the flowers and birds are well, with all rivalled by the many gaily dressed and merry voiced children that spend a great part of the day here. If the paseo is the grand dress parade of the aristocracy, the alameda is the paradise of the poor and the children. Here they throng; all sizes, all styles, all descriptions; from the beautiful child, daintily and elegantly dressed in velvet, silk and lace, down to the little shock headed, brown faced Indian baby, crawling about with bare feet, and dressed in well ventilated cotton rags. By the way, those Indian babies must be the best in the world. You seldom hear them cry and fret. They seem to be born old and philosophical enough to take the world as it comes; so that at all times, whether peeping from the tight fetters on its mothers back or toddling along with a pack on its back almost as big as itself, you may see upon its face that unchildish, patient look that is so strange to see on the face of a child. However, on feast days and Sundays, which are but feast days to the most of people

Farm and Garden.

ONE USE FOR NOXIOUS INSECTS.—There are many species of water-hornets, but those which belong to the genus *Corixa*, and can be known by the flattened ends of their bodies, have the sharpest beaks, the most virulent poison and consequently are the most noxious when handled. Even in England these *Corixæ* are apt to be rather unpleasant insects, but there are some parts of Mexico, where the lakes swarm with *Corixæ* of very much larger dimensions than any British species. Yet these insects, noxious as we might think them, are very useful to the comparatively uncivilized natives, who eat, not the insects, but their eggs. At the proper time of the year the natives sink large bundles of reeds in the water. In a week or two the reeds are thickly covered with *Corixæ* eggs, which are scraped off and the reeds returned to the water. In fact, the *Corixæ* is treated very much like the mussel in the French breeding beds. The eggs, after being scraped off are pressed into cakes, which are cooked and used for consumption under the name of "hautein." Even the dread mosquito, the only insect which a savage can have an excuse for ranking as noxious, is really of direct value to some savage tribes. Livingstone mentions that the shores of the Lake Nyasas swarm with mosquitoes. The late Mr. Baines told me one who has not seen the mosquito swarms that hang on the banks of these African lakes can form even a conception of their multitude. They fill the air so that they seem to beat all the most solid mass. If a lamp be lighted they put it out by settling on it, while the hum of their wings is almost like the roaring of the sea in the ears of a diver. Yet the natives can utilize even these terrible pests, which are so venomous that not even a mule could stray on the banks of the lake and live through the night. But the mosquito never seems to travel to any great distance from the water in which it passed through its previous stages of existence, and the natives can avoid it by sleeping in spots far removed from the water's edge. They do more than this; they sweep the mosquitoes into large bags, press them together and form them into cakes, just as is done with the eggs of the *Corixæ*. These cakes, go by the name of "kainzo." They are circular, about eight inches in diameter and an inch or so in thickness. When eaten they are said to leave some resemblance to cayenne in flavor. — J. C. Wood, in Good Words.

PHILOSOPHY OF MILKING.—The manipulations in milking are well understood on the farm, therefore we need take up none of our space in any particular mention of them; but, while all farm-people are supposed to know how to milk, it will be promptly admitted that comparatively few understand the philosophy of the thing—that is, the whys and wherefores connected with the operation of milking.

A cow should be milked quickly and quietly. Anything that excites or worries her, causes a contraction of certain muscles in the udder, or "chokes" the udder, prevents a free "giving down" of the milk. The quickest milker gets the most and best milk, because he gets all the "strippings," which are the richest part, and which the cow would not "give down" well under slow operations or spiteful treatment.

The method of milking and treating the cows should be in accordance with the foregoing facts, and the best authorities. They should be kept as quiet and comfortable and free from excitement as possible. To accomplish this, regularity is of the first importance. The cows should come slowly and peacefully into the barn or yard, but promptly at a certain hour. Five in the morning and five at night are good hours. Some milk at five in the morning and seven at night, but it is not well to divide the time so unequally. Observations have shown, at the North, that milking twelve hours apart, will give thirty pounds of cheese to the cow in a season more than when they are ten to fourteen hours apart, and a greater homogeneity will make more difference still.

An hour is long enough to keep the herd confined; and milkers enough should be employed to complete the work in that time. This will require one milkman to ten good cows, and that number is about as many as can safely milk at a time without danger of injury to the hands of the milker or to the cow. The number that better be less than more. Each milker should have certain cows to milk, and he should milk the same ones in the same order, so as to divide the time equally. Choking a cow excites a little feeling of enthusiasm, and she does not "give down" as perfectly as when milked by the same person. — Mobile Register.

CHEAP GARDEN MANURE.—The effective and economical fertilizing of small fields or gardens, and especially those devoted to vegetables, may be attained by simply digging in fresh vegetable refuse, even weeds pulled or cut green, previous to sowing and seeding. So the unsightly and slovenly appearance of heaps in the gardens are obviated, that are often seen where there is no covered shed near by for composting. For this there is generally not much desire, but in this connection it may not be amiss to state that green plants piled tightly ferment, dry, decay, and the use of either for manuring is governed by expediency and other motives not within the scope of this article, nor is the composting of vegetable garden refuse, which operation requires more or less time, according to the management. Exposed out of doors the heaps lose time parts out of ten not only of their size and substance, but also of their most valuable qualities, by the continued action of the sun, air and moisture thereon. But if the refuse is buried beneath the surface of the ground, and is fresh and green, it is then of easy solution; the moisture of the earth assisting the fermentation and decomposition. The juices are preserved in the soil and nourish the immediately succeeding crops. Yet it is not sufficient to add just here, that inasmuch as fermentation is a quick consuming heat compared with decay, which may be likened unto a slow smoldering ember, giving out during its progress gases which feed vegetation and decompose the silicates of soil, therefore turning in green crops or fresh refuse needs frequent renewal in order to supply fuel. This escapes more readily in fermentation, as gas and more volatile products are formed, than during decay. The nature of the soil also requires consideration, both as regards cohesiveness or friability and the depth of the covering. — (Correspondent of Germantown Telegraph).

THE ECONOMY OF SOILING.—Soiling saves feed and labor. One acre of oats will feed twenty-five cows for a week. An acre of good clover and orchard

grass has fed the same number for four days. An acre of half-grown oats, planted in rows three feet apart, will feed them for ten days and when full grown will last for twenty days. A. C. S. 22 1/2 bushels of oats of good pasture in one day. But in soiling, all the ground can be made to produce two crops, and some of it three, and although the pasture will keep on growing yet it will not grow so fast as crops on plowed ground, and the surface soon becomes soiled and spoiled by droppings. On the other hand, when cows are soiled all the manure is saved and can be gathered and put on the fields as it may be wanted. There is economy in feeding and in saving manure; and in practice, the two savings are equivalent to doubling the stock which any number of acres can carry. It is a practice adapted especially for dairy farming on high-priced lands and where there is a market for all kinds of produce. There are no panacea or specialties which will suit every case, and these necessities which are of local things which are useful or profitable in suitable cases, and insist they are applicable everywhere, will be apt to disappoint themselves and those who listen to them. The wise course is to find out what suits each particular case, and then persevere until it until it is made successful. — N. Y. World.

THE MEXICAN TURKEY.—What I shall write on the probable origin of our domestic turkey is from an acquaintance both with *Meleagris gallopavo* of Linnæus, as found in the mountains of Virginia, and the turkey of Mexico, *M. mexicana*, found on the lower peninsula of Florida. They are specifically different I believe, and that the wild turkey of the South is more like our domestic turkey is certain. The skin of the head and the coloration of the southern bird is red, while in the more northern bird it is blue. The carriage, too, differs as much as between our domestic and the Northern wild turkey. The blue head carries more upright than the wild head of the South, especially observable in running, when the head is carried very high by the bill, and horizontal with the body by the red head. My impression also is that the whitish tip of tail prevails in the southern wild turkey, which is not the case with the wild turkey of Virginia and northward. But in the domestic turkey, however, changed by domesticity, it mostly shows the light-colored terminal band on the tail, which goes strongly to denote its parentage with the southern wild turkey. The flesh also in the red head is white like our domestic turkey, while the flesh of the blue head is darker. Major de Cotte, thinks the wild turkey of our mountains is not susceptible of domestication, and that it will not breed in confinement. In this, however, I think he is mistaken, although I do not think the wild turkey of Virginia as yielding to domesticity as the wild bird of the semi-tropics. The Mexican wild turkey is a broader bird than the mountain wild turkey, with more rounded wings and tail. The northern wild turkey is quite as nearly black. Taking all that I have observed in the two wild turkeys of the North and South, I agree with the several naturalists who regard the two as specifically distinct, and that the southern or red head is the common progenitor of the domestic turkey, which in all probability was carried to Europe by the Spaniards about 1492, as this is thought to be the date of their advent in Florida, from thence back again in a domestic state, as we now find them. — V. M. Piror, in Zoologist.

COMMERCIAL FERTILIZERS.—One of the results of the convention of agricultural chemists is of great importance to the farmer, viz: Owing to the various processes pursued by chemists in testing the nutritive properties of commercial fertilizers no standard of excellence or of merit of value, which could be readily understood by farmers, has been reached. The ingredients not usually found in ordinary lands are desirable as fertilizers—namely, nitrogen, potash and phosphoric acid. Fertilizers played upon the market contain these ingredients in varying quantities; some that are highly recommended being comparatively useless, and others being worth all an even more than the price demanded. The convention decided to use the method of analysis devised by Preobobin and Neudauer. For the determination of the proportion of phosphoric acid, which is the chief element of value in the true superphosphate fertilizer, they use the gravimetric test, while for the nitrogen either the gravimetric or the volumetric test might be applied. A committee was appointed to prepare the details of the agreement, and it was decided to propose at the next meeting of the American Association for the Advancement of Science that a subcommittee of agricultural chemistry be organized, in order that matters of this kind might receive more frequent consideration, and the results be more widely diffused.

The Farm and Fireside speaks with just severity of the way blacksmiths back off the frog of the horse's foot, as though nature had made a mistake in putting it there. "We know," it says, "what an elephant's foot is; it is all rubber-like. The horse has the same increased in a shell, which gives him energy and elasticity of movement. Now, this casing protects the frog. It grows slowly, the frog grows rapidly. The healthy foot of the colt shows a centre, if not projecting, at least level with the line of the hoof. He does not take his weight wholly on the rim of his feet. Old horses would have feet more like them. If blacksmiths would allow them a little less than nature, and really know enough to render intentions."

LAWN.—Nothing is more pleasing than an expanse of smooth, rich, green, nicely kept grass. The lawn should be one of the features of every pleasure ground, no matter how limited in extent, and in laying out the walks and drives, they should not divide the lawn more than can be helped. In making a lawn the soil should be first thoroughly manured, after which, for heavy soils, Kentucky Blue Grass seed should be sown in abundance; for light soils, Red-top is best. It is well to sow the seed in two or more directions, thus securing a more even distribution, and therefore a better turf.

THE SIZE OF COWS.—The size of the cows a dairyman may desire for his herd is somewhat a matter of fancy; but, other things being equal, when the cost of feeding, etc., is taken into consideration, the medium sized cows are the most profitable. Cows are machines for making coarse food into that of a more concentrated and valuable form, and like other machines, there is a size that does this work with the greatest ease, with the least waste, and therefore greatest profit. — American Agriculturist.

Household.

RYE BREAD.—If we are to return to the "good old days" of our grandmothers, let us lead the way with rye bread. Not the hard, black, sour, soggy stuff that truth will compel many to own themselves familiar with former days, but a sweet, palatable and delicious article of food. We have eaten rye bread in many farm houses and we do not wonder at the popular aversion to it. We give a good recipe, and if any of our lady readers fail to like it, it will be because they have failed in making it. Set a sponge at night with one pint of lukewarm water, one day yeast cake, and as much wheat flour as will make a batter of pancake consistency. Early the next morning in warm weather the sponge will be ready for use. Sift into the bread pan about a pound and a half of rye flour and a large cup of Indian meal, make a hole in the middle and pour the sponge into it. In the case of four loaves you have omitted it, put a tablespoonful of butter or lard, a tablespoonful of salt and one of sugar; pour over these sufficient hot water to melt the butter and enough cold to make a pint in all. Pour this in the pan and commence to work the bread, and now look out for stickiness. If you are a novice in breadmaking it is a question whether you are over-released. A little experience, however, will enable you to knead it as easily as wheat bread. The secret lies simply in keeping your hands well floured and protected by the dry flour. You will probably need to work in half a pound more of rye flour, and toward the last, pour your hands with wheat. Leave the dough very soft, work it into a round ball in the middle of the pan, give it a final "punch" with your fist, cover with a cloth and set in a warm place. In warm weather it will be fit for molding forth the oven in about two hours. Make into two loaves and bake about one hour. Try it the next morning for breakfast, with boiled eggs, and see if you have made a discovery.

MORE FRUIT AND LESS SPICERY.—When fruit does burn it is because it is eaten at improper times, in improper quantities, or before it is fully ripened and fit to be taken into the stomach. Murple fruit of any kind is indigestible, but with the present facilities for a supply of one or more kinds of choice ripe fruits nearly the year round, there is little need for using that which is unwholesome, grapes and strawberries are two of the most desirable fruits for the table. These fruits eaten liberally during the summer seasons, with other sorts that ripen between the seasons of these two, will be found more potent to cure diseases of the bowels and digestive organs, unless of too long standing to be relieved by any remedy, than drugs and medicines. The main difficulty is, we do not eat enough of fruit, and then the imperious claims of too often perverted tastes lead us to destroy its finer qualities with sugar. We need the fruit and quality of the pure fruit, not the sweetened cakes, taken from nature's own laboratory, and given us as one of the best gifts of Providence. Let us accept them as such. — Lewiston Journal.

TOOTHACHE.—Extraction is the only sure method to obtain ease, but young people object to losing all their teeth by extraction. Filling is recommended, but unless the teeth are examined every six or nine months, and all the cavities filled, I would not advise it. After they are so badly decayed that filling is useless, it is the purest folly to endure the toothache week after week. Sometimes a very simple thing will give relief—alum and salt, or salicylate, camphor or peppermint on cotton, ground cloves in the cavity or rubbed on the gums, oil of cloves, or a mixture of equal parts of oil of cloves and lanolin. Of these last, it is best to be careful that none escape into the mouth. Careful brushing from childhood is necessary for the preservation of the teeth; also all bits of food should be removed from between the teeth, and all biting of hard substances, and cracking of nuts should be avoided. — Gussie Thomas, in Country Gentleman.

SPANISH SEW.—Fry four onions fat salt pork in the pot, when partly done add two pounds fresh lean beef and a quarter of a pound of ham, cut in pieces. Just cover the meat with cold water; let it come to a boil. Skin carefully for the first half hour. Now add a gill of peas (if dried they must be previously soaked), half a head of cabbage, a carrot, one whole turnip, two beets, three stalks celery, three of parsley, cut up, and two onions sliced, season with pepper and salt. Simmer steadily in a covered pot, for five hours; be careful not to let it burn, and as the water boils away replenish it with hot water. Serve the meat on a platter with the vegetables around it. Pour the liquor on toasted bread and serve, or add sufficient water and use for soup.

BOSTON RYE.—Take one cup of flour and add to it exactly one quart of sweet milk; then stir in one teaspoonful of salt and six well-beaten eggs. Turn this into the pudding-cloth, and tie tight, leaving room for it to swell one third. Boil two hours. Serve with liquid sauce. Great care must be taken in boiling puddings to have the water boiling when you put the pudding in, and to keep it boiling all the time. Steaming is the safer way. When boiling always keep a kettle of boiling water to fill up, as it boils away from the pudding. For a pudding-cloth get three-quarters of a yard of drilling. Keep an old shaver in the bottom of the kettle to save the pudding from burning. — Christian Union.

SUN'S CORN BREAD.—One pint of yellow corn meal, one teaspoonful of salt, enough hot water poured on to the meal to make a thin batter. Let cool and add two well beaten eggs, one cup flour and two level teaspoons of baking powder, and pour into large shallow pans, the thinner the better. Should not be more than a quarter of an inch thick when done.

SPRING CAKES.—When eggs are low these cakes are very nice, and the cheapest that can be made. They are also wholesome and much relished. One cupful of hot water, two cupfuls of sugar, two cupfuls of flour, four eggs, one teaspoonful of soda and two teaspoonfuls of cream of tartar.

Broil steak without salting. Salt draws the juices in cooking; it is desirable to keep them in if possible. Cook over a hot fire, turning frequently, searing on both sides. Place on a platter; salt and pepper to taste.

MIRABLES.—Four eggs beaten very light, one cup of flour, two teaspoonfuls of baking powder, and only flour enough to roll out; roll thin, cut in squares, and fry in hot lard. Excellent coffee cakes.

Scientific.

Some remarkable experiments were recently made at Frank B. Carpenter's studio. The experiments were conducted by the inventor, Mr. Daniel F. Lamb, who began by dipping a long-winded kid glove, light blue in color, into a basin of water. When he had washed it about for a time he gave it a final shake and took it out, dry, and with its color uninjured. Next two pieces of silk of a delicate blue were handed to the ladies to be examined as to whether or not they differed in any respect. No difference could be detected, yet when thrown into the water one piece became saturated, discolored and spoiled, while the other was taken out in the same condition as when it was put in. The next experiment was with pieces of black silk velvet, which, as every shopper knows, is ruined as soon as water touches it. Even with a microscope the difference could be detected between the samples until water had been poured on them. When the beauty of the material velvet was literally shown, while the water rolled off the surface of the other as from sheet tin. A similar experiment was made with a long curly or rich plume. All sorts of dress goods, from five cent calico to rich brocade, were then dipped into the water without effect, and when the material was carefully woven, as the calico, for instance, the water forced its way into the more open texture, remaining dry, nevertheless. This was most strikingly shown with a piece of mosquito netting. Next, by means of the preparation, sealskin was wet without injury; paper was made impervious to water; a paper bag was filled with water and hung up on the wall, and a false front of artificially waved hair was dipped into the water without losing its curl. 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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Oct. 21, 1880.
Our readers should bear in mind that our quotations represent prices for cash, and that in all cases small orders higher prices must be paid.

SOUTHERN STAPLES.

	Today.	Set
Cotton, P. D.	27 1/2	27 1/2
Low ordinary	27 1/2	27 1/2
Good ordinary	28 1/2	28 1/2
Low middling	29 1/2	29 1/2
Middling	30 1/2	30 1/2
Good middling	31 1/2	31 1/2
Extra middling	32 1/2	32 1/2
Sales today	3,500 bales	
Receipts at New Orleans	12,000 bales	
Receipts at other ports	11,500 bales	

SUGAR, P. D.

	Today.	Set
Full	10 1/2	10 1/2
Prime	10 1/2	10 1/2
Choice	10 1/2	10 1/2
White refined	10 1/2	10 1/2
Dark refined	10 1/2	10 1/2
Crushed	10 1/2	10 1/2

MOLASSES, IN 1918, P. D.

	Today.	Set
Full	40	40
Prime	40	40
Choice	40	40

RICE, LOUISIANA, P. D.

	Today.	Set
Common	4 1/2	4 1/2
Medium	4 1/2	4 1/2
Choice	4 1/2	4 1/2

GROCERIES.

	Today.	Set
Butter, P. D.	18 1/2	18 1/2
Western	18 1/2	18 1/2
New York	18 1/2	18 1/2

COFFEE, P. D.

	Today.	Set
Robusta	11 1/2	11 1/2
Arabica	11 1/2	11 1/2

TEA, P. D.

	Today.	Set
Black	12 1/2	12 1/2
Green	12 1/2	12 1/2

CHOCOLATE, P. D.

	Today.	Set
Dark	13 1/2	13 1/2
Light	13 1/2	13 1/2

CORN MEAL, P. D.

	Today.	Set
Common	2 1/2	2 1/2
Medium	2 1/2	2 1/2
Choice	2 1/2	2 1/2

FLOUR, P. D.

	Today.	Set
Common	3 1/2	3 1/2
Medium	3 1/2	3 1/2
Choice	3 1/2	3 1/2

FISH, P. D.

	Today.	Set
Shad	4 1/2	4 1/2
Salmon	4 1/2	4 1/2

MEAT, P. D.

	Today.	Set
Beef	10 1/2	10 1/2
Pork	10 1/2	10 1/2

LARD, P. D.

	Today.	Set
Common	11 1/2	11 1/2
Medium	11 1/2	11 1/2
Choice	11 1/2	11 1/2

GRAIN AND FEED.

	Today.	Set
Wheat	1 1/2	1 1/2
Oats	1 1/2	1 1/2

HAY, P. D.

	Today.	Set
Common	2 1/2	2 1/2
Medium	2 1/2	2 1/2
Choice	2 1/2	2 1/2

COB, P. D.

	Today.	Set
Common	1 1/2	1 1/2
Medium	1 1/2	1 1/2
Choice	1 1/2	1 1/2

PROVISIONS.

	Today.	Set
Beef	10 1/2	10 1/2
Pork	10 1/2	10 1/2

LARD, P. D.

	Today.	Set
Common	11 1/2	11 1/2
Medium	11 1/2	11 1/2
Choice	11 1/2	11 1/2

EGG, P. D.

	Today.	Set
Common	1 1/2	1 1/2
Medium	1 1/2	1 1/2
Choice	1 1/2	1 1/2

BUTTER, P. D.

	Today.	Set
Common	18 1/2	18 1/2
Medium	18 1/2	18 1/2
Choice	18 1/2	18 1/2

COFFEE, P. D.

	Today.	Set
Robusta	11 1/2	11 1/2
Arabica	11 1/2	11 1/2

TEA, P. D.

	Today.	Set
Black	12 1/2	12 1/2
Green	12 1/2	12 1/2

CHOCOLATE, P. D.

	Today.	Set
Dark	13 1/2	13 1/2
Light	13 1/2	13 1/2

CORN MEAL, P. D.

	Today.	Set
Common	2 1/2	2 1/2
Medium	2 1/2	2 1/2
Choice	2 1/2	2 1/2

FLOUR, P. D.

	Today.	Set
Common	3 1/2	3 1/2
Medium	3 1/2	3 1/2
Choice	3 1/2	3 1/2

FISH, P. D.

	Today.	Set
Shad	4 1/2	4 1/2
Salmon	4 1/2	4 1/2

MEAT, P. D.

	Today.	Set
Beef	10 1/2	10 1/2
Pork	10 1/2	10 1/2

LARD, P. D.

	Today.	Set
Common	11 1/2	11 1/2
Medium	11 1/2	11 1/2
Choice	11 1/2	11 1/2

EGG, P. D.

	Today.	Set
Common	1 1/2	1 1/2
Medium	1 1/2	1 1/2
Choice	1 1/2	1 1/2

BUTTER, P. D.

	Today.	Set
Common	18 1/2	18 1/2
Medium	18 1/2	18 1/2
Choice	18 1/2	18 1/2

COFFEE, P. D.

	Today.	Set
Robusta	11 1/2	11 1/2
Arabica	11 1/2	11 1/2

TEA, P. D.

	Today.	Set
Black	12 1/2	12 1/2
Green	12 1/2	12 1/2

CHOCOLATE, P. D.

	Today.	Set
Dark	13 1/2	13 1/2
Light	13 1/2	13 1/2

CORN MEAL, P. D.

	Today.	Set
Common	2 1/2	2 1/2
Medium	2 1/2	2 1/2
Choice	2 1/2	2 1/2

FLOUR, P. D.

	Today.	Set
Common	3 1/2	3 1/2
Medium	3 1/2	3 1/2
Choice	3 1/2	3 1/2

FISH, P. D.

	Today.	Set
Shad	4 1/2	4 1/2
Salmon	4 1/2	4 1/2

MEAT, P. D.

	Today.	Set
Beef	10 1/2	10 1/2
Pork	10 1/2	10 1/2

LARD, P. D.

	Today.	Set
Common	11 1/2	11 1/2
Medium	11 1/2	11 1/2
Choice	11 1/2	11 1/2

EGG, P. D.

	Today.	Set
Common	1 1/2	1 1/2
Medium	1 1/2	1 1/2
Choice	1 1/2	1 1/2

BUTTER, P. D.

	Today.	Set
Common	18 1/2	18 1/2
Medium	18 1/2	18 1/2
Choice	18 1/2	18 1/2

COFFEE, P. D.

	Today.	Set
Robusta	11 1/2	11 1/2
Arabica	11 1/2	11 1/2

TEA, P. D.

	Today.	Set
Black	12 1/2	12 1/2
Green	12 1/2	12 1/2

Quarterly Conferences.

ALABAMA CONFERENCE.

	Today.	Set
Mobile	10 1/2	10 1/2
Montgomery	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2

MOBILE DIST.—FOURTH ROUND.

	Today.	Set
Mobile	10 1/2	10 1/2
Montgomery	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2

MONTGOMERY DIST.—FOURTH ROUND.

	Today.	Set
Montgomery	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2

PRICHARD DIST.—FOURTH ROUND.

	Today.	Set
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2

DOOTHAN DIST.—FOURTH ROUND.

	Today.	Set
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2

OPELIKA DIST.—FOURTH ROUND.

	Today.	Set
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2

ANNISTON DIST.—FOURTH ROUND.

	Today.	Set
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2
Anniston	10 1/2	10 1/2
Greenville	10 1/2	10 1/2
Prichard	10 1/2	10 1/2
Enterprise	10 1/2	10 1/2
Dothan	10 1/2	10 1/2
Opelika	10 1/2	10 1/2

GREENVILLE DIST.—FOURTH ROUND.

11	REAR CRAWFORD, P.
WOODVILLE DIST.—FOURTH ROOF	
East Baton Rouge	Sept.
East Feliciana	
East and West Feliciana	
St. James and St. John	Oct.
VI. (Source)	
Woodville	
North Walsingham	
Amite	
to the Gulf	
to the Gulf	Nov
Augustine	
John S. S.	

Christian Advocate.

VOL. 26.—NO. 44.

NEW ORLEANS, THURSDAY, OCTOBER 28, 1880.

WHOLE NO. 1325.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.
25 cts.

From date to January 1.

\$2 from date to January 1, 1882.

For the year ending December 31, 1881.

For the year ending December 31, 1882.

For the year ending December 31, 1883.

For the year ending December 31, 1884.

For the year ending December 31, 1885.

For the year ending December 31, 1886.

For the year ending December 31, 1887.

For the year ending December 31, 1888.

For the year ending December 31, 1889.

For the year ending December 31, 1890.

For the year ending December 31, 1891.

For the year ending December 31, 1892.

For the year ending December 31, 1893.

For the year ending December 31, 1894.

For the year ending December 31, 1895.

For the year ending December 31, 1896.

For the year ending December 31, 1897.

For the year ending December 31, 1898.

For the year ending December 31, 1899.

For the year ending December 31, 1900.

For the year ending December 31, 1901.

For the year ending December 31, 1902.

For the year ending December 31, 1903.

For the year ending December 31, 1904.

For the year ending December 31, 1905.

For the year ending December 31, 1906.

For the year ending December 31, 1907.

For the year ending December 31, 1908.

For the year ending December 31, 1909.

For the year ending December 31, 1910.

For the year ending December 31, 1911.

For the year ending December 31, 1912.

For the year ending December 31, 1913.

For the year ending December 31, 1914.

For the year ending December 31, 1915.

For the year ending December 31, 1916.

For the year ending December 31, 1917.

For the year ending December 31, 1918.

For the year ending December 31, 1919.

For the year ending December 31, 1920.

For the year ending December 31, 1921.

For the year ending December 31, 1922.

For the year ending December 31, 1923.

For the year ending December 31, 1924.

For the year ending December 31, 1925.

For the year ending December 31, 1926.

For the year ending December 31, 1927.

For the year ending December 31, 1928.

For the year ending December 31, 1929.

For the year ending December 31, 1930.

For the year ending December 31, 1931.

For the year ending December 31, 1932.

For the year ending December 31, 1933.

For the year ending December 31, 1934.

For the year ending December 31, 1935.

For the year ending December 31, 1936.

For the year ending December 31, 1937.

For the year ending December 31, 1938.

For the year ending December 31, 1939.

For the year ending December 31, 1940.

think it would better to have no stewards, than have men who are wanting in these qualifications, especially the first two. The stewards stand right between the preacher and his support. They may be a help to him in getting his salary, and they may be a hindrance to him. If he had no stewards he would feel at liberty to look after his support himself, and could do it without running the awful risk of making the impression that he is "preaching for money." The people, too, would feel their obligations, and not wait to be reminded. Give the preacher a board of stewards who come up to the requirements of the discipline, and he need feel no uneasiness, if he will do his duty, of his ability to obtain support on any work, while if he has a full board who are totally deficient in these qualifications, he may reasonably entertain doubts as to whether he will be supported in a first-class church.

J. H. BOWMAN.

Port Gibson Collegiate Academy.

Mr. Editor: I desire to say a word in favor of the Port Gibson Collegiate Academy—a word about the charges. I wish to speak of this because it is supposed by some that the terms are higher than at other schools of same grade. To correct this impression will you please insert the following card?

OUR GIRLS MUST BE EDUCATED.

"Milk Thistles" cannot prevent success in the noble and glorious undertaking of

PORT GIBSON COLLEGIATE ACADEMY.

FOR YOUNG LADIES.

Comprehensive course of study. Experienced teachers. Instruction thorough. Boarding department maintained. The most accommodating terms for the session beginning September 22, 1880.

\$250 in advance will secure for the whole College year, board, washing, light, fuel, tuition in English course, and use of library.

\$200 in advance will pay for the entire College year, board, washing, light, fuel, tuition in English and Latin or French, Music and use of instrument for daily practice, and use of library.

JOHN A. B. JOSEPH.

President.

Port Gibson, Miss., September 1, 1880.

Considering the advantages mentioned in this, I think the terms are as low or lower than any I have seen. Bro. Jones certainly deserves success. During the vacation he has not been idle, but has canvassed the surrounding parishes and counties, preaching all the while. He expects a more prosperous school than that of last year.

Pupils can reach this place by the Port Gibson and Grand Gulf Railroad, or by the Natchez and Jackson Railroad to Martin, and from there by a stage drive of seven or eight miles.

H. H. SINGLETON.

The Expulsion of the Jesuits.

The French government has won for itself no small degree of honor for the way in which it has carried out the decree of expulsion against the Jesuits. While its action has been characterized by commendable firmness, it has at the same time been free from unnecessary harshness. That there was some degree of sympathy exhibited for the expelled was perfectly natural, for there is always more or less of sentimental pity felt for those who, for any cause whatever, come under ban. The claim of the Jesuits to religious consideration has also served to excite in their behalf a false sympathy on the part of some who believe that the chief animus against them is inspired by their preaching and teaching what they believe to be the truth. But this is an incorrect view. It is not on account of their religion, but for plotting, as they have done, against one European government after another, and for preaching and teaching sedition, that the French government took this final and decisive step.

Not was the step taken hastily, or without due consideration. It was debated in the most thorough and impassioned manner, and when at length the step was decided upon, it was carried out in the most courteous and unobjectionable manner possible. The question in France has not been a religious question at all, but a political one. There, as in nearly every other country in Europe, the Jesuits had incurred the opposition of the government because of their plots and seditious teachings. Such was their contempt and open opposition to the government, that finally public opinion became thoroughly hostile to them in France.

In its arrogance and unbending line of policy the Order learns nothing, and yields nothing. It never bends before the storm that drives it. It was expelled from France in 1804, restored in 1806, and totally suppressed and its property confiscated in 1804. Four successive times between 1804 and 1806 the English Parliament denied them the right of domicile on English soil. Between 1807 and 1807 they were driven in succession from Venice, Holland, Portugal and Spain. Within this last hundred years they have been ejected from Belgium, Russia, Austria, Portugal and Spain; twice from Spain and twice from France. The German Parliament promulgated a bill in 1872 ordering the expulsion of the Order from that

country, on account of its activity in behalf of the Papal supremacy; and the eviction of the Jesuits from Italy was decreed by law on the twenty-fifth of June, 1873, and carried into execution four months afterward. In all these instances the governments have been compelled to the step as a protection against the mischievous and baneful principles which they infused into the minds of the rising generation, teaching their pupils that rebellion against government is a duty, as well as a right. Their ethics are even more harmfully inculcating into the minds of their pupils the right to perjure themselves even to parents, *ad majorem Dei gloriam*—it done for the glory of God. And yet this is the Order for the expulsion of which some journals criticize the French government with severity.

It will not do to denounce the action of the French Republics the result of opposition to religion, or even to the Catholic Church, or to the exercise of a right liberty. The men who immigrated and carried through the measure are not known as men of violent or extreme views. In truth, M. Jules Ferry, M. Waddington and M. de Freycinet are well-known for their moderation and conciliatory disposition. They are not men who ever turned out in opposition, and their very action affords proof that they acted not from any fanatical notions, but purely from convictions of right and principle. It is the one supreme idea of the Catholic Church to absorb all power in itself—to bring the temporal power under subjection to the spiritual. So long as darkness and ignorance favored this pretence, the Roman Church was the open enemy of intelligence and freedom of thought; but when intelligence began to make itself felt, the church at once addressed itself to the task of controlling education in its own interests, and of bringing the system of public instruction under its immediate direction.

The condition of every State in Europe has demonstrated that the Catholic Church is hostile to Republican institutions; that the education it gives is selfish and baneful in its influence on both the morality and welfare of society. In France it has been a plotter against and an open adversary of the Republic since its first establishment. Republicanism is in the eyes of the Catholic Church the greatest of all heresies, because it is a direct expression of the sovereignty of the popular will. Neither, therefore, can exist on equal terms with the other. Not that Republicanism is an enemy of religion, but rather the friend and tolerant of all religions, and the opponent of only such as, under the claim of infallible authority, would seek to bring all authority, civil and religious, under its own domination. The expulsion of the Jesuits from France was a necessity, if France was to continue a Republic. *Salus populi suprema lex.* And in the execution of this act, necessary to her very existence and well-being, the Republic has treated her arch enemy with a forbearance and even gentle courtesy that evokes the admiration of surrounding nations, and has given a new lustre to a name already glorious in history.—Christian at Work.

Literary Gossip.

—Mrs. Walford's "Troublesome Daughters" will be very widely welcomed.

—A biography of Miss Clara Louisa Kellogg, by Miss Emma Abbott, is said to be forthcoming.

—Mark Twain is said to have two books in hand. One in each hand, we suppose! That is why we should hold them.

—The new "Cyclopedia of Religious Poetry," of which we made mention recently, is in the University Press at Cambridge.

—Nashville has a noble benefactor in Mr. Samuel Watkins, who has given, in effect, \$100,000 for the founding of a new public library.

—We are now able to write, by authority, the name of Lewis Morris, as the author of "The Epic of Hades" and "The Ode of Life," poems which we rank with the finest productions of the Victorian age of verse.

—Those readers who cannot afford to give hours to Thackeray's works, will find it possible and pleasant, we doubt not, to have at their command "Stray Moments With Thackeray," in a volume just published by the Appletons.

—Very welcome to many will be Mr. Stopford A. Brooke's "Primer of English Literature," in the new and dainty post-octavo edition, English style of typography and illuminated title-page, issued from the press of Macmillan & Co.

—The great Victor Hugo is begrudged for the loss of his greyhound, the favorite of Mue, Hugo up to the time of her death. The dog had not left her master's house since that event, and had been in his possession seventeen years.

—A new edition of Dr. John Donne's works, to be edited by Mr. R. H. Stoddard, will be brought out by Armstrong & Son, of New York. They are for the most part, reminiscences of a curious and not always elastic character, though written in a very agreeable style.

—The industry and zeal of American newspaper publishers are appreci-

ated by Sir Alexander Galt, for he said, at a recent press-dinner in London, that even the provincial newspapers of this country were but little behind London dailies in their quantity of news.

—The English newspaper correspondents include several highly successful and brilliant writers. Russell and Forbes are of the foremost, and now Millet, artist and author, is coming to the front, and will lecture next season. From Plevna to Constantinople is announced as his theme.

—The work which the lamented Dr. Wines left in MS.—an exhaustive history of prisons and prison discipline throughout the civilized world—will be published by subscription for the benefit of his widow, a very needy lady. The sum of \$532 sent to John Wilson and Son, Cambridge, Mass., will secure to the sender a copy, postpaid.

—A recent book on Puritan Nonconformity reveals many old and quaint names of the centuries just preceding the present. Among them we notice Sir Denes, Fear-Not, Much-Mercy, Sorry-for-Sin, No-Merit, and, familiar to all these, is Job-rak-out-of-the-ashes, a name "sprinkled" upon a child—poor little sufferer!—in 1611.

—To our young readers we cordially commend the sentiment and resolve of an American poet "gone before," but not quite "lost" to the world, J. A. Hillhouse:

I would not waste my spring of youth
In idle dalliance; I would plant rich seeds
To blossom in my manifold and busy life
When I am old.

Forty years ago M. Guizot, then French Ambassador, and lodged at the great Palace of Windsor, seeking his room late one night, opened by mistake the queen's chamber, where her majesty was undressing with a maid in attendance. The astonished ambassador hastily retreated, and the next day, making his apology, the queen, with great good nature, made light of it and gave him permission, if he ever published his memoirs, to mention the incident. This his daughter has just done in her biography of him.

—These verses—prologue and epilogue alike—of Mr. Robert Browning's new volume of poems, may be taken as the poet's idea of the poetical nature, or inspiration:

"To the idea of a life, into some he breaks;
Softly he looks, and sees not one feathered seed,
No one flower, but he feels the full awake
Chilling virtue; song would song succeed,
Sudden as spontaneous—poet and poet!"

Inebled:

Heeds the single will rather, soffer hard and bare;
Sung and drew their mildest, storm and frost their rage

Vainly both expect—few flowers awaken there;
Quiet in its cold hands—what the after age
Knows and names a pine, a nation's heritage

Standard.

GREENWOOD, JACKSON COUNTY, FLA., October 18, 1880.—As you have had nothing from this section this year, perhaps a few lines will not be objectionable. We have held nine protracted meetings up to date the present year, resulting in thirty-six accessions, a number of conversions, and we hope a pretty general revival of the church. Politics running high; whisky plenty; times slow; crops tolerably good. —H. C. GLENN, P. C.

WEST STATION, MISS., October 20.—The conference was approaching its close. We have had some spiritual prosperity; eleven converts have been added to the church the past quarter. The membership has been much revived this year. Weekly prayer meetings, full of life, are kept up. Sunday schools in a growing and prosperous condition. The Stewards assure us the quarterly claims will all be met. Bishops' missionary and Conference collections will all be full. The Advocate is in high favor with this people. —GEORGE W. BROWN, North Mississippi Conference.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, New York City, on Thursday, October 7, at half-past three o'clock P. M., Frederick S. Winton, Esq., vice-president, in the chair.

The Rev. E. P. Rogers, D. D., read a portion of the one hundred and nineteenth Psalm, and offered prayer.

The death of the Hon. Lafayette S. Foster, one of the vice-presidents of the society, was announced, and a committee was appointed to prepare a memorial notice for the records of the board.

Secretary Hunt reported concerning his recent visit to Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Michigan, Illinois, Pennsylvania and Kentucky.

Two auxiliaries were recognized in Dakota, one in Iowa, one in Texas, and one in New Mexico.

Grants of books were made to the value of about \$10,800, including \$5,000 for copyright.

The receipts of the society for September were \$10,780 62, of which \$21,830 79 were for books sold, and \$5,748 00 from donations, and the remainder from legacies and rents. The payments for the month were \$40,834 61.

Number of volumes issued, 97,701.

Princely Gifts.

—The subscriptions for the Cincinnati Art Museum now amount to \$282,600, leaving only \$17,400 to be raised.

—Princeton College comes in for another gift of \$100,000 from Robert L. Stoddard, of New York City, and the Theological Seminary for a similar amount.

—The late \$30,000 tendered by Mr. Seney to the Wesleyan University, is conditional on the friends of that institution raising \$100,000 by the next commencement.

—The late Miss M. L. Patis devised \$5,000 to the Methodist Episcopal Society of Mount Holly, N. J., toward the erection of a new church, and \$1,000 to the Methodist Missionary Society.

—The late Albert C. Raymond, of East Hartford, Conn., leaves \$10,000 after the death of his wife to the town of Mountville, Conn., for a public library; to the town of East Hartford, \$17,000 for a library and building to contain it, and to the First Episcopal Society of Hartford, \$13,000, the rest of his estate.

—Mrs. Helen A. Brown, of Erie, Penn., who died recently, made the following bequests to Erie institutions: Parks, Episcopal, \$5,000; St. Paul's Methodist Church, \$3,000; St. Paul's School, \$1,000—all these bequests being in Erie city bonds at seven per cent. premium.

—The will of the late Mrs. Mark Rosseter, of Great Barrington, Mass., bequeathed \$3,000 to the American Board of Foreign Missions; \$3,000 to the American Home Missionary Society; \$2,000 to the American Mission Association; \$1,000 to the Seamen's Friend Society; \$1,500 to the Oberlin (O.) Theological Seminary; and \$300 to the Congregational Church at Great Barrington, the income of which is to be devoted to keeping up the Sunday-school library.

—The will of the late Mrs. Alfred Bishop, of Bridgeport, Conn., bequeathed to the Presbyterian Education Society, \$2,000; to the Presbyterian Home Missionary Society, \$2,000; to the American Board of Commissioners for Foreign Missions, \$500; to the General Assembly of the Presbyterian Church, \$3,000, the legacy to be applied to the use of disabled associates and their families; to the First Presbyterian Church of Bridgeport, all the shares of the capital stock of said church owned by the testatrix and \$3,000 in money, and to the Bridgeport Orphan Asylum, \$2,500.—Western Christian Advocate.

NEWS OF THE WEEK.

DOMESTIC.

BALTIMORE, Oct. 18.—The celebration of the Sesqui-Centennial of Baltimore closed to-night with a general and brilliant illumination of the city, commemorative of the 99th anniversary of the surrender at York Town, and as a suitable tribute to the Jubilee of the City Hall, Washington and Baltimore monuments glittered with thousands of gas-lights, which could be seen miles distant. Baltimore street was a continuous blaze of jets, calcium and electric lights, and the public squares were radiant with fireworks and Chinese lanterns. More than 100,000 people were on Baltimore and adjacent streets, and the press was so great that the procession of illuminated tableaux passed with much inconvenience.

BOSTON, Oct. 20.—Mrs. Lydia Maria Child, a well-known authoress, died this morning at Wayland, Mass., aged 78.

GALVESTON, Oct. 20.—The News special from El Paso says: Intelligence reached here to-day that the Indian Chief Victoria, has been killed, and that most of his band has been killed or captured.

PETERSBURG, VA., Oct. 20.—The epizooty among horses has first made its appearance in this section and adjacent elms. There are several unfavorable cases.

NEW YORK, Oct. 20.—In the Episcopal Convention to-day the following committee was appointed to secure legislation regarding Indians: Dr. Morgan Dix, of New York; Geo. M. Hills, of New Jersey; J. H. Elliott, of Maryland; James M. Smith, of New York; Montgomery A. Blair, of Pennsylvania; of Missouri, and Rev. Dr. Brewster as Missionary Bishops of Arizona and New Mexico and of Montana respectively, were made the special order for this afternoon.

The special order of the day was the report of the Joint Committee on Godly Discipline of the Laity. After considerable discussion of the first section of the committee's recommendation, which provides that members guilty of wickedness of life shall not be permitted to partake of communion, the subject was laid on the table.

The House of Deputies this afternoon unanimously confirmed the nomination of Rev. Geo. K. Dunlap as Missionary Bishop of Arizona and New Mexico, and of Rev. Leigh Richmond Waters, as Missionary Bishop of Montana.

CHICAGO, Oct. 22.—The assistant adjutant general of military headquarters here received to-day, through General Knell, at El Paso, Texas, a letter from Marjanna Samnings, dated Paso del Norte, 18th, confirming the report of the defeat and death of the noted Indian chief Victoria.

SHREVEPORT, LA., Oct. 25.—A field light, large as a barrel, made a momentary appearance in the heavens, just north of this city, just after dark. It was so exceedingly bright that it lit up the street and the walls in the heart of the city. A plan could have been seen in the dark streets.

NEW YORK, Oct. 25.—A London special says: "The postoffice at Manchester in flames and will be destroyed. All telegraphic communication with London is now (quarter past twelve o'clock) suspended. Great alarm is felt here, as

there are plain indications that the fire was set by an incendiary, and it is believed by many persons that this indicates an intention to organize disturbances in England in aid of the land league in Ireland.

INDIANAPOLIS, Oct. 23.—The following are the official figures of the total vote for Governor at the October election in this State, as received by the Secretary of State: Porter, Republican, 220,291; Landers, Democrat, 222,740; Gregg, National, 14,563. Plurality for Porter, 751.

NEW YORK, Oct. 24.—Mr. Ignacio Garcia, Charge d'Affaires of Peru, announces that information has been received from Panama via Kingston, by the Peruvian Legation in this city, that the Peruvian Government has accepted the mediation of the United States after it had been notified that it had been rejected by Chile, and it has named Senator Antonio Arenas, President of the American Congress of Artists, and Vice President of the Council of State, and Capt. Amelia Garcia y Garcia, as Minister to Japan, to represent Peru in the peace negotiations.

NEW YORK, Oct. 25.—The committee, on the state of the church, in the Episcopal Convention, through Rev. Dr. Van Dusen, made their report to the House of Deputies to-day. The committee say: "While we would not diminish but rather increase all opportunities and hasten the instrumentalities for carrying the blessings of the Gospel to the Western States and Territories; while the aborigines of this land mostly found there are receiving our sympathy and aid, and arousing increasing zeal in their civilization and evangelization, why it is that the Southern dioceses, depressed and impoverished, receive no more of the church's benefactions, and are left entirely on their own resources, with little more assistance than can be secured within their own limits?"

"Why is it that these four millions of the colored race, now clothed with the elective franchise, eligible to all places of trust, to our legislatures, to seats in Congress, and acting in many instances as teachers of the young, should awaken no more enthusiasm, and call forth not one moiety of liberality that the Indian does? The committee in conducting their remarks on this subject, invoke the attention of the whole church to this inconsistency and inequality in interest, sympathy and charity of the church."

The committee further report: "We think we see in some of the clergy a disposition to conform to the tastes, sentiments and opinions which once were neither consistent with ministerial fidelity nor approved by the worldly-minded. These frequent anomalies are indulged in, and opinions are advocated, which make them popular, perhaps, with those who chiefly welcome them as companions, but have no respect for their instructions or admonitions. To escape the imputation of being puritanical, they approach, if they do not enter, the realms of worldly conformity, levity and indifference."

BALTIMORE, Oct. 22. Rev. Wm. Swann Plummer, D. D., L. L. D., recently of Columbia, S. C., died this morning at the Union Protestant Infirmary, in this city, of an affection of the bladder. Dr. Plummer, who was one of the most distinguished clergymen in the Presbyterian Church, was born in Beaver county, Penn., July 25, 1802, at what is now called Darlington. His ancestors were among the first settlers of Newburyport, Mass.

The memorial services will be held in the Franklin Street Presbyterian Church to-morrow at noon. The remains will be taken to Baltimore, Va., for interment, with funeral services there, at 3 P. M.

FOREIGN.

LONDON, Oct. 19. A Berlin dispatch says: It is positively known that Austria, Germany and France have resolved to hold aloof from Gladstone's coercive measures.

Deepening dislike and distrust of Gladstone are beginning to be displayed throughout Germany.

HAVANA, Oct. 20.—Twelve deaths occurred here from yellow fever and fifteen from small-pox during the week ending Friday last.

RENNES, France, Oct. 20. The Carlists were expelled from their establishment here to-day. The police were obliged to force the doors, and it was necessary to summon gendarmes and a battalion of infantry to maintain order. The Central Commissary of Police has resigned, as he deems the force illegal.

TORONTO, Oct. 22. The Tribunal of the last instant, has declared itself incompetent to deal with the question of remanding the Jesuits.

PARIS, Oct. 23.—A telegram from Constantinople states that in consequence of representations of the powers, the Porte again promised the speedy surrender of Bulgaria.

LONDON, Oct. 24.—Unrest in Ireland continues. The British press is unanimous in supporting measures, which the government propose, to check the agitation. Even journals which have hitherto deprecated any extraordinary proceedings, now admit that some action is absolutely necessary.

ROME, Oct. 25.—The pope, on Sunday, in receiving former pontiffal fanionaries, energetically reaffirmed his right to temporal power and described the fate to commemorate the entry of the Italian troops into Rome as a disgrace.

LONDON, Oct. 25.—A Paris dispatch to the Times says: "The tribunal of commerce will meet on the 31st of November to decide the Jesuit question, and unless the arguments are very long a decision in one case, which will govern all the others, will be given on the same day."

ST. PETERSBURG, Oct. 25.—The Agency Russ says: In consequence of the Sultan's expressions relative to Bulgaria, a peaceful settlement of Eastern affairs may be expected. Greece will best obtain a pacific settlement of her claims by moderation and discretion.

THE WOUNDED HAND.

O heart of mine, draw near the cross;
And count all earthly glory loss;
For we mortals never harmed in evil,
The wounded hand holds and the pain,
O the wounded hand,
Believed a while for me,
To the heavenly land;
Ever gable no upward up to thee;

Mr. Editor: Leaving home on the eve of September 15, going south through part of four parishes, I arrived at Jourdan Chapel, on the east bank of Tensas river, on Saturday morning, a little in advance of the hour for preaching, and found in waiting a small congregation, and Rev. B. F. Alexander, the presiding elder, and Rev. J. Langrum, P. C. This was a quarterly meeting occasion. The meeting was protracted, and from the first it increased in interest. God owned His word, and many penitents were at the altar for the prayers of the church. Monday evening four or five professed to be converted, and, when I left, quite a number were still at the altar. The church was quickened, and the pastor felt was made glad. Wednesday morning, traveling east, and crossing into Macon, I came into the Oakley neighborhood, where, a short time since, Rev. P. Allen had held what they call a holiness meeting, assisted by Mrs. Biggs and Byers. The two latter, it is said, have left our church to form one of their liking, claiming that they could not preach their views satisfactorily in ours. It is quite singular that where should be, at this day of Methodistism, something found to be in opposition to holiness in its doctrines. Christ came to save the people from their sins. Holiness to the Lord "is the one voice of the Old and New Testaments. Heaven is holy; God is holy; and nothing unclean can enter there. No one subscribing to the Bible could entertain the idea that those polluted by sin can see the kingdom of heaven. Holiness is Christianity in its inception. There is no lusture in all the Bible of a new born child of God being unfit for heaven. The thief was converted on the cross, and went directly to the cross to heaven. God's Spirit cleanses the heart, the whole heart, in regeneration, and in that work the foundation for the superstructure of holiness is laid, and the man is required, if he should live, to co-operate with the Spirit in raising this edifice, and in beautifying it to the end of his life, long or short. This body, the temple of the Holy Ghost, "must always be kept free from defilement. Holiness is the grand work in the part, the beginning of a life of faith. In the Divine side the work is perfect, but on the human it has just begun—the fountain being now cleansed, the stream may be kept pure; but, if the party fails to do duty, he then commits sin, and the soul that smelteth shall die if he repent not. But enough of this, or will soon have written an article on the subject, and this I did not intend to do. It is strange to see the amount of extravagant notions, and the excitement that are afloat in the neighborhood. No doubt you can hear tomorrow you would like to hear, and sorrow in the extravagant. They teach that a converted person is only freed from outward pollutions, and not from inward filthiness. One would think, from the reading of the Scriptures, that the heart was the seat of sin, and, to be freed from sin, the heart had to be regenerated, made over, made new, and the outward man would also be made pure if the party was led by the Spirit of God. Again "born of God," and yet, unclean or other, he is not exactly born of God, for sin remains: "Born of the Spirit," and not pure, for some other or other, he is not holy. You are "child of God," one of His, but yet "unclean," and, "unless you get this filthiness removed, you will go to hell." These are some of the extravagances that meet you at every turn. Look at the paradoxes—"converted" and not converted; "saved" and not saved; a child of God? and a child of the devil; "born of the Spirit" and not born of the Spirit. Spiritual and carnal, laughing to God, and yet you are not His. The above are a few of the contradictions to which a distorted view of the plain teaching of the word of God will lead men. It is calculated to lead men astray, both in faith and practice, to contradictory positions, and thus, composed by the word of God and the word of nature (if persisted in,) will lead to insanity or to conduct fatal to well-being. A heart cannot seed forth life and fresh water at once. A man

The following private letter, written by Rev. Thomas Price to W. R. Stuart, of Ocean Springs, Miss., and published without the knowledge of the writer, will appeal not in vain, we trust, to the friends of Bro. Price. He is an old member of the Mississippi Conference, and worthy of sympathy and help. Bro. Stuart has sent a liberal contribution, and also Bishop Keener. Funds for relief can be sent to Bro. Price, Mitchell, Texas, or to the editor of this paper.

Church Dedication.

MR. EDITOR: Sabbath last, the tenth instant, was set apart as the occasion for dedicating the new and beautiful church edifice erected at this place, principally by the liberality of Bro. Henry Wure, a prominent citizen of Scott's Station, Miss. The day was not as auspicious as we could have desired, many persons from a distance being kept away by the threatening appearance of the weather. Nevertheless, a goodly number of well-wishers assembled at the appointed hour, and we dedicated principally to hear you, Mr. Editor, preach the dedicatory sermon, and also to meet personally one so eminent in our church, and whose timely and able writings are doing so much to build up

Moreover, they are not only peculiar in their pulpit dominion, but they actually became highly esteemed by the public by their own legitimate peculiar name—"Campbellites." They go so far as to say they would rather be called devils, and those who use the appellation "Campbellite," in speaking of them, are either egregiously ignorant, or they are their avowed enemies. They date their origin away back to Antioch. But Omro is a cheat, a vanity, of mirvulous dimensions, say about eighteen hundred years, for them to spin, without even a nebulous existence.

Our client is in an improving condition. The Sunday-school interest has

J. HARRINGS.

YOUNGBLOOD OMARA. October 14, 1880, by Rev. Robert H. Dwyer, Mr. George Henry Youngblood to Miss Adella Virginia Omara, all of Pike county, Miss.

all. "She was a devoted wife, mother and daughter; an affectionate sister, a kind neighbor. While sick, she expressed a wish to see her pastor, and to have him pray with her. He went; but she being un-

months and seven days. Little Viclan was a great
el, was a sweet, sprightly boy; but the Lord had a
se for him. He has fished the faul, in draw the
perts to the dilt on fish. - J. W. McOANN

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

NEW ORLEANS, LOUISIANA, SATURDAY, OCTOBER 24, 1880.

THURSDAY, OCTOBER 28, 1880.

Strong in the Lord.

Strength to be right is the first felt want of the earnest soul. The powers of evil are in and about us. The ability to resist them is not manifest. How shall the soul keep itself as an impregnable citadel, while beleaguered with enemies? Many a discouraged heart turns sally within itself, and in despair is ready to give up the conflict. And then, when we come to face the active work of the Christian life, who is sufficient for these things? How to compass the task which God, by His providence, has called us to perform? This is the question that agitates the man who longs to do something to glorify his Lord, and to make the world better. The desire, the absorbing purpose are in him, but he confronts his appointed work, conscious that he has not the power to achieve it. He may attempt it, and do what he can, but the strongholds of sin do not yield. In the line of suffering, weakness is even more manifest. Where is the patience, the submission, the clear and joyful sense of all things working together for good? Grace, abounding in health and in prosperity, seems to desert us in the hour of trial, and the buoyant spirits of active labor in the cause of God fly from us when the time of affliction is upon us.

And yet, notwithstanding these aspects of weakness, and the sense of failure connected with them, we are ever and always invited to the source of all strength. "In the Lord Jehovah is everlasting strength," God would have us take hold on His strength, and the testimony of the Old Testament saint is: "God is our refuge and strength, and a very present help in trouble." The exhortation under the gospel is: "Be strong in the Lord, and in the power of His might." But how are we to be strong in the Lord, and how are we to be strong in the power of His might? If we can possess ourselves of omnipotence, so far as that omnipotence is needed for purposes of grace and work and endurance, we shall need nothing more. Christ probably discloses the secret when He says to His buffeted servant: "My grace is sufficient for thee, for My strength is made perfect in weakness." The weakness of the creature is the occasion of the manifestation of the Divine power. But, more than this, there must be the sense of weakness, and the disposition to lean upon the infinite arm. There is always weakness in man, but not always the sense of it, and there may be the sense of it without a corresponding trust in Christ's sufficient grace.

These would seem to be the conditions of power: weakness, the sense of weakness, the resting in the Divine strength. It is under such conditions that Christ's strength is made perfect. Something of His power there may be in our ordinary experience, something of His saving help in hearts not fully penetrated with the conviction of absolute weakness, but the highest gift of power is where self fails utterly away, where the leaning upon God is complete. Christ's strength is made perfect in our weakness, but it must be a felt weakness, so deeply felt that there is no shadow of trust in anything but the power of Christ. If we would be strong in ourselves we must give up all thought of being strong in the Lord. The two cannot go together. In our weakness is Christ's strength made perfect. In our own strength there is no room for the strength of Christ. When we sigh for strength in the presence of spiritual hindrances, and obstacles to usefulness, and under the depressing influences of suffering, we must consider what kind of strength we would have. If that of nature, of power in ourselves, we are far from the goal. To be strong in ourselves is impossible. To conquer by larger gifts of intelligence, of learning, eloquence, philosophy, fortitude is not the Divine method. Whatever of these elements of strength may be in us, we are as far from the gift of power as if we had none of them, and even further, if we trust in them. The soul may be strong in God if it can throw away all other strength, if it can realize its own absolute destitution, and consent to be filled and enriched with nothing but the grace of Christ. Christ's grace is sufficient for every emergency, for every trial, for every day, and it must be His grace alone. The only way to put on the armor of light is first to cast off the works of darkness. We can never put on Christ until we have put off self.

If we could only be strong in the Lord, how easily we should put our feet to flight, how readily we should bruise Satan under our feet, and how

soon we should begin to gather sheaves where we have hitherto toiled in vain. "Strong in the Lord" is the only real strength. It is such strength as the disciples had after Pentecost, such strength as enables us to encounter persecution, and to witness mightily for their crucified and risen Lord. And why should not every Christian have this gift of power? And why should not this aggregate strength be manifest in the holiness of the church; and in its irresistible movement against sin, and in conquering the world for Christ? The great obstacle is in this lack of our individual effort to be invested with the power of Christ, and in our disposition to rest in the outward and natural conditions of success. With all her numbers, wealth, learning and organization the church has no power apart from Christ. She can be strong to save men, and to overturn wickedness, only as she is strong in the Lord. Christ's strength is to be made perfect in her weakness. She must put on the immortal strength of the Son of God.

Time in Religion.

The minister of the gospel is expected to devote his time almost exclusively to his work. His hours of recreation are few, and he has little opportunity to attend to secular matters. Private devotion, study, preaching and pastoral duties give him full employment. But how much time ought a layman to give to his religion? Beyond his necessary business, does not his religion require the most of his leisure hours? Leaving the Sabbath out of the account, can a secular man maintain his personal piety, and do his part as an active Christian, without devoting the most of his time, outside of business, to his religion? It may be more or less, according to circumstances, but can he afford to spare much of it from the welfare of his own soul and the service of the church? Consider the time needed for private prayer, for Scripture reading, the reading of religious books, in order that he may keep up his spirituality, and be well informed and intelligent as a Christian. Consider further his special religious duties, which demand not less than two evenings in the week for class and prayer meetings, and, in addition, one or two evenings in the week for official meetings and the Sunday-school lessons.

Active, useful, spiritual men, in order to be such, must consecrate the greater part of their leisure. In no other way can they maintain a healthy spiritual condition and meet the demands which the work of Christ makes upon them. Besides their business and their religion they really have time for little else, nor ought they to desire it. The time which worldly men give to pleasure, fashionable and dissipating amusements, and to idleness, religious men ought to devote to the higher concerns of the soul, and to the interests of the kingdom of God. The minister ought not to entangle himself in worldly affairs, neither ought the layman to attempt a course of worldly recreation and associations, which absorb the time he legitimately owes to his religion and to his God.

And yet one of the great obstacles to piety and usefulness is in such engagements of a worldly character as leave no adequate time for religious duties. The requirements of society and pleasure are permitted to absorb the leisure that there are no evenings left for the social meetings, and the Bible and secret prayer are largely neglected. In cities these diversions from our religious time are greater than elsewhere, and especially during the winter. There are concerts and lectures, and other entertainments in themselves harmless, and there are theaters and operas, and gay social gatherings, for which no Christian should feel any inclination. But local communities there are these engagements of society and pleasure, which take up the time so that religious duties are neglected.

In this aspect of the matter there is an irreconcilable antagonism between Christ and the world. Christ calls for the Christian's time, and it cannot be given to the world. We do not now consider the cost in money, nor the injury of worldly indulgence to the cause of religion, nor the direct damage to the soul which worldliness inflicts. It is merely the question of time—time which is needful for piety and for the service of Christ. The truly devoted and faithful Christian cannot afford to spend his precious hours in worldly amusements. In this wasting time he is starving his soul, neglecting his church, and robbing Christ of His due.

Young Christians especially should remember that time is a vital element in their religious welfare. Their leisure is needed for their spiritual improvement, and they cannot pervert it to purposes of inordinate social pleasures without losing the life and comfort of religion. To grow in grace,

and in the knowledge of Christ, they must read, pray and work for God. They must throw themselves with absorbing earnestness into the current of all devotional and religious exercises, having in view the demands of business and home, regard the balance of their time as a trust sacred to spiritual uses. A due allowance for recreation may be made, but, after all, there is no better recreation from business care and weariness than the house of worship or a good religious book. For our religion to be worth much to ourselves, or to the church, we must attend to it, and make it the chief affair of life. We must give our time to it if we would make our calling and election sure, and be something more than mere rabble in the church of God.

Happy Valley.

The colony of which Mr. Thomas Hughes is the leading spirit has been duly founded in Tennessee, and has been inaugurated with religious services. A large tract of land has been purchased, and the colonists are to be subject to certain rules and regulations. The board of management are mostly English, and at present all the settlers are English. There is to be a co-operative store, and we believe certain lands are to be set apart for the common use of rearing stock, and for parks, public grounds and recreation grounds. Beyond these reservations, and certain public buildings, property may be acquired and held by individuals, and trades and professions, followed as in other communities.

It is, as we understand it, to be an American settlement, with nothing socialist or communist about it, but surrounded by such safeguards as to protect society from the invasion of whisky dealers and other objectionable people. The colony is called "Rugby," after Dr. Arnold's celebrated school, and we suppose adequate provisions will be made for education. One church is being built, in which the Episcopal form of worship will be observed, though, perhaps, not exclusively, and the experiment will be tried of uniting all in one church. The progress of this colonization effort will be watched with interest. To a certain and even gratifying extent it ought to be successful. The capitalists engaged in it are philanthropic and practical men. They cherish no Utopian expectations, and it is to be hoped that the colony will thrive and become a model of industry, virtue and prosperity.

This enterprise of Mr. Hughes and his associates, it is to be hoped, will be an incentive to American capitalists to attempt something of the same kind. There are thousands of people shut up in our large cities who could be colonized with advantage to themselves and to the country if the way were open and the means provided. Something might be done by co-operation of people of like religious faith and general agreement in tastes and views in settling on lands that are open for entry. In order to do this, however, there is need of organization and of capital, and of administrative fidelity and ability. Towns might be built, the country developed, and good and congenial society be secured in this way, while thousands, who are struggling with poverty and want in the great centers of population, would have an open path to comfort and competency.

The Financial Cost of Sin.

The evils and injuries of sin may be viewed from various standpoints, but we choose just now to consider its costliness, and the stupendous and crushing burdens it imposes on men. The war debt of Christendom amounts to the almost inconceivable sum of twenty thousand millions of dollars. A sum which the tolling and burdened nations will never be able to pay, but will be wasted and crushed with the vast interest of this immense sum; it will eat out the prosperity of these nations like a consuming cancer. We think it certain that in no long period we shall pay our national debt, but then our circumstances are exceptional. Our vast country, its virgin soil and inexhaustible mines, and rapidly growing population, make it possible to us, which would be impossible to older nationalities, with less recuperative power. These cruel, covetous and ambitious wars have been the natural outgrowth of sin, and, but for sin, would never have been waged.

But we must get nearer to ourselves and circumstances than a national view of the cost of sin. Let us consider this subject as it may present itself in one considerable center of population. In a population of 200,000 souls the cost of protecting life and property, hundreds of policemen must patrol the streets, by day and by night, that we may live and sleep secure. The support of these men costs thousands of dollars. There must be various courts, with judges, clerks, sheriffs and constables, and these all cost scores of

thousands more. There must be numerous spacious and costly buildings for courts, lockups, jails and workhouses. All a tax on industry and property, the cost of sin. Then sin causes thousands to be idle and criminal, society not only loses the valuable contribution of their labor, but must be heavily taxed to pay the cost of their arrest and trial, bear the expense of their imprisonment, must feed, medicate, and even bury at public charge. In a single city of two hundred thousand people there are millions of dollars invested in locks and keys, not one of which would be needed but for sin.

The expenses of living are vastly increased by sin. Many idle, extravagant people will not pay for their homes, their food or clothing. Men who have houses to rent say: "I shall lose a certain percent of the rents due me; I am not able to carry this loss, so I must charge something more for my houses, and thus divide my losses among my honest tenants." So reasons the grocer, and he puts a half cent more on the pound, a cent more on the quart, and thus levies an involuntary tax on the honesty and industry of the community to support dishonest men. You see about the streets people arrayed in comfortable if not expensive clothes; they have not paid for them. Do not imagine the shoe, the hat, the clothing, the dry goods men have made these people presents, or that they intend to carry all these losses. Not a bit of it; you and I, and all honest men, have got to pay our proportion. Somebody must pay; somebody does. So you see at a glance how sin enhances the expenses of living, how our noses are held to the grindstone, and how we are debarr'd a great many comforts by this heavy and forced contribution to the support of unworthy people.

See how sin licenses several thousands of men in one large city to retail poisonous liquors; liquors that have been drugged. This is worse in its outcome than if they had been licensed to sell smallpox, cholera and yellow fever by retail. It is equivalent, as we all know, by too much evidence, to licensing them to sell disease, poverty, crime, disgrace, widowhood, orphanage and death. It is equivalent to commissioning them to crowd our courts, jails, penitentiaries and hospitals with ruined victims, to the great loss and cost of the virtuous and diligent.

This is but a glance at an item or two of the financial cost of sin. Suppose a city needing no police, no criminal courts, no jails, no locks and keys, suppose a city without criminals, drunkards or paupers, a city untaxed for crime, or the support of the dishonest, almost no tax, the cheapest living, and life and property secure without guard or lock, all good people would wish to settle there, and property would rise a thousand percent in value. What a system of education and sanitation we could have! What libraries, museums! What gardens and groves and public baths for all! Alas! sin costs so much we cannot afford to have these comforts.

Tarrying by the Stuff.

Not every one is ordained to great leadership. Conspicuous place for all is neither the promise nor purpose of Providence. Positions, like talents, are distributed according to the counsels of Infinite wisdom. Some are fitted for public trusts, others for private stations. While one is commissioned to go to the front, another is appointed to remain at home. When David resolved to make war upon Nabal it is said: "There went up after David about four hundred men, and two hundred *(bode by the stuff)*. Again, after his overthrow of the Amalekites, and the capture of rich spoils of war, objection was made to any division with those who remained, when David replied: "As his part is that goeth down to the battle, so shall his part be that *tarryeth by the stuff*; they shall part alike." And that was made "a statute and an ordinance for Israel" forever afterward. Here is a beautiful lesson, with its own striking illustration.

Value of service must not be measured by conspicuousness of place. The humble soldier in the ranks may be as important, though not as distinguished, as the general in command. And, even further, the man who furnishes "the sinews of war" may render equal service with those who endure the march, bear the arms and lead the charge. In great campaigns those who provide for the sustenance of the army contribute as much to success as those who brave the enemy with victorious shout. But for a well-organized commissariat, armies would be powerless for heroic achievements. The detail appointed to guard the "stuff" is as necessary as the regiment that storms the dangerous ramparts. So in the spiritual warfare. Those who send the gospel

are as honored of God as those who carry it. In value of service, sending is equal to going. The missionary spirit at home, which prompts the free-will offering of our substance, should be as much the subject of culture and prayer as the apostolic zeal and self-denial which goes abroad to preach Christ crucified to India's idolatrous millions. Our church today has two great needs of equal importance—chlefains for China and tollers to tarry "by the stuff."

This fact also finds beautiful illustration in the homes of itinerant preachers. The self-denying heroine who abides "by the stuff" cares for the little ones, combines Martha's domestic economy with Mary's fervent piety, brightens and blesses the home often meagerly furnished and provisioned, as truly cultivates Immanuel's land as the toiling husband who preaches the glorious gospel. In these homes have been displayed a devotedness to study, and a consecration to God, that will put to blush all the saintliness the church has canonized and all the heroism history has emblazoned. Many a hero would have fallen out of ranks, given up his high calling and abandoned the field, but for the cheerful faith and marvelous management of the blessed woman who tarried "by the stuff." (Glorious service! What science of numbers, known to mortals, can compute or approximate its priceless value! Great deeds are not all performed in high stations. The humble places of earth may be the homes of more valued service, truer worth, and more stainless honor, than ever sparkled in the crown of king or emperor, or emblazoned the name of prince or president.

Another lesson is here emphasized: Rewards will be distributed according to service, and not position. "As his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff." This statute is equitable, and of universal application. By it God will reward his people; will call his servants, and give them their hire. They will be distributed, not according to loftiness of position or heraldry of fame, but the spirit and measure of Divine service. We follow the missionary to his distant field of toil. His sacrifices and consecration are praised in all the churches. But at home there are devoted ones praying for his success, tarrying by the stuff, husbanding their resources, casting their earnings into the treasury, thereby making it possible for him to remain, who, in the grand review, will have equal honor and as bright a crown. Though no poet laureate of earth will ever immortalize their names in glowing verse, or marble shaft mark their slumbering dust, in heaven none will wear a fairer robe, or sing a sweeter song or sit upon a loftier throne. A Christian at home sent a sum of money to a missionary in the field. With fifteen cents of the amount he bought a Testament, and gave it to a heathen woman. She read it, found the true light, and led all her family to Christ. Now the Christian whose money bought that Testament will have equal reward in winning those souls, to the Lord Jesus with the missionary whose hand presented it. These honors and rewards may not be so distributed here, but will be hereafter. The heroine of the paragonage may be unknown and unrecognized, while her husband's fame as a brilliant apostle may fill a continent, but in the church triumphant she will have no less conspicuous seat and rich inheritance. John Wesley will ever be honored in history as the founder of Methodism, but his noble mother, the matron of the Epworth rectory, who furnished the stuff in great faith and patience, must share in the honor as its foundress. What a comfort to humble tollers! "We are often tempted to fret at our obscurity. We imagine our work is of little value, because little known. But now we take courage. Fidelity, though in obscurity, will have its reward. His part 'that goeth down to the battle' will be no greater than his 'that tarryeth by the stuff.'"

Ministers' Homes.

An inaugural address, delivered by Rev. Henry Simon to the English Congregational Board of Ministers, and published in the New York Independent, on the above topic, is well worthy of the attention of our preachers and people. We give a somewhat extended extract:

How does this inadequate support affect the minister and his home? "Oh!" says some one who will have twenty pounds on himself any day, and put a threepenny bit into the collection plate, "it will keep him nice and humble, and we like humility in our minister. Pride is the bane of the pulpit." Judging from myself, it would have the very opposite effect. This inadequate support constitutes one of the special dangers of the minister's home-life. It results in a slender home, a thinly-furnished house, in a skeleton library, in a table where the groaning is solely within the guests,

and in a general look of poverty. There is many a man who would willingly accept all this for the knowledge that his life does not consist in the abundance or paucity of the things that he is expected by his people, and by society generally, to have in his children well clad, to be up in all the current literature, and to be given as a bishop ought, to hospitality and much liberality. Then he is prevented by the conventional notions of the ecclesiastical world to do enough to increase his income, except by writing books or tracts, or keeping school. It is not everybody who can write a book that will sell, or tract that will be read, or keep a school that will pay. Tent-making must not be thought of now-a-days. Think of the straits to which many brethren are reduced. The Israelites thought it a hardship to make bricks without straw; but here is a case of having to make bricks without clay. How it is unimagined is one of the tragedies of life. The pressure which arises from this state of things, and especially when the children are growing up to share in the feeling, must be at times appalling. The temptation to relinquish the work, to speak disparagingly of it, and to settle down into sullen dissatisfaction must be at times very great. Who, in such circumstances, has not said to himself, "Were I ministering to Hottentots or the poor worried Zulus, I could endure all this privation; but, ministering, as I am, to many whose eyes stand out with fitness, for such a privilege! My boys shall find a living in other ways than the Congregational ministry." But what must be done to resist the demoralizing influence of such circumstances, and the thoughts which like weeds spring out of them? Let there be more outspoken teaching on this question of Christian giving. Let the people know that there is no more hope of their being saved if they do not give than if they do not pray; for it is not their giving nor their praying that will save them. They will simply indicate whether they are alive from the dead or not. The apostle speaks in no mincing way to the Corinthians about their stinginess. There, holding out the gifts of the poor churches of Macedonia to them, he virtually said: "Do not these gifts put you well-to-do people to shame?" Our people need teaching, too, that they have not simply to pay for the piece of board on which they sit; but they are called to cast in unto the offerings of God. But, in the meantime, what is to be done, for the harvest of such teaching is not yet?

Make the best of things. Be not thriftless, but clever with hands, as well as head, in making home-like, cozy, by the wise adjustment of things. I have known brethren that, so it was said, couldn't drive a nail into the wall. A carpenter must be sent for, or the wife must do it. I have seen gardens filled with weeds that an hour's work before breakfast might have made beautiful, and other untidinesses which were heinous. Ouder shabbiness too often produces a ragged spirit. How many a cottage, by a wise adjustment of color, has that sense of home in it which many a mansion, with all its expensive furniture, lacks? Then we must, God helping us, lift our own life and the life of the home into the peaceful and life-giving region of utter faith in God. "I know him," said God of the old Patriarch Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord." What was there in Abraham to justify such a prediction? Many things, but chiefly his faith in God. Let the Divine Father have His proper place in our homes, brethren, let us transfer the sense of dependence we have on our people from them to God. Let us accept our daily task from His hands, and equally the rewards of our labors, be they few or be they many, and it will till our hearts with praise to find how such trust in Him will make "the crooked straight and the rough places plain," and how in the dark night of our adversity and sorrow the promises of God will come out like stars shedding their gentle radiance upon us; and how, as we gaze upon them and drink in the heavenly glory, they will brighten into suns, turning our night to day and our unutterable sorrows into joys unspeakable and full of glory. I shall never forget how one of our brethren, who is known to some of us for his simple faith in God, came to me in a state of great gladness one day, and said that he had just received his quarterly salary, which amounted to £17. But whence his joy? In this, that he was accounted worthy to suffer for Christ and with him. Then it will help us much to overcome the influences of which I have spoken to take such an one as Paul as an example of suffering, affliction and of patience. It was at Corinth, where he was compelled to labor with his hands to supply his need and those dependent on him, that the people thought him beside himself when he sublimely responded: "If we are beside ourselves, it is for God; and if we are sober, it is for your cause, for the love of Christ constraineth us." This, after all, is our deepest need. With this love shed abroad in our hearts by the Holy Ghost, we shall know how to be abused and how to abound, to be full and to be hungry, to be bound and to suffer need. We shall be able to do all things through Christ that strengtheneth. This love would sanctify ourselves and make our homes humble though they be temples for God to dwell in.

Another danger which besets the minister's home is the inevitable neglect on the part of the father arising from the multiplicity of public engagements which crowd upon him. In many of our churches the demands made upon the minister, and his wife too, to be here, there, and everywhere, are simply monstrous. Some of the brethren who wish to be the head, if not the tail as well, of everything have themselves to thank for it. But with some of us it is different. I question very much the utility of all the rush and bustle of our church life. We want more repose, in order to counteract the fever-

A lady was asked why she always came so early to church. "Because," she said, "it is a part of my religion to disturb the religion of others."

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 Fabrics, Black Grenadines in silk and
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Is a Terrible Disease. Its fearful effects—
corruption running down the throat, weak eyes, deaf-
ness, loss of voice, loss of smell, discolored color, nasal
derangement, and finally consumption. From first to
last, the ordinary treatments are worse than useless. If neglected,
it rapidly develops into quick consumption. The disease
has no treatment.

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PUMPS and all SAW and PLANING MIL
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 Between Bourbon and Dauphine.
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Shades, Curtains, Lace and Nottingham Cur-
tains, Mirrors, Matting, Chromes, Engravings, etc.
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GUN WORKS

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WANTED—AGENTS TO SOLICIT FOR
Manjwick and Garfield Presidential Campaign
Charts. Hill's Manual of Social and Business Por-

[illegible]

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Oct. 23, 1880.
Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	Today.	Sat.
Low ordinary	7 1/2	7 1/2
Ordinary	8 1/2	8 1/2
Good ordinary	9 1/2	9 1/2
Low middling	10 1/2	10 1/2
Middling	11 1/2	11 1/2
Good middling	12 1/2	12 1/2
Middling fair	13 1/2	13 1/2
Sales today	5,200 bales	
Receipts since our last	14,432 bales	
Receipts previously	212,880 bales	

SUGAR, P. B.

Fair	6 1/2
Prime	7 1/2
Choice	8 1/2
Yellow clarified	8 1/2
White clarified	9 1/2
Powdered	10 1/2
Crushed	11 1/2

MOLASSES, in bbls., P. B.

Common	40
Fair	45
Prime	50
Choice	55

RICE, Louisiana, P. B.

Common	4 1/2
Fair	5 1/2
Prime	6 1/2
Choice	7 1/2

GROCERIES.

Butter, P. B.	
Western	15
New York	20

Coffee, P. B.

Ordinary	11 1/2
Rio, fair	12 1/2
Rio, prime	13 1/2

Cheese, P. B.

Western factory	16
Swiss	17

Canned P. B.

Best L. and S.	11 1/2
Choice K. D.	2 1/2

Corn Meal, P. B.

Choice K. D.	2 1/2
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Flour, P. B.

Superfine	3 1/2
XXX	4 1/2
Choice XXX	5 1/2
Choice family	6 1/2

Fish.

Haddock, No. 1, in bbls.	4 1/2
Half barrels	4 1/2
Kitts	4 1/2
Haddock, No. 2, in bbls.	3 1/2
Half barrels	3 1/2
Kitts	3 1/2
Haddock, No. 3, in bbls.	2 1/2
Half barrels	2 1/2
Kitts	2 1/2
Codfish, P. B.	3 1/2
Herring, P. B.	3 1/2

Oils, P. B.

Coal, in cases	15
Coal, in bbls.	15
Lined, raw	15
Lined, boiled	15
Cotton seed	15
Lard	15

Soap, P. B.

Marcella	2 1/2
Oliver	2 1/2
Palm	2 1/2
Caster	2 1/2

Soda, P. B.

March, P. B.	8 1/2
Salt, P. B.	1 1/2
Flour	1 1/2

GRAIN AND FEED.

Corn, in sacks, P. B.	
Yellow	58
White	58
Mixed	58

Oats, P. B.

Western	41
Red rust-proof	70

Bran, P. B.

Choice	8 1/2
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Hay, P. B.

Prime	24 00
Choice	25 00

COW FEED, P. B.

Clay	10 00
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PROVISIONS.

Bacon, P. B.	
Shoulders	10
Sides, clear	10
Sides, clear	10
Hams, sugar-cured	10

Meat, P. B.

Dry Salt Meat, P. B.	
Cheese	10
Shoulders	10

Lard, P. B.

Choice, in kegs	10
Choice, in barrels	10

EGGULETS.

Potatoes, P. B.	
Irish	1 1/2
Swiss	1 1/2

Onions, P. B.

Onions, P. B.	
Apples, P. B.	
Cabbages, P. B.	
Beet Root, P. B.	

BALING STUFFS.

Baling, P. B.	
Hay	10
Straw	10

SUNDRIES.

Poultry, P. B.	
Young	10
Old	10

Eggs, P. B.

Eggs, P. B.	
Young	10
Old	10

Honey, P. B.

Honey, P. B.	
Young	10
Old	10

Fruit, P. B.

Fruit, P. B.	
Young	10
Old	10

Nuts, P. B.

Nuts, P. B.	
Young	10
Old	10

Spices, P. B.

Spices, P. B.	
Young	10
Old	10

Herbs, P. B.

Herbs, P. B.	
Young	10
Old	10

Flowers, P. B.

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Young	10
Old	10

Christian Advocate.

THURSDAY, NOVEMBER 4, 1880.

LOOK UP, NOT DOWN.

Life is some full of sorrow—
Half is real, half they borrow;
Full of rocks and full of bridges,
Corners sharp and cutting edges,
Though the joy-bells may be ringing,
Not a song you'll hear them singing
Seeing never makes them wise,
Looking out from downcast eyes.

All to vain the sun is shining,
Waters sparkling, blossoms twining,
They but see through these same sorrows
Sad to-day and worse to-morrow;
See the clouds that must pass over,
See the weeds among the clover—
Everything and all things
But the gold the sunbeams bring.

Draining from the bitter fountain,
Lo! your melancholy o'er a mountain
Drops of dew and drops of rain
Swirl into the mighty main.
All in vain the bleeding shore,
And the waters call with power,
Gathering about, against the wheel,
Rich and royal, to your feet.

Let it not be so, my neighbor;
Look up, away from love and labor,
Not for one of your own sakes,
Ever one has eyes and ears,
Joy and pain are linked together,
Like the fall and cloudy weather,
May we have—oh! let us pray—
Faith and patience for today.

—The Advance.

Keeping to the Old Paths.

Mr. Editor: Much has lately been said on the necessity of enforcing our Discipline, the tendency of the times to social and moral degeneracy, and the much-mooted subject of Christian perfection. With respect to the last, I thank you most profoundly for your exposition of the matter in last week's Advocate. Your quotations from Wesley show that the venerable founder of Methodism had clearly-defined views of this subject, and was "far in advance of his age," or even this, just along this part of our line as, in fact, every other part of it. For one, we are old-fashioned enough to believe that Wesleyan Methodism, as our fathers taught and practiced it, is susceptible of no improvement by this present generation. The weakest points of modern Methodism is just where we have drawn off most largely from Primitive Methodism. The obsolete or obsolescent class meeting, the loss of our probationary system, the wearing of jewelry by our members, thus fostering pride and vanity—gratifies to practical piety, are only a few of the bitter draughts we are drinking from the cup of improved Methodism. "I believe in a return to the old paths," but "I retract your steps, and make your way to the light above, this is a task, this is a struggle." There is a time in the history of churches, as well as of great States, when return is progress. The greatest possible advance we can now make is to go back to the doctrines and practices of those patriarchs of Methodism who were purified by revolution, and better than we. That they were equally enlightened by education we cannot deny. If we but lay aside our pretentious boast of the superior intelligence of the nineteenth century and calmly survey things as they are.

The last General Conference received, as it merited, the title of the "Non-Concurring Conference," and this name, given in derision by those who would entirely revolutionize our system of church polity, was, in view of surrounding circumstances, the highest possible eulogium that could have been pronounced upon it. Why, sir, had one-half the memorials laid before the General Conference, and strenuously advocated by various members of that body, been enacted into laws, Methodism, at least as to its exterior, would have been so transformed as barely to have been recognizable by one-third of our people. There is no doubt that lovers of genuine Methodism throughout our Southland felt great relief when the Conference adjourned without doing anything affecting the fundamental principles of our church doctrines and polity. What our church needs is not more legislation, but a more rigid enforcement of our rules as they exist. Your article, a short time since, on the impure motives, prompting many to join the church, and on the inconsistent lives they afterward lead, was well-timed, and, with feelings of sadness, I have to concur with you in all this, but regret that you did not extend your trenchant remarks to those ministers of our church who should idly by, and daily witness most flagrant violations of our rules without bringing the guilty to punishment. In almost every church, of which I have ever had any knowledge, there were more or less members whose daily walk was anything but that of true Christians. In some places we are told upon unquestionable authority, that members of our church are largely engaged in the whisky traffic. How any Christian minister, in the face of our Discipline, in the face of God's law, in the face of his own Christian experience, with a conscience void of offense toward God and man, can retain such members, in good standing, is more than we can conceive. This pernicious indulgence to those serving members dishonors the church of God, and is daily dragging souls down to eternal ruin. If we do not speedily correct these evils, and reform those abuses, we may reasonably expect that God will signify us with a people who will dare to uphold His laws and honor His cause.

It is true, Mr. Editor, that Christians everywhere were beginning to reflect soberly and seriously upon their duty; or, I should rather have said, cease only the reflecting and do their duty. God

has demoted of us no impossibilities. If He said, "Be ye perfect," He meant it, and affirmed, by the command itself, that it was possible. The trouble is too few men strive for Christian perfection. Very few who call themselves such are Christians in any sense of the term, except in name. Morality is not Christianity. If we then take Aristotle, etc., were Christians and idolaters at the same time. Christians have been operating upon an immense capital (Christianity) for nearly two thousand years. How have we used it? Can we declare a dividend of one per cent. simple interest? Or are we about to bankrupt the principal itself? Ah! Mr. Editor, let us quit talking about how much we have done, and talk about what must be done, and go to work. We have done nothing yet to hoist of intellectual and spiritual darkness still covers the land. Ungodliness stalks boldly everywhere, both in the church and out of it. Let us enforce our church Discipline, and do our whole duty, and that will furnish the speediest solution of the question of Christian perfection. E. Y. MCKINNEY.

RANGER, Ala., Oct. 23, 1880.

"An Educated Ministry."

The question, whether the church needs and has a right to require an educated ministry, is one that, whether debatable or not, agitated our church not a little in its earlier days. And though the General Conference years ago settled the question affirmatively, there are yet some who doubt the propriety of that decision, who believe that when a man is "called of God" to the work of the ministry, the church has no right to say what educational qualifications he shall possess before he shall be allowed to exercise the functions of his office.

Be this as it may, it is not our intention or desire here to discuss it. The General Conference has made it a law that, before the first step toward the pulpit, and before each succeeding step in order and office in the church, the candidate "shall have passed an approved examination upon the course of study prescribed by the Bishops," and in no case shall a vote be taken until he is recommended by the Examining Committee. By an inspection of the Discipline one cannot fail to perceive the anxious of the church as regards the educational qualifications of her ministers.

This question is not debatable as to whether the Annual Conferences shall carry into execution, by their "Committees of Examination," the will of the church as expressed in the Discipline. There is no alternative. But the point we wish to bring to you is whether these "committees," appointed in accordance with the Discipline, through sympathy for the candidate, objection to the law, or an unwillingness to go through the labor of a thorough examination, have any right to "pass" said candidate without having thoroughly examined him, or to "recommend" such an one without his examination having been an "approved" one.

The obvious intention of this church in making the law above referred to, and of the Bishops in prescribing a "course of study," was not that the applicant for orders should be required to read merely or study the "course," "per se," but that he should understand the books in that course. And we know of no way by which to ascertain what a man knows about a book without examining him on it. "But," some men will say, "this is a bad, an unjust law. Just as a young man has been to college," he can get through all right while it may be that men who have much more promise of usefulness to the church than the college boy are refused admission, and go home from the Conference chastened and disappointed." We reply this is no fault of ours. It is either the fault of the law or the misfortune of the applicant. Certainly the committee has no right, under color of keeping the law, to violate it. If the law is a bad one the best way to get rid of it is to enforce it.

Let us look to this matter. It gives the young men, coming into our Conferences every year, bad ideas of our fidelity to the Discipline of the church, and sets them a bad example as well, when they see that little or no attention is paid to so important a provision of the Discipline. When a young man studies hard all the year, and comes with his and troubling in Conference, and the "committee" skims over itself as to who shall be bored with reading his sermon, although his nerves are quieted, perhaps, at the thought of having gotten off so lightly, yet that young man's opinion of the "committee" has been very much lowered, and his respect for the Discipline as well.

We have much at stake here. As a church, we must be consistent with ourselves. To publish to the world that we require "an educated ministry," and then to pass men through who could not pass a simple sentence or write a grammatical one, appears badly to our sister denominations, to say the least of it.

Almost every year, at our Annual Conferences, some are refused admittance, and return home to be preached to, perhaps, by one who knows no more of grammar or rhetoric than he does. We must be consistent and impartial in this important work. Let presiding elders see to it that no one is recommended to the Annual Conference who is not qualified according to the Discipline. Care and prudence at this point would often prevent the mor-

talitation of the applicant, and relieve the Annual Conference of a great deal of trouble and embarrassment. And let our Annual Conferences see to it that their Committees of Examination are faithful in the discharge of their duties imposed upon them by the Discipline.

Purge Out the Old Leaven.

Mr. Editor: The administration of Discipline in the church is a question that has not received the attention which its importance demands. Some correspondents have noticed the subject in the Advocate, and the editors give us a paragraph occasionally, and, from the manner in which the subject is sometimes treated, it may be inferred that it is simply a matter of choice with the pastor as to the exercise of Discipline in his charge. Usage and precedent have their influence on the actions of men, even in opposition to law. The pastor goes to his charge; he soon finds that there is leaven in the church, and, instead of going to work to purge it out, he strives to enlarge the lump, to add members, and increase in numbers and external appearance, forgetting that "a little leaven leaveneth the whole lump." If he can just win men to the church, he will show wisdom, for "he that winneth souls is wise," but he cannot see how it is that "one sinner destroyeth much good," especially if he is in the church. He can see how the sinner is doing harm out of the church, but it is not so clearly seen how the sinner in the fold can hurt anything in it while he is a member. Now, the principle is clearly stated in the Scriptures on which the necessity of church Discipline must continually exist; it is implied in the relation the church sustains to the world, in the world, but not of the world. It would seem like a waste of time and words to argue about the necessity of church Discipline to those who believe in the necessity of the church in the world. The two things are inseparable, and whenever an organization, called a church, becomes so much infected with sin as to be unable to apply and enforce the teachings of the gospel it is not far from the synagogue of Satan. To hasten this state of things in the church let it gather in all sorts of characters, and more of the bad than the good, and then depend on the good to save the bad. The church suffers in this way, and Christianity is scandalized by assuming an attitude that is unfavorable to its health and purity, carrying in its body an element—a leaven that leaveneth the whole lump. The sin may seem "little" at first, but if it is not put away by rejection and its fruits, the sinner will scatter the infection until the whole body will suffer. This is the law of sin working in the church. The Bible states the fact for our guidance. Satan is not ignorant of the principle. Our church is well guarded at this point, so far as law is concerned. We do not need more church law on the subject. We have law for making, receiving, keeping and disposing of members of the church. If the law is faithfully administered it will reform the offender or cut him off from the church. That is the object of Discipline; therefore it is a necessity in the church, and must be exercised while men are in a course of training for "fruit unto holiness and the end, everlasting life." There may be great caution in the reception of members, and still it will be necessary to enforce Discipline, for some will not endure temptation, and there will be need of purging. Dr. Clarke says: "If all the fornicators, adulterers, drunkards, extortioners and covetous persons, which bear the Christian name, were to be publicly excommunicated from the Christian church, how many and how awful would the examples be! If, however, the Discipline of the visible church be so lax that such characters are tolerated in it, they should consider that this is no passport to heaven." The church must preserve its purity or lose its purifying power. The world is to be brought to a knowledge of the truth, and as the church is the pillar and ground of the truth, and it is the truth that makes men free, how important it is that the church should everywhere be a faithful witness against sin, and every form of bondage to corrupt nature. It is not enough that the church is sending out teachers, and the gospel is preached to men; it must itself be a standing witness of the saving power of the gospel, and as the believer in Christ is to purify himself, so the church must purify itself. All this implies Discipline, in all its stages, from the saving of a brother who has erred from the truth to the putting away from among you of the wicked person.

Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." J. W. SANDRELL.

An Incident.

A young preacher had announced to his congregation that on a certain night, on his next round, he would deliver a missionary sermon or address. It was in a country neighborhood where, the spirit of missions had not made much progress, yet the people were waking up to the fact that they were behind the times, and were on the alert to gain all the information possible. They had organized a Sunday-School Missionary Society, and the promised missionary address was the topic of conversation for several weeks previous.

There was a brother minister on an adjoining circuit who had been in the neighborhood and preached, by invitation, of the above-mentioned pastor,

and he was in the eyes of the people a veritable young "Boanerges." By some misunderstanding the word was abroad that this last-mentioned preacher was to deliver the missionary address. At the appointed time, the congregation for the place assembled. But no preachers had appeared; but at last he walked the young pastor. Then audible whispers were exchanged. The burden of which was that they were to be disappointed, as the aforesaid "Boanerges" had not put in an appearance.

Then the young pastor arose, with a troubled expression on his countenance, and made a few prefatory remarks, one of which was that "as the congregation had expected Bro. [name] and that as they were disappointed, he did not like to stand in Bro. [name]'s shoes; they were too large for him (he had a small foot); he could not fill them, and felt backward in making any effort at all, but, by God's help, he would do his best to edify them." He was at a loss to know how the mistake had been made.

Then he began, not by taking any text, or by pursuing one line of thought, but by making some general remarks on missions and missionary work. As he proceeded with his subject he became more and more earnest, eloquent and persuasive. Self, the expected but absent brother, and the disappointment of the occasion, were all forgotten, lost, and he seemed only to realize the fact that he was called of God to stand in Christ's stead and plead for those "that sit in darkness and in the shadow of death," perishing for the want of the glorious gospel of the Son of God. The Holy Spirit seemed to possess his soul, and was speaking through him, enforcing upon his audience the conviction that they owed it to themselves to the church, to the world and to God that they should obey the command, to "preach the gospel to every creature," by contributing of their means the funds to send that gospel to "every creature," and brought the truth to bear upon each one individually, and impressed upon their minds the fact that it was their bounden duty to do something for the cause of missions.

The audience seemed spell-bound, and afterward spoke of the effort as far surpassing any former one the same preacher had made there, and in a more substantial manner testified of its power by giving more for missions than they had the whole circuit was ever known to give before or since.

The preacher himself said to a friend that he felt that he had special assistance from God, and the inspiration of the Holy Spirit in every word he spoke. There was one sister in that audience that took an active interest in all good works, and had been somewhat instrumental in arousing the missionary zeal of the Sunday-school, but she seldom attended church, on account of the protracted illness of a member of her family. But that day she was strongly impressed with the idea that she ought to go to the missionary meeting, though she could not hear a word that was spoken, she said she could pray for the speaker. She, too, expected the neighboring preacher, but when she saw he was not there, she said she began praying for her young pastor, that God would inspire him to utter the truth with power and mightily convince the hearers, and that the missionary spirit might fall upon them all, and the influence of the young pastor's words might never die as long as there was a soul to save. Will not all the pastors who read this say: "my rivo. Some?"

Who Are Authorized?

Mr. Editor: Some interested parties desire to know who are authorized by the Methodist Church to solemnize the rite of matrimony. The ritual requires that "the minister shall say," etc., but which of the several grades of Methodist preachers enjoy the title and dignity of "minister." Neither this title, or the authority to unite persons in the bonds of wedlock, is bestowed in any of the ordination services. The Discipline (Chap. 3, Sect. 7, Quas. 3, Ans. 1, and Chap. 3, Sect. 8, Quas. 3, Ans. 1) makes it the duty of traveling elders and deacons to solemnize this rite, and we presume that they have received the authority. If the clause that makes it a duty conveys the authority, then ordained local preachers are unauthorized, since this is not mentioned among their duties. But, as their authority has never been called in question, I conclude that it, together with that of ordained traveling preachers, is given with the license to preach.

With respect to this branch of clerical labor, the ordained traveling preachers differ from all others, in that he is required to exercise a power that all possess and may exercise. Without mistaking the question whether a church can deprive a divinely appointed office of one of its functions, we claim that our church does not attempt to do so.

It seems to be the delight of some members of the ministerial species to hold class meetings with the undergraduates on the subject of matrimony. They threaten us with precedents and episcopal decisions until we dare not enter the eddies ourselves, or suffer those who would to enter.

But, supposing that my church has never given me the authority to perform the marriage ceremony, the State of Alabama has been more considerate and scriptural. Every citizen is a civil officer, and the church has no right to interfere with the discharge of his duties as such where no moral principle is involved. If this act

is immoral or improper when performed without the indorsement of the church, many laymen acting as civil magistrates must be dealt with, or we shall be vulnerable to resolutions tending to the annihilation of our discipline.

But we will not contend about the right. Does the church interfere? Will some one phrase cite the chapter and section? You will greatly oblige me. UNDERGRADUATE.

Programme of Sunday-School Exhibition

AT WASHINGTON CHURCH, GREENE COUNTY, MISS.

DAY SERVICES.

1. Reading a chapter in the Bible.
2. Singing.
3. Prayer by Dr. James Green.
4. Class in infant catechism.
5. Class in advanced catechism.
6. Class in lesson paper.
7. Singing.
8. Deviations by the small scholars.
9. The Sunday-school army being formed into ranks, and ready for the march, Dr. James Green came forward and presented to them their colors, at the same time offering a few remarks, which were thrilling and very applicable to the occasion. The march being over, dinner was announced, in which was spread a plentiful repast of everything that is good and wholesome to eat, the congregation being in number about one hundred and fifty.

The day services being over, the congregation was called to order, at candle lighting, by the superintendent of the Sunday-school, and the objects of the night services explained. The congregation being seated, services commenced with the following programme:

1. Declaration by Mrs. J. W. Green.
2. Declaration by Alex. Breland.
3. Tableau of Pleasant Company.
4. Composition by Miss E. V. Green.
5. Declaration by David Turner.
6. Tableau of the Brinkman.
7. Speech of Jackson Bradford.
8. Tableau of the Eve Dropper.
9. Tableau of the Rainbow.
10. Tableau of the Belle of the Town and Flower of the Family.
11. Address to the children, by the Rev. W. W. Cammack, which was delivered in a very plain yet forcible manner, and, although intended for the children, the remarks were equally instructive for the aged. The congregation then dispersed, all with smiling and happy faces.

ANONYMOUS.

Obituaries.

Mrs. ELIZA H. SIMLEY died, at the residence of her son-in-law, Mr. Skinner, near New Hope, Mississippi, on Sunday, October 22, 1880. She was born in Jefferson county, Miss., March 22, 1841. Her husband was James H. Simley, who was killed in the late war. She was a devoted wife and mother, and a faithful member of the Methodist church. She was a member of the church for many years, and was a very active worker in the church. She was a very kind and generous person, and was loved by all who knew her. She was a very good mother, and her children were all well and happy. She was a very good wife, and her husband was a very good man. She was a very good Christian, and her faith was a very strong one. She was a very good person, and her life was a very good one. She was a very good woman, and her death was a very good one.

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South, of which he was a member, was dear to him. The last year of his life he was seldom able to attend church.

For more than a year my brother was declining, though he never thought God would take him so soon. He had a combination of diseases, his lungs being especially involved. He never expected to remove his spirit from earth; his frail body was worn to a mere skeleton. He was confined to his room and bed over two months. He waited until he always talked so calmly and serenely of the future, that it was sweet to be with him. When he would cease weeping, he would say: "Oh, I may as well not live perfectly, I am resigned to God's will. He was always cheerful, I never heard him murmur. He left a widow and two beautiful little girls, the eldest three years old.

On Wednesday night, September 8, 1880, at ten o'clock, he passed from earth to heaven without a struggle. He was buried in the family vault in the cemetery, at New Hope, Mississippi, on Friday morning, September 10, 1880. He was a member of the church for many years, and was a very active worker in the church. He was a very kind and generous person, and was loved by all who knew him. He was a very good mother, and her children were all well and happy. He was a very good wife, and her husband was a very good man. He was a very good Christian, and his faith was a very strong one. He was a very good person, and his life was a very good one. He was a very good man, and his death was a very good one.

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SISTER ALICE LANKFORD, wife of J. L. Lankford, and daughter of J. M. and Anne Davis, died, at her residence, on Sunday, October 22, 1880. She was born in Jefferson county, Miss., March 22, 1841. Her husband was James H. Lankford, who was killed in the late war. She was a devoted wife and mother, and a faithful member of the Methodist church. She was a member of the church for many years, and was a very active worker in the church. She was a very kind and generous person, and was loved by all who knew her. She was a very good mother, and her children were all well and happy. She was a very good wife, and her husband was a very good man. She was a very good Christian, and her faith was a very strong one. She was a very good person, and her life was a very good one. She was a very good woman, and her death was a very good one.

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GRANDMOTHER.

Spiritual Declension.

Religious Intelligence.

MISSIONARY.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

MISCELLANEOUS.

100

Our Young People.

IF WISHES WERE HORSES

Under the Ocean.

... ..

What a Smile Did

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, NOVEMBER 4, 1880.

Death of Bishop Doggett.

Bishop David S. Doggett, D. D., died in Richmond, Virginia, at half-past ten o'clock, P. M., Wednesday, October 27. As our readers are aware, Bishop Doggett had been critically ill for more than two months. The latest intelligence, previous to the news of his death, announced that he was improving, but we believe those who were acquainted with his condition had little hope of his recovery. The tidings does not come to us altogether as a surprise, but still it was in a measure unexpected. We have at this writing no particulars of his long sickness, nor of his last hours. A press dispatch announcing his death is all that we have.

During the many weeks of his suffering it was stated, from time to time, in some of our church papers, that he was in a state of joyous triumph, and entirely reconciled to the will of God. Of his peaceful and happy end we have no doubt. He was a man of God, and the flame of a pure and cheerful piety glowed in his conversation and in his preaching. The type of his character was that of John, deeply spiritual, and ever suffused and permeated by that love which is the bond of perfectness.

He was born in Virginia in 1810, and had, therefore, reached that period which the Psalmist describes as "the days of our years." He did not look to be so old as this, and when we last saw him, two years ago, he seemed to promise ten or fifteen years more of active and effective labor. He was admitted on trial in the Virginia Conference in 1829, ordained deacon in 1832, elder in 1833, and elected and ordained Bishop at the General Conference in New Orleans in April 1839. He was editor of the Quarterly Review for several years, and one of the editors of the Richmond Christian Advocate when elected Bishop. While connected with these publications he did full pastoral work, and during his ministry filled most of the important stations in the Virginia Conference.

The General Conference made no mistake in calling him to the episcopal office. By his piety, eloquence and singular discretion in affairs, and by the patience and urbanity of his deportment, he adorned this high and responsible position. In the cabinet, and in the chair of the conference, he was a good Bishop. His administrative ability, though overshadowed by his greatness as a preacher, was of a high order. He was quick to comprehend, firm to execute, and, without, considerate and gentle.

Bishop Doggett was a man of much culture, of large literary attainments, and a finished and polished writer and speaker. His orations and platform addresses were usually of classic model, and gems of vigorous and appropriate thought clothed in the purest language, and uttered with a sweet and winning eloquence. Equal to every position he was called to fill, and great in them all; he was greatest in the pulpit. His rhetoric was sometimes brilliant, but chaste and in good taste, his eloquence was almost faultless, and his manner the perfection of grace. He had a silver tongue, a pleasing delivery, and excelled in the beautiful and the pathetic. And yet he was a powerful, practical, moving, gospel preacher. His oratory was the burning utterance of a soul kindled with the fire of divine love. The plain and unlettered, as well as the learned and cultivated, were thrilled and enraptured. When his life story is told many instances will be recorded of the wonderful effect of his sermons. As we recall the very few sermons it was our privilege to hear him preach, along with them come also the musical tones, the glowing countenance, the tear illumined eye, the transfigured form. His sermons always indicated thorough preparation, many of them were masterly in their intellectual depth and grasp, and frequently they were sublimely towering and colossal in their grandeur of thought and expression.

Alas for us that we shall hear him no more, that we shall not look upon his like again! Alas for our Zion, that a pillar of such strength and beauty has been taken away! We may glorify God in him. His exceptional endowments, his gracious gifts, his noble Christian manliness, his devout, chastened and beautiful spirit, and his exemplary life, were of God. Thankful that such a chosen vessel was vouchsafed to us for so long, we must now submissively recognize the Divine wisdom in his glorification. Truly a prince in our Israel has fallen, or risen rather. It was the right of Him who gave also

to take, and we bow in humility to the Divine dispensation.

Praying by the Book.

The triennial convention of the Protestant Episcopal Church, recently in session in the city of New York, decided against the use of extemporaneous prayer. The telegraphic report is all we have seen as yet. From it we make the following extract:

Hon. Mr. Burleigh, of Pittsburg, from the Committee of Conference on Disagreements of the two houses as to the resolution concerning the ratification of the constitution of the Book of Common Prayer, reported that they had agreed to restore a portion of the clause stricken out by the House of Deputies at its session of Tuesday. This was the clause forbidding the use of any prayers other than those in the Prayer Book.

Rev. Dr. Phillips Brooks of Massachusetts, presented a minority report, in support of which he said he saw no reason why the house of deputies should recede from its action of the previous day. The right, he said, to use extemporaneous prayers was inalienable, and any attempt to restrict it would be odious to the greater part of the church.

On a vote being taken the report of the minority was rejected by the following vote: Clergy—ayes 26, noes 12; lay—ayes 11, noes 27. The majority report was then adopted, and the subject will now be passed to the diocesan convention for ratification.

So it would seem that churchmen must not pray except by the book. We suppose that it would be admissible for them to pray in private, and possibly in their families, extemporaneously. But on all other occasions the prayer-book must be used. Dr. Phillips Brooks, well known for his earnest evangelical spirit, and his sympathy with all devoted Christians in the work of Christ, very consistently advocated the inalienable right of extemporaneous prayer.

To other Protestant churches it seems very strange, indeed, that a word beyond what is in the prayer-book shall be uttered by the minister, and that whatever feelings may agitate the heart, and whatever circumstances may surround them, the worshippers must be restricted to the same unvarying form. The law is absolute, and there must be no prayer except that which is written in the book. Very good and comprehensive prayers they are, and fairly adapted to the conditions and wants of the people, but there is no room for the spontaneous expression of desires that spring up in the individual, nor for the varying aspects of a living, personal experience. We cannot conceive of a more effective measure to put out the fire of religious zeal, or to repress the spiritual longings and aspirations of souls stirred by the Spirit of God.

A church that claims to be apostolic, to have the true succession, and to be organized upon the New Testament model, excludes everything but the printed prayer from its devotions. And yet there is not the trace of such a form in the Acts or the Epistles. On the contrary, the indications are that prayer was altogether extemporaneous, and that there was the utmost freedom in every part of worship. Is it conceivable that, in that first assembly of the disciples after the ascension, when these all continued with one accord in prayer and supplication, a written form of prayer was used? Christ enjoined the duty of prayer, in the Epistles it is frequently urged upon believers, the reason and objects of prayer are stated, but there is no hint that the Christian should be confined to any established form. There are directions to ministers, but no injunction that their prayers are to be stereotyped and read. Men are to "pray everywhere, lifting up holy hands without wrath and doubting." Christians are to pray "always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all the saints." Certain abuses and disorders are rebuked in connection with the celebration of the Lord's Supper, and in the exercise of gifts in the religious assemblies. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also." If a form of prayer was ever needed anywhere, it was in the Corinthian Church; but the apostle does not recommend it.

Consistently with the exclusion of extemporaneous prayer from public worship, the Episcopal Church has no social prayer meetings, or meetings for conference and experience. Prayers are read by the ministers, and the people may hear and respond; but the prayer meeting, such as constitutes so much of the life and power of Methodists, Presbyterians and Baptists, is unknown. And we suppose, under the law, such a thing as a prayer meeting would not be tolerated. It is something almost inconceivable to members of other communions that there can be a living, spiritual fellowship in a church in which there is no social prayer, and no expressions of personal expe-

rience. To abrogate these, in other churches, would crush out the spiritual life and destroy their aggressive power. And this suppression of extemporaneous prayer cannot be otherwise than damaging to the spirituality of any church, and to its adaptation to the religious needs of the world.

"The right to use extemporaneous prayers was inalienable, and any attempt to restrict it would be odious to the greater part of the church." So thinks Dr. Brooks, and many others, but the majority voted for the restriction, the clergy largely for it, and the laity in about the same proportion against it. It was nearly a tie vote, and thus there is, perhaps, a prospect that extemporaneous prayer will some day be permitted in the Protestant Episcopal Church. A form of prayer has in it some conservative tendencies, but to be shut up to its use, absolutely and inexorably, is likely to be odious to spiritual and earnest minds. There is a type of religion which this rigid adherence to a liturgy satisfies and pleases. It is part and parcel of the religion of prelacy and of sacraments, in which the conscious sense of conversion and the witness of the Holy Spirit are unknown. We gladly believe that there are many spiritual Christians in a church that does not tolerate extemporaneous prayer, but we also believe there would be tenfold more if there were room for the free, fervid and spontaneous expression of devotion, and for those occasions of social worship which are so inspiring and edifying in nearly all Protestant communions. What would Methodism have been if she had taken the prayer-book with her, and restricted her ministers and people to its use?

Would Not Withdraw.

Dr. Thomas, of the Methodist Episcopal Church, and lately stationed in Chicago, is, no doubt, heterodox, according to the Methodist standards. In regard to the atonement he holds what is called the moral influence theory, and very coarsely characterizes the usually accepted doctrine as "the butcher theory." In regard to inspiration he rejects the verbal theory, and, concerning the future punishment of the wicked, he teaches the doctrine of a probation after death. And yet he asserts that he believes and teaches the cardinal doctrines as they are held by Methodists.

At the recent meeting of the Rock River Conference, to which he belongs, he was, by formal resolution, passed by a vote of 110 to 48, requested to withdraw from the Methodist ministry and church. Dr. Thomas, however, respectfully declined to withdraw. He was granted a supernumerary relation, and his case was referred to the presiding elder of the Chicago district.

What strikes us as rather remarkable in this case is that the Conference should have made such an extraordinary request. Dr. Thomas is shrewd enough to see that if he is to go out at all it is for his interest to be expelled. In that case he will get up the cry of persecution, and, as a martyr to his convictions, he will secure sympathy, and a considerable following as an independent minister. It is evident that the Methodist Episcopal Church must rid itself of him soon, and that Dr. Thomas will set up for himself. He is a man of considerable personal magnetism and mental force, and probably entirely sincere in the views he entertains.

But what is a church to do with a shrewd and pious minister who believes and teaches doctrines contrary to its standards, and that are regarded as mischievous and damaging to the cause of Christ? When a preacher finds that he cannot accept the doctrines of his church, and honor and honesty would seem to demand that he should withdraw. If he does not do it the church is bound to expel him. The peace of the church and the cause of religion require it. If the heterodox brother cannot see that he is heterodox, and feels that he ought to stay in the church, his brethren cannot be governed by his conscience in the matter. Methodism has not been troubled with many cases of this kind. The English Methodists have had a very few, but they have been prompt to deal with them. Our doctrines and our doctrinal standards admit of some latitude in some directions, and the genius of Methodism is in the direction of liberty, but, in the great essentials, Methodist doctrine is clearly defined, and well understood.

There are various causes at work to divert attention from the doctrinal foundations of our faith. The forced effort of different denominations to attain to unity, the decrying of doctrine by irresponsible evangelists, and the prevalence of the notion that religion and theology are not vitally connected, may be some of these causes. Whatever they are there is a clearly manifested drift in the direction of license, and in the direc-

tion of freedom from the obligation of creeds. We believe there is pressing need for more doctrinal preaching, in order that the young people may be instructed and that the minds of Christians may be fortified against the errors that are seeking for lodgment in the churches. There is occasion for the statement and defense of those very doctrines which Dr. Thomas rejects. An atoning sacrifice, an inspired Bible, the certainty and final perdition of the ungodly, are the foundations of a true and saving faith, and they should appear prominently in the ministry of the word. While we are assuming that everybody believes these doctrines, the tares are being sown, and, among our own people, there are questionings and unrest.

Every church ought to assert its right to expel ministers who are poisoning the minds of the people with their doctrinal error. No minister who may be their gifts, their piety or their popularity, there should be no hesitancy in cutting off those whose presence is a treacherous and a stumbling block to the unwary. Nothing is more wholesome than firmness in dealing with doctrinal error, where the error touches the essentials of an evangelical faith.

In the Midst.

As we look up our forms, and make all ready for the press, the great national election is progressing. Softly and silently, one by one, the ballots are falling into the boxes, and the whole people are waiting, almost with bated breath, at any rate in anxious suspense, for the revelations of the morrow. Truly, we do not know what such a day as this may bring forth, and yet we may hope that things will turn out for the best. The voters are responsible, and no doubt the most of them, on whatever side they are, are equally sincere. There is a great deal of mere office-seeking, of ambition, of venality and corruption in all parties, and there is much of passion, prejudice, vindictive hate and sectional animosity, but mainly the men who vote are honest, and purpose to do right. Exactly why he votes as he does may not be clear to every man, but the majority are convinced of something, and have convictions of some sort.

The old sectional feeling, as between the North and the South, we are glad to believe, has not been as prominent in this canvass as in the previous Presidential election. It has, however, been manifest, and will have its effect in the result. Both parties have trimmed somewhat, the Democrats in reference to the Greenbackers, for whom, as a party, they really invited the liking, and the Republicans in reference to the question of Chinese labor, and emigration, which the most of them, in their hearts, really favor. Whether Mr. Garfield wrote that letter about Chinese emigration or not, its sentiments are such as the great Republican capitalists and manufacturers believe in, and the Democratic capitalists also. The letter contained about the truth, as many Republicans and Democrats regard it. But the vote of the Pacific coast was in peril.

Financial questions and interests, we suspect, have had more than usual influence in this election. The bond-holders, the bankers, the manufacturers, the capitalists have looked at the matter in the dry light of dollars and cents. It is hard for any party to stand squarely upon the question of protective tariff, as the manufacturers desire protection, and the agricultural sections are inclined to free trade, the sugar and rice regions excepted. Both parties trim here, but the Republicans are understood to be protectionists.

The Democrats have claimed to be the party of States' rights, as opposed to extreme centralization, and they have argued that power possessed too long by any party is dangerous to liberty, and a prolific cause of corruption. But the country is prosperous, capitalists are timid, the South distrusts the North, and business fears the effect of change. The candidates for President may have some personal influence, but mainly they represent their parties, and are being voted for as such. It would not make much difference if they were wooden men, or images of brass or stone. The nearer they are to something of this kind, with no record, and with no power of writing letters or making speeches, the better. Garfield is a clever civilian, Hancock a gallant Union soldier. Personally, not one half of either party cares a copper for either.

While this is going into type the question is probably decided. How? We must wait for the telegrams of to-morrow, and the next day, and perhaps the next. We hope the decision given will be so decisive that there will be rest for awhile to the country. Whoever is elected the Republic will live for some time to come—for a very long time possibly.

Our Paper.

All the conferences in which this paper has much patronage meet December 8 and 15, and they are to be held at points so distant from each other that it will be almost impossible for the editor to attend any other than his own Conference, which meets at Shreveport, La., December 15. For the interests of the Advocate the times and places could not have been more unfortunately selected. This, however, may be more apparent than real. The friends of our paper in these Conferences will, we are sure, supply such service as we could render, and will do what they can to extend the circulation.

We are now giving more reading matter than ever before—not less than thirty-six columns last week—and are making a paper for the subscribers. In curtailing the advertising, in order that we may make a paper more acceptable to the subscribers, there will be a heavy loss, unless the circulation is greatly extended. Will the patronizing Conferences, and the Methodists within their bounds, sustain such a paper as we are giving them? We have gone forward in the enterprise believing that we could count upon their support, and that the increased outlay in composition, and the lessened receipts for advertising, would be compensated by extending the list of subscribers. We have aimed to make the best paper possible with the limited means at our command. The publisher has nobly done his part, and has merited the liberal patronage which we call for.

There is room for church news, for the full representation of our educational interests, and for the promotion of all the local religious affairs of the Conferences. We solicit items and communications bearing upon these points from all the preachers and people. The columns of the paper are open to contributors for the courteous discussion of live and interesting questions. Brief articles, full of fresh and vigorous thought on theology, finance, literature, science and art, are always in demand. The Advocate is, first of all, Christian, and, after that, Methodist. It is a newspaper, but a religious newspaper. And it is a paper in which we want not only to give the news, but also to furnish our subscribers with instructive reading.

The Conferences are near. In closing up the year we appeal to our subscribers everywhere to renew, and to our brethren of the ministry, to secure as many renewals and new subscribers as possible. We ought to receive at least three thousand new subscribers between this date and the first of January. With the general revival of business, and with increased effort and spiritual along the line of church enterprise, let us have something like an Advocate boom. Among the first things and the last things, brethren, remember the Advocate. Work for your own paper, and help us in this work for God and for the church.

Conference Items.

GERMAN MISSION CONFERENCE.—We are indebted to Dr. Ahrens for the following account of the recent session of this Conference:

The German Mission Conference met at Fredericksburg, Texas, seventy-five miles northwest of San Antonio, October 21, and adjourned on the following Sunday night. Bishop G. F. Pierce was present, and presided. J. B. A. Ahrens was elected secretary. The attendance was good, and the session a pleasant and profitable one. Two had died during the year—Herman Ehlers, formerly of Richmond, Va., and John C. Kopp, both less than thirty years old. One joined on trial. One local preacher was ordained deacon. The statistical reports indicate progress all along the line. The total amount of missionary money raised is \$1,587.00. It is remarkable that we have but three parsonages less than church edifices.

Bishop Pierce inaugurated himself very much with the brethren. His general health is good. He eats well, sleeps well and works well, only his throat troubles him much. Much as we would have liked to hear him preach, we readily consented to rest a feeble voice. We rejoiced to be reassured that, with a favoring Providence, the church will yet, for many years, be the beneficiary of the valuable services of Bishop Pierce. Sunday night he read out the

APPOINTMENTS.

WEST TEXAS DISTRICT.—Jacob Bader, E. Llano, Jacob Kern; Fredericksburg, Wm. Knolle; New Braunfels, G. Mueller; (Boho, John A. Schaper; New Braunfels, T. J. Zimmermann; Yorktown, August Schenrich; Weimar, F. W. Hardt; Grassyville, Wm. Bieser; Clifton, to be supplied.

EAST TEXAS DISTRICT.—John Prinzing, P. E. Houston station, F. Vordenbäumen; Bellville, C. A. Grote; Industry, John Prinzing; Long Prairie, Gerd Gerdes; Houston City mission, John A. Pruly; District High School, J. A. G. Rabe.

LOUISIANA DISTRICT.—J. B. A. Ahrens, P. E. Dryades Street, J. B. A. Ahrens; Cape Street, John G. Krauter; Sarapam and Carrollton, J. H. Bohm; Mobile, Jacob Merkel; Plaquemine and R. R. mission, to be supplied (by H. G. Wunsch); St. Tammany, to be supplied; Lake

Charles, to be supplied; Baton Rouge and Clinton, to be supplied.

Of the Indian Mission Conference we gather as follows from the Western Methodist:

The Indian Mission Conference was held at Fort Gibson, Cherokee Nation, October 6-10. Bishop Pierce was there, presiding, ordaining, and preaching with words of love, wisdom and comfort. There was the largest number of preachers and delegates in attendance ever seen in this growing Conference, presenting an appearance of earnestness and intelligence. The Rev. Young Ewing, one of the veterans of that noble band of missionaries, was full of spirit and business, as he was pastor in the place, and directed the religious services, which were good. Six preachers were received on trial, four of whom were from the Creek district; several received by transfer, seven ordained deacons. One veteran minister, Rev. David Cummings, had died, for whom an interesting memorial service was held. The reports showed a very great advance in nearly every department of work in that wide and ripening field. Churches and parsonages have been built, literature distributed, a great increase in missionary collections was reported, the schools in the care of our church are doing noble service in the cause of Christian civilization and education. Sunday schools largely increased, and an encouraging increase in the number of members and baptisms was also reported.

The increase in the number of ready laborers, and in the appropriations made by the Board of Missions, enables the appointing power to arrange for several new circuits in destitute regions, and supply the whole field better, perhaps, than ever heretofore.

The statistics show the following increase: Members, 151; adults baptized, 60; Sunday-schools, 22; scholars, 863; missionary collection, \$57.50; decrease—Infant baptisms, 15.

Our missionary collections have in some cases been directed to the support of the ministry, in which there is a great increase. The amount of \$1,140.30 was paid for support of the ministry. Thirty-three new churches were reported.

The Tennessee Conference met at Pulaski, October 13. Bishop Paine in the chair, and Dr. R. A. Young, secretary. Bishop McTyeire was in attendance after the first day. The Nashville American gives the following items:

Thursday morning Bishop McTyeire, in the chair, with appropriate remarks, introduced the Rev. J. J. Ramsey, missionary to Brazil, who addressed the Conference in behalf of his mission work in South America. He exhibited a map of Brazil, and pointed out the different mission stations of the various churches. His account of the changes in religious thought and liberty in that country was profoundly interesting, and for thirty minutes he held the vast audience in spellbinding interest. Bishop McTyeire followed in timely and pungent words on the work of men for this and other mission fields.

Friday morning Bishop Paine introduced to the Conference Dr. A. G. Haygood, George R. Loch, Kenneth H. McLain and W. H. Park, of Georgia. Dr. Haygood is president of Emory College, Ga., Mr. George Loch and Kenneth H. McLain and his bride are from Georgia, and are on their way to China as missionaries sent out by the Board of Missions. Mr. W. H. Park, of Georgia, goes to Vanderbilt Medical College, to complete his medical profession for the mission work in China. Messrs. Loch and McLain were admitted to the Conference, and elected to deacon's and elder's orders under a special law of the church. Mr. McLain having been previously elected and ordained deacon.

The Woman's Missionary Anniversary, Friday night, was deeply interesting. The church was densely crowded, and the addresses were of thrilling interest, especially the modest and sensible address of Mrs. Dr. Lambuth, who has spent more than a quarter of a century in China. Her statements were listened to especially by the many ladies present, with intense interest. Dr. Haygood's speech was earnest, able and glowing, and the impressions made were most favorable, and the good cause received a powerful impetus. Mrs. Dr. W. D. F. Sawrie presided over the meeting with grace and dignity.

Saturday morning Dr. J. W. Lambuth, missionary to China, was introduced, and addressed the Conference on the condition and claims of the China mission. The doctor is very feeble, and is in this country in search of health. He has spent twenty-six years in China, and his heart is in the work. His address was intensely interesting to the vast audience present. After giving a succinct statement of the work in China he referred, in most affecting terms, to the now departed Bishop Marvin, and his visit to that great empire, his deep interest in the missions there, and the services he rendered the cause by his work.

Bishop Paine asked Dr. Lambuth two questions. 1. Is it not probable that some future revolution in the empire may block up the way, and prevent the success of Protestant missions?

He answered that the work already done can never be destroyed, and its final success is not a human problem.

2. Can the converted natives do the work successfully? Answer: They are doing and can do a great work for their own country. Christianity is in China, and will never be destroyed, but will ultimately convert the people. The temples are for the most part in decay, and pagan priests are diminishing. His whole address made a profound impression.

Everything, says the New York Independent, moves along smoothly in the direction of a Methodist Ecumenical Conference or Congress, as it is to

W. C. SHEPARD & CO

business meeting next

Christian Advocate.

THURSDAY, NOVEMBER 11, 1889.

ST. PAUL.

BY HOLLIS FREEMAN.

I know in whom I have believed, yes, I know
His heart of love;
He safely leads me through this desert land into
My home above.

Just who am I by the way, and called by name
His word I keep;
And I will never leave him, for he will keep me,
His word I keep.

Our Pulpit.

The Fruit Tree and the Chaff.

BY H. H. MACMILLAN, D. D., CHICAGO.

"It shall be like a tree planted by the rivers of
water, that shall flourish, that shall not wither;
his leaf shall not fall, and the multitude shall
shall be like the chaff which the wind driveth away."

The first Psalm forms a most appropriate introduction to the whole Psalter. It strikes the keynote of those statutes of God which are the soul of his people in the house of his pilgrimage. Like an illuminated initial letter, it presents a graphic picture of the contrast between the blessedness of the righteous and the misery of the wicked. Under the emblem of the one hand, of a fruit tree flourishing beside a river, and on the other, of a handful of chaff winnowed by the wind. It contrasts, in the one case, the Edenic condition of our fallen parents dwelling safely and happily beside the tree of life, and the other, the fall from the Edenic paradise, and in the other, it shows how the doom of banishment into the wilderness, separated from the life and blessing of God, as the withered chaff is separated from the beautiful fruitful plant, and blown away by the desert breeze. The doom inflicted upon Adam and Eve after they fell, is repeated in the history of every soul that sinfully and persistently rejects the light of knowledge. We cannot help thinking that there was a conscious reference to the imagery of the first Psalm in the words in which John the Baptist began his preaching of repentance: "He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." And also in the saying with which our Lord himself commenced his public ministry: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Let us look briefly at the significance of the picture which the Psalmist paints, for the striking analogies of the fruit tree and the chaff.

A fruit tree planted on the banks of a river suggests to us, first, *stability*. The tree is firmly rooted in the soil, so that it can resist the storm. It is the most steadfast and enduring of all living things. There are trees still standing that have lived through the whole history of England, and in what remains of them, are as fresh and green as in their prime, showing no signs of old age or decay. Etymologically, the word tree is cognate with the Anglo-Saxon word *treowian*, to trust, to prove, which still survives in our word *treason*. Faith and trust are sister terms; these qualities being literally rooted in the mind, firmly rooted in the soil of conviction. The Hebrew word for tree expresses the same attribute of strength and endurance. In this respect a tree is beautifully symbolical of the stability of the righteous. They are rooted in divine love. They have a strength and a unity of character which enables them to overcome the common temptations of daily life, as well as the greater temptations of persecution and trial. Their belief has passed beyond the realm of perturbation and "flourishing" and has grasped the truth of the glorious grace and faithfulness of the God of heaven, that it has rooted them into a kindred constancy. Their life is regenerated from its vanity and perishable ness of being united to him who only liveth.

But the idea of the fruit tree planted by a river implies access to a perennial source of nourishment and refreshment. This is the earthly Oriental image. A river in the arid East is an artery of life, and only on its banks do trees cluster and grasses grow. A tree, therefore, with its head in the torrid sunshine, and its feet laved by a perpetual stream that has its source far up a snowy mountain, is one of the most beautiful images of a righteous man who flourishes in the withering atmosphere of the world, and endures the fiery trials of life, just because all his well-springs are in God, and the refreshment of his human steadfastness and hope is in the love of God.

It is independent of the precarious supplies of the world; he has meant to eat which the world knoweth not of. And as the tree that has its roots in the perennial stream can make a friend of the scorching sun that would otherwise destroy it, and weave its burning rays into luxuriant foliage and juicy fruit; so the righteous—who are continually refreshed and quickened by the unseen river of life that flows from the great white throne—can defy the drought of evil circumstances, and turn all hostile things to blessed uses. It is said by the Psalmist of the tree planted by the rivers, that it "gives its fruit in its season." Fruit is that part of the tree which belongs not to the individual, but to the race. In the fruit the tree sacrifices its own individual life for the sake of the life that is in the seed. It converts branch and bough, and what would have remained and ministered to its own beauty and luxuriance, into blossom and fruit, which fall off, and minister to the continuance of the species and the good of other creatures. The fruit in no case benefits the tree itself, but, on the contrary, burdens and exhausts it, as is clearly proved by the shorter life of fruit trees as compared with other trees, and by the fact that the more fruit a tree produces, the more rapidly does its vitality decline. In this respect, then, the fruit which the righteous produce may be said to symbolize their self-sacrificing labors for others. The distinguishing peculiarity of the righteous is self-sacrifice. They have truly learned that first lesson of the Christian life. They have become givers, not of a selfish human, but of an unselfish divine, nature; and like him who came not to be ministered unto, but to minister, and to give his life a ransom for many, they go about humbly doing good. They form, wherever they are, a center of usefulness, round which a circle of blessed sympathies and ministries gathers. They do the kind or noble deed promptly, exactly when it is needed, without delay or undue haste, like a tree that keeps

thus with the motion of the spheres, and brings forth its fruit in its season—not too soon, lest the frost should blight it; not too late for the sun to ripen it.

Their life is a living sacrifice for others; the spontaneous, natural outcome of a renewed and loving nature, not a dead, perfunctory obedience to an outward law; and out of the love and pain which the sacrifice involves, comes the purest and deepest joy known to a human spirit; just as the fruit that involves the self-sacrifice of the plant is the part that has the richest fragrance and flavor, and the highest beauty. It is further said of the fruit tree, that the rivers that its leaf also shall not wither. This is a remarkable feature. It is the old idea of the unsharpened, but not consumed. In nature, it is only through the fading of the leaf that the fruit ripens. It is the law of life that one part of the organism must die in order that another part of the organism may grow and perfect itself. The yellowing autumnal foliage accompanies the development of the fruit; and the fading of the leaf and the maturing of the fruit keep pace with each other, but it is not so with the tree which represents the righteous. It is an evergreen, in which, while the leaves do fade and fall away, according to the universal law of life, they do so without being marked; in which there is no long interval of winter desolation, but a constant succession of foliage, keeping the tree all the year long green and fresh. The leaf of the tree belongs to the tree itself. It is the part that is peculiar to its individual life. By it, the tree breathes, and forms its wood from air and sunshine. It is its strength; it is itself, for the whole tree is simply a modification and development of the leaf, as it is most certainly the creation of the leaf. The leaf, therefore, represents the righteous man's own life. Not only does he do good to others by self-sacrificing labors, and thus keep the general blessedness of the world, but he also feeds himself. His own life is blessed, and nothing can keep the heart fresh and young and joyful amid the cares and changes of life like the goodness, which is to a man's own life what sunlight is to a plant. All true goodness comes from goodness. There may be dry, dim imitations of goodness without goodness among men who have naturally amiable dispositions, just as a plant deprived of light, if it has only access to moisture, will produce a pale, blighted shoot of green and foliage. But it needs the sunlight of God's grace to impart living greenness and graceless vigor. And in proportion as the life of God quickens and inspires us, in proportion as we live in the sunshine of his presence—so does our life resist the forces of the world that tend to age and blight it, and rise to godlike beauty and proportion. While it expands its vital powers in love for others, it keeps its own leaf green with all the spring freshness of thought and feeling by renewed supplies from the richness of him who is the same yesterday, to-day and forever.

It is not now in the analogy of the chaff as representing the ungodly. This image is a complete contrast to the other. Chaff is the husk, or light, dry covering of the seed of corn in the ear. When the corn is threshed in the open Eastern threshing-floor, it is tossed up by a shovel or fan, when the pure grain falls to the ground in a heap, and the light chaff is blown away by the wind. Chaff is a dead leaf that has once been green and nourishing, but of sap and life, once performed an important part in the growth of the plant. It formed a protection to the grain during its immature state; and, through its functions, the seed expanded and ripened. It was a miracle of beauty and design, admirably adapted for its purpose. It once adorned and helped the plant upon which it grew, and now it is blown away, and has no connection with the plant. Its work is over; and it hangs mechanically as a deformity to the ear of corn, to be swept off as utterly useless by the fan of the farmer, and added to the rubbish-heap. And how expressive a symbol it is in this respect of the ungodly! Equally worthless does a human being become who has lost his true life and aim by ungodliness. He was fearfully and wonderfully made. He had vast powers and capacities, and nothing but God himself could satisfy. He began life as a bright and brilliant. At one time he was useful and happy. In his young, untried days he was loving and beloved. There was a deep harmony between himself and the beings and things around him. But, as he grew older, he became alienated from God in heart and conduct. Consequently, a process of corruption of sense and soul commenced. His life was no longer a life of promise and beauty, and made it a dreary waste, dried up all the freshness and fairness of his being. And now, useless to God and man, out of harmony with the living world, grown old and dull of heart, without a sense to enjoy anything that God has given, he sits down, amid the wreck of a disordered and disordered nature, to die. He is winnowed out of the society of the true Israel, with whom he has no part or lot, by the fan of God's judgment.

And this fact, that the chaff is driven to and fro by the wind, to which the Psalmist alludes, suggests a very solemn thought. Losing its life, the chaff loses its connection with the plant that produced it. Falling from the higher powers of the organic world, it comes under the lower powers of the inorganic. Passing to perform the purpose of life, it becomes a waif swept up by the dead wind. And so it is with the ungodly man. It is godliness, godliness, the divine image in which man was created, that separates him as a creature from the mass of creation. It is this attribute in him which makes him a person, an individual; which resists the tendency toward disintegration toward the corruption that is in the world through him. But losing this quality, walking according to the course of the world, he becomes a mere part of the creation instead of a person having personal relations with the personal God. Ceasing to obey the laws of his spiritual life, he comes under the power of material laws which drag him down to the dishonoring dust. The ungodly have no individuality; they live, and move, and act, and are dealt with in the mass. They are like a handful of chaff, which, fused, indistinguishable heap, which the wind blows to and fro, and to which they are led captive by the devil at his will. Nothing is more remarkable than the fact so often pointed out that the criminal classes act according to set forms, and yield to temptation in a recognized way. Certain kinds of wrong-doing bear a fixed ratio to certain determinable exigencies; they proceed in regular, almost mechanical, and there are moral states of mind and crime, just as moral evils are physical epidemics of bodily disease; the devil spreading by sympathy and example in the one case, as it spreads by infection or contagion in the other. In a series of years there is a well-known average of crimes. We can prognosticate in a given community how many paupers, suicides and criminals there will be; not only the number

of murders, but even the weapons used in their commission, can be ascertained in advance. We can calculate the evil passions of men as we can calculate the coming of a storm in an eclipse. And thus the awful lesson is read to us that human beings, when they have sold themselves to sin, and in consequence, lose that originality, that distinct personal life, that masterly faculty which the spirit of God produces and develops, are controlled, notwithstanding their sudden waywardness and wild, capricious inconsistencies, by laws which apply to *mere things* in which there is no principle of life to resist and dominate circumstances. They pass beyond the sphere of the grace of God—whose operation brings out more and more into life against the things and the circumstances of the world, the personality of the believer—into the passive realm of matter; just as the chaff, losing its organic life and its hold of the organism that produced and nourished it, comes under the sway of the dead elements of the physical world. What a contrast, then, between the living tree and the dead chaff! The living tree, because of its vitality, takes full of its own life, and lays all nature under contribution for its sustenance; make all things willing ministers to it, draws its life and support from earth and sky, from sunshine and river, and organizes all the contributions it receives into graceful sweetness of fruit and unfolding beauty of foliage. But the dry chaff, on the other hand, because of its loss of life, loses its vitality, takes full of its own life, and is a dead thing that has no longer a part to play in the living world, and descends rapidly to join the inert kingdom of darkness and chaos. All things are hostile to it. The same air and sunshine which are productive of health, beauty and fruitfulness to the living tree, are sources of more rapid decay in the dead chaff. Behold in the mirror of these two common metaphors the like of the living tree, the most careful of mankind, and the most careless of the wicked, between him that serveth God and him that serveth him not! From Two Worlds are ours.

Religious Intelligence.

MISSIONARY.

NOTES FROM THE M. E. CHURCH MISSIONARY ROOMS. The Rev. O. W. Willets, having been in his new field in Pekin, China, long enough to look around, says: "North China is the hardest field, but others here ever so ripe and yield never so abundantly. The most careful laborer cannot fail to see that the fallow ground is broken, the old roots of exclusiveness and superstition rotting in the ground, the stumps of dead religion only needing a vigorous shaking up to loosen them from the soil. Faith and piety have done the ploughing well. Generous Christian giving, and loving Christian sympathy, have gently harrowed the ploughed ground, and broken up the stubborn hearts. The sowing time has come. The refreshing shower will surely accompany the Word. We need the prayers of the church that our own spirits shall be kept alive to the love of God and the value of the individual soul. My first impressions of China are prepossessing. In spite of their ill-temper and the whole has a beginning in expression; in spite of their deceit and dishonesty, and a missionary of many years' experience, who has never known a Chinaman who would lie in spite of all their imperfections, I am daily impressed with the potentiality for goodness and greatness of this nation. A people who love flowers and children; who patiently toil long for small gain; who eat what our beggars would disdain and be cheerful; who do not from the highest state of civilization down to the hearers of burden, forget the ancient rule of the Chinaman who are to be treated as human beings, and respond to kindly feelings for such a people God has a future."

"President Angell, by his scholarly and gentlemanly bearing, has already won many friends. He attends the regular Sabbath evening preaching service, and thereby throws the weight of his position's influence directly with the Gospel's work."

A. C. Haines sends sorrowful tidings from Kichang, Sept. 24: "Bro. Strimmar and family left August 24 for America. We have not the least hope of seeing his face again. He was greatly rejoiced in flesh. We have lost, as a mission, a noble worker; a man of exceptional character; of high standing among foreign residents, and especially among the Chinese. His life was consecrated to mission work, and it was with a noble struggle that he severed his connection with the mission. The company of Christians that gathered around him at the chapel the last Sunday of his stay among us, will not easily forget the scene. He could not speak, his voice having failed him some weeks ago. The silent tears that stole down his cheeks spoke volumes. It will not be easy to fill his place. He had, as he said to me a few weeks since, 'laid a foundation for forty years,' and he had hardly commenced his labor before he must leave the field. He had been with us seven years, years of toil and trial. I feel that in his departure a very dear friend has gone from my side, a safe counsellor removed. May God bless him to the last!"

"The Wesleyans at Honkon have been afflicted. Brother Han an earnest and successful laborer, died the 30th of August. He was about thirty-eight years old and seven years in the field. He died triumphant. We almost feel that we lost one of our own men, as he labored so near us, only thirty miles above us on the river."

Japan. Brother Soper reports that their newly built church at Tokio was dedicated Sept. 11. This church takes the place of the one consumed in the great conflagration of the city.

Superintendent May reports from Yokohama, Sept. 17: "The work of our mission continues to prosper. The members of the mission, with the exception of Brother Carroll, are in fairly good health, and are prosecuting their labors with diligence and success." The superintendent argues for an increase of appropriations on the grounds—1st. The prosperity of God has graciously condescended to Protestant missions in Japan, and especially to the success with which he has crowned the efforts of our own missions in this empire. 2nd. The fact that at the present time the entire Japanese nation is advancing on the lines of modern civilization, and that it is only by keeping abreast of this movement that we can exert any appreciable influence in converting and modifying it. 3rd. That Japan is now a great nation, and that the Roman Catholic and the Protestant missionaries, having first entered this field, are rapidly extending their operations throughout the empire, and supported by apparently inexhaustible resources are successfully prosecuting their work. 5th. It seems to us that the financial depression is a valid reason for cutting down estimates, financial prosperity, such as God in great mercy

is now granting to the people of the United States ought, other things being equal, to be a valid reason for increasing them.

The Rev. John Ross, of the Scottish United Presbyterian Mission in Manchuria, China, who has recently completed a translation of the New Testament into the Corean, writes that four Coreans of the literary class were baptized the first year in connection with the mission, and he is looking forward to the day when Corean shall be open to missionaries. He notices a great improvement in the attitude of the Coreans. Six years ago he could not hire one of them to teach him, and none would admit that they had a language and literature apart from the Chinese. The improvement is indicated by the fact of the baptism of the four literary Coreans, that eleven others have become inquirers, and that as many as are desired can now be obtained to do literary work for their countrymen. Christianity, we have good reason to believe, will make rapid progress among the Coreans as soon as Corean is open to it. Of his regular work in Manchuria Mr. Ross has much that is encouraging to report. There were during the past year 35 converts from heathenism, which is half as many as were received in the previous five years. New York Independent.

Mr. Arthington, of Leeds, has given his check for \$200 to the Baptist Missionary Society for its Congo mission, and a steamer will shortly be dispatched to Stanley Pool, whence it will proceed to the Albert Nyanza, and here Mr. Arthington expects to meet the agents of the London Missionary Society who are working from Lake Sanganyika. Mr. Arthington is a member of the Society of Friends.

The British conference, thanksgiving appropriations include grants to the Foreign Missionary Society, \$30,000; grants to the Home Mission Fund, \$27,500; grants for extension of Methodism in Great Britain, \$38,555. The sum total to all objects is \$231,052.

The Presbyterian Board of Home Missions, under its contract with the United States Government, is preparing to establish boarding-schools among the Western Shoshones, the Flathead and White River Tribes, the Pueblos, Navajos and Moquis Indians.

The Central Mexican Mission of the Southern Methodist church has 25 stations, 15 native preachers, and 500 members. The work is prospering greatly under the superintendency of the Rev. W. M. Patterson.

The Girls' Orphanage in Bareilly, India, under the Women's Missionary Society of the M. E. Church, South, gives support to 300. It has nurtured all the Bible women employed in the North India Conference.

MISCELLANEOUS.

A meeting of great interest was in progress, and had reached its fourth week in the Baptist Church in Asheville, N. C., when a lady, number having professed her faith in Christ, twenty or more have been interested, the Presbyterian and Methodist churches have had several accessions, and there have been some very interesting cases of reformation, and of return to "their first love" by backsliders. The church is crowded to overflowing, there being from 200 to 700 people present at night; and the prayer meetings twice a day are very largely attended.

An archdeacon of the Irish Episcopal Church, in a private letter to one of the editors of the Observer, states that the church missions had it impossible to obtain any portion of the money raised for free schools, because the Bible is used in them, and adds: "In fact, in Ireland, at the present time, Protestantism is discouraged and Romanism encouraged as far as possible by those in authority."

May 17, nine young men, students of the Indiana Asbury University—three of whom are from Japan—were licensed to preach by the quarterly conference of the Avenue Church, Cincinnati. The young men from Japan will return to their native country upon the completion of their education, and devote their lives to the work of preaching the gospel and teaching.

During the few months in which Dr. Lorimer has been settled over the First Baptist Church of Chicago, 115 persons have been added to the church membership, a mortgage has been virtually lifted, and an income of \$10,000 a year has been secured. Dr. Lorimer is the minister whose wholesale plagiarisms have been very generally condemned by the newspaper press.

Some Roman Catholics are growing restless at the reign of the bishops who hold the titles of the papal church. The property, the Benedictine monks, in Chicago, have gone into court to compel the church to cede certain property to its brotherhood, according to contract.

Prof. Robertson Smith, of the Scotch Free church, has been suspended again from the performance of his functions as instructor, on account of the rationalistic doctrines taught in an article which appears in Vol. XI, of the Cyclopaedia Britannica, entitled "Hebrew Literature."

The General Assembly of the Presbyterian Church adopted resolutions against reprinting secular papers on the Sabbath, invested of money in enterprises, carried out on the Sabbath; and of intoxicating liquors; transmitting lottery tickets by the United States mails, and urging the eradication of the evil of Mormonism.

The Universalists do not grow in number or influence. They lose perhaps more than they gain, but comfort themselves with the hope that their views are slowly filtering into other denominations. As their National Convention was only \$15,800 annual receipts, and \$10,780 payments, it is evident that the zeal for propagandism is not excessive.

Several evangelical clergymen are in attendance at the meetings of the Concord School of Philosophy, but three-fourths in all about ninety ladies. Mrs. Elizabeth Thompson, of New York, is expected to lecture upon the school an endowment fund of one hundred thousand dollars.

The Holston Methodist reports a valley in East Tennessee where there is no preaching and no church. A school building was erected some years since on condition that it should not be used as a place of preaching. For want of families, there is no school, no church, no town.

The Evangelical Association reports 21 annual conferences, 300 churches and 585 local preachers, 12,137 members, and 1,477 houses of worship. The conversions during the year were 12,512.

Rev. J. Morals Jones, Congregational minister, Brynmaman, England, and about seventy members of his congregation, have seceded to the Established Church.

The Rev. Joseph Dab, D. D., a distinguished Australian Methodist minister, well known in this country, died, April 28, of apoplexy of the heart.

Our Young People.

BY KATHARINE NILES.

A ruddy flow down to a river to drink,
But stopped, ere she stepped in, a moment to think—
"Drinking a little can't do me much good,
Now how I should feel if I lived to the end!"
So she stepped in the stream to accomplish her wish,
But sank to the bottom, and died among fish.
She scarcely had dropped her odd funny suit,
When looking before her, she spied a fine trout.
Who was lying quite still, and heard the queer wile—
So said for a while, but right for a while.
And then a fat trout had caught the trout's eye,
And up to the surface he flew for the fly.
"Indolence!" he cried. "If such things all the day,
I shall be sure to starve to death, and live there!"
So he jumped, and he jumped, and he jumped, and he jumped,
He leaped from the water, and died on the shore.

MOBAL.

Be always contented; but, if you are ill, be bitter.
Think twice, lest you leap from the top of the hill.
Remember a little will often be good.
When more, if we take it, would poison our food.
And then above all things, let nothing compel us.
To wish we were somebody else, or be jealous.

Robinson Crusoe's Island.

I suppose for most boys who have read the "Life and Adventures of Robinson Crusoe," the very name of the island of Juan Fernandez has a peculiar charm. This Juan Fernandez, which awakens our interest, is not the old Spanish navigator, but an island in the South Pacific Ocean, about 100 miles from Great Britain, and about 200 miles to the west of Valparaiso, the chief seaport of Chili, on the west coast of South America. The island is about eighteen miles long by six broad, is somewhat mountainous, and its shores abrupt. One mountain which, owing to its shape, is called El Yunque, or the any it, rises to a height of more than 3,000 feet. The island is of volcanic origin, and hence many of the mountains and hills are precipitous and fantastic; its valleys, however, are some of them very fertile, well-wooded, and abound in springs, and its shores are indented with bays, of which three or four form excellent harbors for ships.

Here, nearly two centuries ago, a solitary Scotch seaman, named Alexander Selkirk, or Selkirk, was left, and spent more than four years of his life. The tale of this seaman, when he related it after his return to his country, has suggested to Daniel Defoe the idea which he has worked out in the "Life and Adventures of Robinson Crusoe."

Some persons, however, think that some West India islands would better accord with Defoe's narrative, as there are no "savages on Juan Fernandez, and perhaps never were; no wolves nor bears, and no tropical vegetation. This, however, is of little importance; the interest of readers required these things, and he has put them in, on the same principle, as I have been told that English travelers, before the invention of photography, used to put palm-trees in all views of the Holy Land, though these things were to be found. Besides, Defoe was writing fiction, not fact, and only pretended to keep within the bounds of probability.

The seaman of poor Selkirk on the island was much less exciting than Defoe represented it; for instead of his man Friday to help him, he had only a dog, a cat, and a parrot, and a few seals, and a few birds, and a few fish, and a few insects, and a few plants, and a few stones, and a few shells, and a few bones, and a few teeth, and a few nails, and a few pieces of wood, and a few pieces of iron, and a few pieces of tin, and a few pieces of copper, and a few pieces of brass, and a few pieces of silver, and a few pieces of gold, and a few pieces of platinum, and a few pieces of palladium, and a few pieces of rhodium, and a few pieces of iridium, and a few pieces of osmium, and a few pieces of tellurium, and a few pieces of selenium, and a few pieces of arsenic, and a few pieces of antimony, and a few pieces of bismuth, and a few pieces of tin, and a few pieces of lead, and a few pieces of zinc, and a few pieces of iron, and a few pieces of steel, and a few pieces of copper, and a few 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Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, NOVEMBER 11, 1880.

Well-Informed People.

As we would define, an educated man, educated say in mathematics, the classics, and some branches of natural science, is not necessarily a well-informed man. The mechanic may know all about his trade, the farmer may be well posted in agriculture, the doctor in medicine, the lawyer in law, and the minister in theology, and yet none of them be well-informed. For practical purposes it may be enough that men know well what they pretend to know, and that they are thorough in the particular thing to which they have devoted themselves. And yet we cannot avoid the conviction that specialists, as we must be, would be the better for the attainment of knowledge outside of their immediate pursuits. Every one should know something of physiology, medicine, law, science, politics, theology, history, agriculture and general literature.

To know some one thing, as trade or medicine, particularly well and thoroughly, is necessary to success in a chosen pursuit, and the welfare of society demands it; but, along with this, ought it not to be the aim to extend our field of information, and to read something besides the textbooks of our particular calling or profession? Dr. Johnson said of John Wesley that he talked well on any subject. He was probably one of the best informed men of his day. He was a reader of books, and was well posted in almost every branch of knowledge. While, as a preacher, he was "a man of one book," he was also acquainted with all the best books of the times in which he lived. Paul directed Timothy to give attention to reading. He may not have meant reading in a general sense, but possibly he did. At any rate, it may be thus applied to us. It is with the most a busy age, and the time is pretty much occupied with some special business or work. And yet there is time for reading, if the opportunities be looked for and improved. Cheap books are in the market now, as never before, and really good books. With busy, hard-working people the disposition is to read little else than newspapers and magazines. If these are of the right sort, we may, by their use, be tolerably well-informed as to current events, and the literature of the period. But the reading of books is necessary in order to a broad and thorough intelligence. While newspaper reading—especially the reading of secular newspapers—is nearly universal, there are comparatively few who read books, and, as a consequence, the number of really well-informed people is small.

Young persons, especially, whatever their business may be, should have system in their reading, now a course of history, and now a course of natural science, and again a course of religious reading, embracing works on the evidences of Christianity and ecclesiastical history. Such works as D'Aubigne's History of the Reformation, Stevens' History of Methodism, Paine's Life of McKendree, Finney's Life of Marvin, and books of like character, should be in the hands of our youth, and made the companions of their leisure hours. Knowledge is not a monopoly, it is not shut up in cloisters, nor in colleges and universities. It is as free as the water of the brooks, and the air of the sunshine. They who desire it may intermeddle with all knowledge, and may gather some fruit from all the trees that grow. There are the elements of education in the reading and mastering of solid books, and this is the education that is possible to almost all. Women and men, boys and girls, people occupied with business and work of every kind can supply themselves with some valuable books, and, by economical and systematic use of their leisure, they can read them.

In fact, however, the limitations of newspapers are so great, and the habit of reading them only so general, that very few have anything to do with the bound volume. The result is a limited, sprightly, superficial knowledge of current affairs, and a last for news, with an almost total acquaintance with the works of great authors and thinkers. What a fragmentary mental life is that which is not strengthened and enlarged by wide historical knowledge? What a uneventful or insect is the man who has no idea of the historical antecedents of the times, the age, the country in which he lives? What a surface life is that which has no conception of the Creator's foot-prints that lie imbedded in the earth beneath, or

of the Divine handiwork which shines in the heavens above? Specialists, as all men must be in regard to some main pursuit or branch of knowledge, need the broadening, stimulating and conservative influences of a general and many-sided range of information. To avoid narrowness, bigotry, fanaticism and undue depression under misfortune, there is need that the little round of our experience be enlarged, and that our horizon be extended and lifted by a more ample conception of things outside the routine of our daily toil and cares.

Well-informed people are really scarce, and they are needed. They are the ballast in the ship, and more essential to its safety, often, than the propelling power. With a shifting cargo in a heavy sea, the ballast is the main dependence. Christianity, of course, is the only hope of the world, but this, to be effective, must be lodged in minds that have been opened and enlightened by all truth. It is the well-informed Christian who is a power in the world, and who contributes most to the steadiness, progress and victory of the gospel. In all great social and political questions the hope of the right is in those who have the light, as well as the purpose of justice and honesty. Sectionalism, with its animosities and prejudices, is the twin product of selfishness and ignorance, and the remedy lies in grace, and in grace vitally connected with a broad and generous intelligence. There are people, and people, but the people are the well-informed.

The Rage for Illustrations.

We only insist upon moderation in the use of them. Plum cake is good, but we do not wish it to be all plum. We want some cake. Sauce is excellent for the pudding, but let us have the pudding first and chiefly, and the sauce is sauce. In listening to a sermon we wish to hear something, and if the subject matter be substantial and important, and the treatment clear and forcible, we can keep awake with only an occasional anecdote, and with a striking comparison now and then. If the topic be exceedingly weighty, and the manner tolerable, we would prefer a compact statement and lucid argument, without diverting the attention much from the conclusions which may be reached.

We were struck with an announcement, some time ago, of a sermon by Mr. Moody with *new anecdotes*. We never saw the sermon, and cannot say whether the anecdotes were new or old. There is this infelicity in the gospel of anecdotes and illustrations that, unless evolved from the speaker's own recent observation and from his own invention, they are likely enough to be old, and to have often served in the entertainment of the same congregation. Editors, especially, ranging, as they do, through bushels of newspapers and periodicals every week, are impressed with the number of venerable stock stories and illustrations that float about in the wide and tranquil sea of current literature. Many of them have come down to us from other generations, and have served the fathers in their conflict with worldly and dull hearers. They are hoary with age, and covered with the barnacles of a protracted voyage. Their very longevity proves them to be good, as we may well believe that in this, as in some other things, the fittest survive.

We now have encyclopedias of illustrations adapted to the pulpit, and indexed and sorted according to subjects. After pitching upon a text or theme, and blocking out the method of treatment, and looking a little into the exegesis, the preacher can turn to the encyclopedia, or to his scrap-book, and fill out his plan with what amount of incident and story he may desire.

This is the illustrative period of the pulpit: It is not the doctrinal nor the expository nor the historical, but the illustrative. This stands out conspicuously.

Christ taught in parables, and used comparisons drawn from nature and from domestic life. He was pictorial, and largely so. But there was much besides, and his illustrations were subordinate and probably fresh, and used in an original way. Paul and Peter and James are also somewhat pictorial, illustrative power, but their illustrations do not make up the body and substance of their writings and teachings. Doubtless most of the great popular preachers abounded in illustrations, though some of them never introduced anecdotes. The written discourses of Wesley, Chalmers and Watson are never overladen with them. They have some illustrations, but of anecdotes almost none at all. It is reported that Mr. Spurgeon keeps two men employed unmasking the great libraries in search of material wherewith to illuminate his sermons. We doubt the truth of the report, as the recent sermons of this great preacher are al-

most destitute of anecdotes or figures. Mr. Beecher is illustrative, but there is in his sermons a thick current of thought, and merely a surface play of the imagination.

Anecdotes do signal service for good sometimes. A notable preacher had one which he estimated as good for fifty souls when told at its best. We would not disparage this gift, nor discourage the cultivation of it. But let it be exercised in moderation. Bishop Marvin had a story adapted to collections, and, when things lagged, it came in like the charge of Napoleon's "old guard." Excess, however, destroys the effect. An illuminated manuscript is well, but it must not be all illumination. Conditions are not for food, but for seasoning. The food is the main thing with a hungry man, and a healthy appetite does not need overmuch stinging.

A string of anecdotes and illustrations will draw, but they do not give spiritual food. A rage for illustrations has its evils. It leaves too little room for sound and wholesome doctrine and instruction, and it educates people to be superficial, and to loathe real soul-food. The taste is perverted, the spirituality is sunk in the sensations, and the gospel is smothered with overmuch of the sensational. It is a bad sign when the story is remembered, and the text is forgotten.

Wesleyan Method of Stationing Ministers.

Methodism has adopted a plan of ministerial appointments at once unique and efficient. Its wisdom has been confirmed by years of marvellous success. For adaptability to all sections and classes—the country vast and city full—the old world and the new—it stands without parallel or approximation. Methodism knows no such anomaly as a pastorless church or a churchless pastor. Every flock has a shepherd, and every shepherd has a fold. The idea has been thus expressed by the London Methodist Recorder: "As in the British Constitution the King never dies, so in the Methodist Constitution the minister never retires." It is doubted also if any other system is administered with less friction or discord. And this is the more remarkable since our method has been charged with tyranny—stigmatized as a "Great Iron Wheel." Sympathy has been generously expressed for the poor victims and dupes of autocratic power. The world has looked on with mingled feelings of wonder and pity. Yet never was tyranny so agreeable, or tyrants more revered and loved. No polity has been more prized by its members, and no church can boast of fewer uncontented and infractors of law. Bishop Janes, of the Methodist Episcopal Church, said, a short while before his death: "Of the ten thousand preachers stationed last year but one refused to go to his appointment, and but one congregation refused to accept their pastor." We hazard but little in saying such obedience to authority, and the spirit of the great commission, is not exceeded in any other communion.

But in the details of arranging appointments there is not uniformity among the several branches of Methodism. The purpose of this communication is to note the method of Wesleyanism in England and its points of difference from Episcopal Methodism in America. Their appointments are made by a "Stationing Committee." This body is composed of representatives elected at the May District Meetings by the joint action of ministers and laymen. The minister thus selected is most generally the chairman of the district. In addition, the Missionary Society, and each of the theological colleges, has a representative. The president and secretary of the Conference are members ex-officio. The committee meets some days before the assembling of Conference, and has the first draft of appointments ready for publication by the first day or days of the session. If objections are made, and alterations suggested, they are considered, and an amended report published, beyond which there is no appeal. The work of the Stationing Committee is made comparatively easy by prearrangements between circuits and ministers. A large proportion of those compelled to move, by the statute of limitation, have accepted invitations to other circuits. These, with few exceptions, are recognized and ratified by the committee.

It is interesting, if not suggestive, to an Episcopal Methodist on this side of the sea to note in what respect the above differs from our method. An enumeration may be helpful to reflection.

1. *The appointing power.*—Our Stationing Committee is the Bishop, assisted by a council of presiding elders. These presiding elders were appointed to districts by the Bishop at the previous Conference. It is not an elective office.

2. *Personal preferences and arrangements.*—To express preference for

or secure a particular appointment in our Methodism is frowned upon as unministerial and unmanly. The more perfect the abandonment of thought or desire for special place the more are we in accord with the theory and spirit of our system. Brave old veterans look back with pride upon the fact that, through a long and heroic career, they "never intimated to Bishop or presiding elder a wish for any particular appointment." Wherever sent they went and toiled without murmur or fear. Indeed, when in an exceptional case this unwritten law has been disregarded, and failure ensued, it was considered a divine retribution upon itinerant infidelity. "Accepting invitations," as is customary among our English brethren, is rarely known in Southern Methodism. Appointments are made without his knowledge, consultation or prearrangement.

3. *Announcing appointments.*—In Episcopal Methodism this is the last and most thrilling business of Conference. The station of each preacher is a secret of the Bishop and his council. The great body of preachers through all the days of the Conference session live in ignorance, expectation and measurable anxiety. This makes the last, the supreme hour of the session. Many pride themselves on their utter ignorance and unconcern as to their itinerant destiny. This is regarded as a test of faith. The appointment is interpreted as the call of Providence, and in that spirit these noble men go, on meager support, to publish the glad tidings. Such a surrender of right in the selection of a field of labor is not the practice of "our kin beyond the sea."

4. *Objections and alterations.*—The Bishop rarely revises or amends his work. Appointments, when published, are final. To express objection or disapproval is considered disloyal. Though to obey sometimes works lordship, (the loyal itinerant neither objects nor asks a change. He suffers rather than makes complaint. The world rarely knows but that he has received the appointment for which his prayers had long ascended.

This enumeration will bring out sharply the points of difference, in handling the stations, between these two great Methodisms. It is for the thoughtful student of ecclesiastical law and constitutions to determine which is the better system, or if each might not be improved by modifications from the other. Theirs may be best adapted to England, ours to America. At all events, the comparison is interesting, if not important. With different administrations, we have the same spirit.

Our Mexican Letter.

MR. EDITOR: If we could tempt one of our American servants to come and spend awhile in our kitchen, she would, I am sure, give "warning" in three days, and go joyfully back to the land of stoves and iron pots; the land of neat, convenient kitchens, and romantic back gates. There are no back gates here. The great front doorway is the common highway for visitors, coaches, provisions and all things. The elegant visitor in silk attire sweeping up the stairs meets face to face the descending carbonero, who is the Mexican charcoal man, or the water carrier with his leathern apron and a great Oriental looking earthen water jar in front and his bent back decorated with his leathern pad and another great earthenware jar held in its place on his back by a strap passing about his forehead—this is the general manner of bearing burdens. They carry into practice the theory that the secret of strength lies in the head and neck, for the Indians trot along with the whole weight of their heavy burdens resting on the forehead. But, to return to the visitor. The horses in their stable near the stairway whinny a neigh to her ascension, and before she reaches the handsome furnished parlor she may have to wait till the crusty bread-man moves his hemispherical basket out of the way. Of course since the stable is situated so near the front door you may infer that there are no back yards, so that the kitchen, when it is not on the house-top, as it often is, occupies as conspicuous a position on the four-sided corridor as any of the other rooms. But when you enter it no "Charter Oak" or "Cottage" or "Brilliant" presents its polished, black surface to view, no shining rows of thwaredo decorate the walls. In one corner extends a long narrow shelf of brick covered on top by blocks of blue streaked delf, except where the small openings for the fire are covered by bars of iron, on which the charcoal is placed, like our furnaces set in a frame of brick-work. There is no oven and no chimney; the vessels of brown earthenware are placed on these little furnace-like places, and the cook keeps the coals hot and bright by using a little fan made of

flags. Neither tin nor iron is used. All the utensils are of earth, made by the Indians, and are of every variety of pattern. The cooks take great pride in having as little as possible, and hanging them on the walls, from ceiling to floor, till the kitchen resembles a crockery store more than anything else. Such dishes as come forth from the Mexican kitchen! All too fearfully and wonderfully made to allow me even to attempt to describe them. Yet, no matter how various their composition, there is one ingredient that finds its way, like a fiery flame, through all—they put the hot pepper chile into everything. It floats in the soup, lies cheek by jowl with the vegetables, and hides in the "old clothes," so that a careless mouthful often makes the mouth a fiery furnace and the eyes fountains of tears. "Old clothes" is the name given to a kind of Mexican hash, which is very similar to ours, with the exception of buttons, etc. But all the other dishes are strange, strange! Flaky biscuits, hot muffins, waffles, rolls, and all such like, are things of a happy past. Some kitchens have, in connection with the brasero, a kind of little Dutch oven, where they bake such as they know how; but ours has none. The brasero is master of the situation, and its grinning bars send forth a challenge:

You may broil, you may stew,
You may boil, you may brow,
But baking is something you never can do.

However, in one thing we have gotten the advantage. One day somebody, very good and thoughtful it ways, went out and came back with great triumph to show us a treasure she had found in one of the stores. It was a small tin concern, like a square sauce-pan, with little legs and a long handle. The tin was the only familiar thing about it, and nobody but an inventive genius could have guessed its capabilities. That day for dinner we had chicken pie, with a nice brown crust. We asked no questions, but ate in wondering admiration, bestowing such praise as might insure another one soon. No child showed itself in that dish, and we know no Mexican cook had had a finger in it, but only a member of a Methodist preacher's family could, under such difficulties, have made such a *de-lis-ious* chicken pie.

The Mexican cooks will not use stoves. An acquaintance had one sent, with great expense, to her, and now she is willing to sell it for half price, for she can get no servant to use it, and it is the same way with washing-machines. The women would rather rub the clothes half the day on a rough stone than ease their backs, and the clothes too, by learning to use any new invention. In these matters, as in higher, they are slow to receive new ideas, and thus are still many years behind the age. I wonder if Tennyson did not include the back regions of a home when he wrote "Better fifty years of Europe than a cycle of Cathay."

The Mexican husband may smile with safe calmness when he sees the broom in his wife's hands, for well he knows that, however stormy life may grow to be, she can never use the "other end," because there is no "other end," the broom being simply a bundle of straw tied together, and we see women and men bent nearly double sweeping rooms and sidewalks with this style of broom, rejecting with disdain our light, long-handled brooms. They lack almost all the little conveniences that not only materially lighten the labors of our home servants, but make the whole machinery of house-keeping move with ease and regularity.

Many of the poor class cook on the street, and you pass many little furnaces along the sidewalk, the women sitting down by them stirring and frying away as contentedly as possible.

The Indians bring fruits and vegetables, etc., from the country; they make butter very thin and white, and wrap it up in corn shucks, but never salt it. They have many superstitions about the eating of certain things, and some of them are very comical. The bakeries are sights to see; there is such a variety of bread, in most fantastic shapes, and having as many names to suit. The butcher shops always have a pretty embroidered red banner hung out to show their whereabouts, and, in place of meat-carts, horses are used to carry the meat around, great hooks being fastened on the saddle, on which are hung whole halves of beefs and sheep.

The Plaza, or Grand Market, rivals our French Market. Men and women sit flat on the ground, with their vegetables or fruits before them, and babel is the only fit name for the sounds that greet the ears of customers. Among other strange things for sale, I saw great bags of mosquito eggs, which they make into a sort of pancake and eat. I have not tasted it yet, but will when I drink pulque.

CHARLOTTE BALLMAN.

CITY OF MEXICO, October 25, 1880.

Holston Conference.

MR. EDITOR: On the nineteenth of October the writer set out, in company with the circuit-preacher, to walk a short distance to take passage in a neighbor's wagon for the nearest railroad station, but when we got to the place the wagon had gone. New boots, overcoats and valises were to be carried, but the afternoon was before us, the distance was only seven miles, and we trudged on right merrily. Having long since learned that a good pair of legs is more available than a borrowed horse, we began to take pride in our independence, and in due time reached the depot. Late at night we took the cars, and found a number of others bound for the same destination. Among the passengers were Bishop McTyeire and Bishops Haven and Warren. Bishop McTyeire was in the sleeping coach, but the Northern Bishops, having a shorter distance to make, were in the passenger car. Seeking an introduction to the latter gentlemen, we formed a pleasant acquaintance with them, and had the pleasure of handing to Bishop Haven the copy of the ADVOCATE which contained a notice of his fraternal visit to the Louisville Conference, of the Methodist Episcopal Church, South. These brethren were on their way to the Conference of the Methodist Episcopal Church, at Greenville. An important action was taken by that body in separating the white element from the colored. This at last these brethren have reached, and with difficulty, the Southern platform. Two thousand dollars from the missionary treasury was the price agreed on to purchase this desirable disintegration.

Bishop Haven seemed surprised when informed that the writer had preached for several years on negro missions in Alabama. Then the black man and the white man belonged to the same church, though one was called a bondman and the other a freeman. But now the spirit of innovation has succeeded in driving the wedge between the two races, and the poor African has the distinguished honor of being set up for himself. Whether he will find himself in better company than in the old bond of union with his Christian master is to be doubted. There was never any color bar in those days between the white and the black in church membership. They usually occupied the same sittings, at different hours, and were served by the same pastors. At Morristown, the seat of our Conference, stands a plain monument, erected by his master, to the memory of "Alec," a slave of Capt. James A. Wemyss, of Greensboro, Ala., who fell, in the great civil war, fighting by the side of his owner. At Murfreesboro there fell in battle Col. James D. Webb, also of Greensboro, Ala., who had spent years of his life in teaching a negro Sunday-school in the Presbyterian Church. These men may have been wrong in their political views and sympathies, but they felt the right sort of attachment to the colored race, and have left a better record than the negro-phobists will leave, who have succeeded in alienating the black race from the white, and in forcing them into a precarious and miserable independence. Old John Brown's soul goes unrelenting on, but "O liberty! what crimes are committed in thy name!"

The Holston Conference was opened, in due form, by Bishop McTyeire, and B. W. S. Bishop was elected secretary. Only six were admitted on trial, but the Conference is full to overflowing. Twenty deacons and a large number of elders were ordained. One was received by transfer from North Alabama, and three were transferred to other Conferences. One had died. All the preachers were found blameless in life and official administration. Six thousand dollars was raised for missions, including \$700 from the Woman's Missionary Society. The missionary drafts were paid in full, and a balance of \$800 was left in the treasury. One thousand, five hundred dollars was distributed among Conference chairmen, whereby the widow's heart was made glad. Nearly all the collections were full and satisfactory. The Conference sermon was preached by the Rev. James Atkins, Jr., president of Asheville Female College. The subject was the itinerancy, its intrinsic excellencies, and its incidental evils. Bro. Atkins is an able young minister, and should be cultivated the graces of oratory, would become very distinguished. The Rev. Dr. J. O. A. Clark, of Georgia, presented the subject of the Wesley Memorial Church at Savannah with great success. The Missionary Anniversary was held on Saturday night, an admirable address being delivered, in behalf of the Woman's Missionary Society, by Bishop McTyeire, and an appeal, by Bro. Ransom, in behalf of the Brazil mission, brought the audience to a fine state of feeling. Dr. McTyeire lifted the collection, and did not lift very hard

EDUCATIONAL.

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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ASSOCIATE EDITOR.
New Orleans, Monday, Nov. 8, 1880.
Our readers should bear in mind that our quotations represent prices for round lots, and that in selling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	Thursday	Friday
Low ordinary	10 1/2	10 1/2
Good ordinary	10 3/4	10 3/4
Medium	10 1/2	10 1/2
Good medium	10 3/4	10 3/4
Medium fair	10 1/2	10 1/2
Good medium fair	10 3/4	10 3/4
Recd. 1st class	10 1/2	10 1/2
Recd. 2nd class	10 1/2	10 1/2

Sugar, P. B.	Thursday	Friday
Full	10 1/2	10 1/2
Prime	10 3/4	10 3/4
Yellow	10 1/2	10 1/2
White	10 3/4	10 3/4
Yellow	10 1/2	10 1/2
White	10 3/4	10 3/4
Yellow	10 1/2	10 1/2
White	10 3/4	10 3/4

Wool, P. B.	Thursday	Friday
Low	10 1/2	10 1/2
Good	10 3/4	10 3/4
Medium	10 1/2	10 1/2
Good medium	10 3/4	10 3/4
Medium fair	10 1/2	10 1/2
Good medium fair	10 3/4	10 3/4
Recd. 1st class	10 1/2	10 1/2
Recd. 2nd class	10 1/2	10 1/2

Wool, P. B.	Thursday	Friday
Low	10 1/2	10 1/2
Good	10 3/4	10 3/4
Medium	10 1/2	10 1/2
Good medium	10 3/4	10 3/4
Medium fair	10 1/2	10 1/2
Good medium fair	10 3/4	10 3/4
Recd. 1st class	10 1/2	10 1/2
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Low	10 1/2	10 1/2
Good	10 3/4	10 3/4
Medium	10 1/2	10 1/2
Good medium	10 3/4	10 3/4
Medium fair	10 1/2	10 1/2
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Good medium	10 3/4	10 3/4
Medium fair	10 1/2	10 1/2
Good medium fair	10 3/4	10 3/4
Recd. 1st class	10 1/2	10 1/2
Recd. 2nd class	10 1/2	10 1/2

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Recd. 1st class	10 1/2	10 1/2
Recd. 2nd class	10 1/2	10 1/2

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, Nov. 4.—The Memphis and Arkansas packet, Onocella Belle, struck this morning, at 10:15, a five-mile above Austin, Miss., and sank within ten minutes. She had a good load of freight, cotton and cotton seed, for this city. After striking the snag an attempt was made to run her on a sand bar, but she sank before it could be accomplished. The boat was valued at \$20,000.

MEMPHIS, Nov. 4.—The steamer Robert Mitchell, en route from Cairo to New Orleans, which left here yesterday morning, struck a hidden obstruction while making crossing at Fox Island, sixty miles below Memphis, and sank. The accident occurred yesterday afternoon, at 5 o'clock. Her cargo consisted of 500 tons of headstuds and 625 bales of cotton, all consigned to New Orleans merchants. She lies straight in nine feet of water. All the freight in the hold will be lost.

WASHINGTON, D. C., Nov. 6.—There is good authority for the statement that Dr. S. M. Bemiss, of the National Board of Health, stationed at New Orleans, has tendered his resignation.

NEW YORK, Nov. 8.—The American Bible revision committee, in view of the revision of the English New Testament and its early publication by the University presses of Oxford and Cambridge, have directed Phil. Schaff, president, and Geo. E. Day, secretary, to give the following announcement to the press:

The American committee of the Bible revision hereby announce to the American public that only those editions of the American Bible which are published or approved by the University presses of England, will be recognized by us as authorized editions.

FOREIGN.

PANAMA, Oct. 25.—The Peruvian steamer Charcoal left Callao October 2, with two or three commissioners, to meet a similar number from Bolivia and Chile.

PARIS, Nov. 3.—The expulsion of religious communities proceeded to-day in the provinces against Capuchins, Dominicans and others. There were the usual protests against expulsion and the arrest of the monks. At Toulouse the archbishop of that See was at the establishment of the Fathers of the Sacred Heart and protested against their expulsion.

CONSTANTINOPLE, Nov. 4.—The Porte has decided to raise the strength of the troops in Thessaly and Epirus to 32,000 men, and to construct two batteries for the defense of the Dardanelles.

JAVANA, Nov. 4.—The Minister of the Interior has addressed a circular to the Governors of provinces, warning them that an agent had started from New Orleans for Spain to contract for Spanish emigrants to go to Louisiana to work on plantations at wages too low for living expenses, and recommending that the Governors persuade emigrants to go to Cuba in place of any other country.

TRAFALGAR, Nov. 5.—A band of men numbering about a hundred, armed and marching in military order, traversed an estate near here last night, forcing the tenants to swear not to pay over a certain amount of rent.

LONDON, Nov. 5.—A dispatch from Paris to the Times, says: The decision of the tribunal of conflicts, that the minister of justice is qualified to preside at its sittings, renders it a foregone conclusion that the tribunal will decide to refer the action brought by the Jesuits to the Council of State, a thoroughly Republican body, instead of to the ordinary courts.

LONDON, Nov. 6.—Orders have been given for the dispatch of the Channel squadron to the coast of Ireland on Tuesday.

LONDON, Nov. 6.—A Paris dispatch announces that the execution of the decrees against unauthorized religious orders is now complete, excepting in Algeria and Corsica.

LONDON, Nov. 8.—A Constantinople dispatch says: The Porte is making tremendous efforts to be in a position to effectually close the Dardanelles at short notice.

LONDON, Nov. 8.—A dispatch from Marseilles to Reuters' telegram company says: The siege of the abbey of the Penitence fathers continues, and troops still surround the monastery. The sub-prefect states that the authorities do not intend to break open the doors, but will continue the siege a month, if necessary. The fathers, he says, have sufficient provisions and will not yield.

Thanksgiving Proclamation.

At no period of their history since the United States became a nation has this people had so abundant and so universal reasons for joy and gratitude at the favor of the Almighty God, or been subjected to so proud an obligation to give thanks for His loving kindness, and humbly to implore His continued care and protection. Health, wealth and prosperity throughout all our borders; peace, honor and friendship with all the world; firm and faithful adherence by the great body of our population to the principles of liberty and justice which have made our greatness as a nation, and to the wise institutions and strong frame of government and society which will perpetuate it: For all these let the thanks of a happy and united people, as with one voice, ascend in devout homage to the Giver of all good.

I therefore recommend that on Thursday, the 24th day of November next, the people meet in their respective places of worship to make their acknowledgments to almighty God for His bounties and His protection, and to offer to Him prayer for their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 1st day of November, in the year of our Lord 1880, and of the Independence of the United States the 65th.

(Signed) R. B. HAYES.

(Seal) By the President.

W. M. EVANS, Secretary of State.

contrast with Restorationism, Conditional Immortality and the common church doctrine, whereas it may be held in connection with all three of these views. For it has nothing whatever to do with the issue of the dualism of the soul. It is a doctrine of hope to unbelievers. Its scope is entirely confined to the pious, for so the Council of Trent plainly teaches. "There is a purgatorial fire in which the souls of the pious are cleansed by suffering for a certain period, that an entrance may be opened for them into the Eternal Country into which nothing defiled can enter." As to the wicked Roman Church is thoroughly orthodox. It holds their retribution to be final and endless. Purgatory, therefore, so far from softening the outlook of the future, greatly aggravates it. It leaves the wicked to their doom, but punks the righteous share it for a time longer or shorter, after for ages upon ages. The tender mercies of Romanism like those of the wicked are cruel. Even the ransom of the Lord cannot enter Heaven without first enduring a baptism of fire of unknown duration.

Southern University for Colored Students.

The Board of Trustees met in New Orleans, on Tuesday, October 19th and Wednesday 20th, for the purpose of organizing this institution under the act of the last General Assembly.

The following officers were elected: President, Alfred Mercier; President, T. T. Adams; Vice-President, E. H. Fay, Secretary.

A faculty was designated as follows: Professor of Ancient and Modern Languages, Professor of Mathematics, Professor of Natural Sciences.

The salary of the President was fixed at \$5,000, and that of each Professor at \$2,000 per annum.

The Secretary and Treasurer is to be paid \$500 per annum.

Regular meetings of the Board are to be held on the second Monday in February and on the last Friday in June.

The Committee on Rules presented the following, which were adopted: Before a student can be admitted to the University he must show evidence of good moral character, be not less than fourteen years of age, and pass a satisfactory examination in English Grammar, Geography, History of United States and Arithmetic.

A certificate of graduation in all these subjects shall be necessary for a full diploma, though certificates may be granted for proficiency in any one school.

Dr. A. R. Goussier was elected President to take charge of the Natural Science department. Prof. E. J. Edmunds was elected to the chair of Mathematics. Prof. A. Colonne, to the chair of Ancient and Modern Languages.

The Board then adjourned to December 1st, Louisiana Journal of Education.

Mrs. Julia A. Tevis—A Call.

Mr. Editor:—I take the liberty of asking a place in the Advocate for the following notice. It is a worthy object, and one I heartily endorse. I doubt not the numerous pupils of Mrs. Tevis will respond promptly. Yours,

W. O. E. CANNON, JR.,

LOUISVILLE, KY., October, 1880.

To the pupils of the late Mrs. Julia A. Tevis: Believing that it would meet the wishes and the cordial support of the many pupils of the late beloved friend and teacher, Mrs. Julia A. Tevis, we, the undersigned, have constituted ourselves a committee to solicit funds for the erection of a suitable monument to her memory. We hope for as much as one dollar from each one, though any larger or smaller sums will be most gratefully received. Please remit at once to Mrs. SASSIER YEAMAN, 43 Second Street, Louisville, Ky.

Mrs. John A. Carter, Louisville, Ky. Mrs. Sue Hobbs Shirley, Anchorage, Ky. Mrs. Sallie Bright Henderson, Covington, Ky. Mrs. Lacy Beckley Moorman, Louisville, Ky. Mrs. Lizzie Offutt Haldeman, Louisville, Ky. Mrs. Nannie Rogers Yenlan, Louisville, Ky. Miss Bal F. Thurston, Louisville, Ky. Mrs. Sae Ower Bailey, Louisville, Ky. Mrs. Eliza Richardson Chambers, Louisville, Ky.

ESCAPE FOR YOUR LIFE

Rationale of the Sacraments.

Here are the two obligations that constitute our religion. But it is not enough that these obligations exist. They must be acknowledged, and the acknowledgment must be followed by prompt discharge of them.

Desire and Expectation

Ask him if he is in the habit of prescribing the gospel remedy with the same confidence of success as the well-informed physician feels in a curable case, in the administering a well-tried article of the *materia medica*? The gos-

The True College

the bulwarks of time, and its influence will be felt along your child's entire existence. He is the seedling of "a something *yet to be*," and home is the "nursery" in which he is to be protected from the cold blasts of ungodliness. Who can picture the power of a holy home? I cannot. Yet many of us have felt its sweet influence as we traveled through the devilish paths, where temptations prowled like so many hungry wolves. Yes, the echo of a dead father's and mother's voice has often acted as an outstretched arm, saving us from many a pitfall of shame and lasting sorrow. Mothers, here you behold your work; it is your hands which must mould our future America. Shall it be a country of purity and up-

Falling into the Hand of the Lord.

pie, pointed message. "Now, therefore, advise thyself what word I shall bring again to him that sent me." And what effect did these words have on

David? Did he pay no attention to them; or, if noticing them, did he begin to deny having sinned, or excuse himself and say the punishment was

Marriages

CHURCH, South of Abbeville, La. November 1, 1886
by Rev. J. M. Johnston, Rev. Ems. H. Banks of the
Louisiana Conference, Dr. Miss Amelia M. Harkins
All of Abbeville, La.

Obituary

her last moment of the time, her life was sentenced to tribulations and her soul to deeply spiritual death, that she gave a testimony to the community in which she lived. Her life was a shining exemplification of the reality of love, purity, and peace of the Christian religion, and its infinite treasures as a sweet savor in many homes, and her heavenly reward, and many more hearts which she has left behind. She currently desired to depart and to be with Christ, and yet her self-dedication to the will of God, in the midst of her sufferings, was wonderfully and religiously sublime. She simply laid down and was but little more than a shadow when she died. Thank God for such a life and so in a death she was here.

— J. JOHN R. PERRY

ISABELLA R. BARNETT, wife of E. W. Pike, deceased, died at Bellwood plantation, Assumption parish, La., October 15, 1880, aged forty years two months and sixteen days.

It was my son's duty, only a few short weeks ago, to write an obituary of the husband of my dear sister, and now to be called, so suddenly, to write one of herself. Oh, how painful it is! But, thank God, I sorrow not as those who have no hope, for, according to my best recollection, almost from her childhood she was a Christian, and a professor of religion and a member of the Methodist Church. In her last letter to me, referring to her late husband, she said: "God abounds in steadfast love to this old and sorrowing widow." I pray daily for strength to sustain me and for forbearance, but I am very weak. Plead for me at the throne of grace. She seemed to be imparked with the idea that she would not long survive her husband, and therefore, from time to time, gave some expression of her wishes in regard to the disposition to be made of things in case of her death.

After being sick a few days of what seemed to be ordinary chills and fever, she died suddenly at congestion of the brain. Three of her own and five of her step-children mourn their loss.

Trichotomy.

I believe it is the commonly-received opinion among scholars and theologians that human nature consists of three parts—body, soul and spirit. The writer would not call in question the correctness of this opinion, but would be pleased to elicit information from some one competent to impart it. He already knows that body, soul and spirit are spoken of in the Scriptures; hence he told that this threefold division of human nature is recognized in the Bible is not edifying. There are but two substances entering into man's nature—the material and immaterial. To the former belongs the body, to the

Follow her. And oh, as one by one, we vacate our places here, shall we come up yonder and form, at last, an undivided family in our Father's house above! God grant that it may be so!

MRS. ELIZABETH JANE HOWELL, widow, born in Jackson county, Miss., November 2, 1835, and who was called to her eternal rest, Tuesday, of pleurisy consumption, October 15, 1896, is survived by her husband, and her only child, a daughter, who is now in the infirmary of the Methodist Episcopal Church, South, at the residence of her mother, where she is being nursed. She was married to Mr. William Howell in the spring of 1856, and was the mother of five children, two of whom preceded her to the better land. In early life she was converted, and joined the Methodist Episcopal Church, South, under the ministry of Rev. Willard H. Carter, of

[illegible]

MRS. THOMAS B. ROWAN died September 18, 1884, at his home, 455 Fifth street, Miss. of a most painful disease, baffling the skill of the physicians. In the hope, promise, cheer and joyousness of his household. He was born in Wilkes county, Miss., December 23, 1818.

Mr. Rowan was naturally amiable, courteous, independent, and his integrity and integrity secured the esteem, friendship and confidence of his acquaintances. He was soundly, by his own example, even by his elders. He was elected by the people of honor and of trust, and as a proof that his influence was not misapplied in the following year he declined in published resolutions, passed at a conference in the field at Fort Lick, on the second of his death, viz: "In the death of Mrs. Thomas B. Rowan, our ranks have been impoverished, and they are removed on of its best and most valuable members, and while we grieve in humble acknowledgment of the loss, we are comforted in the assurance of our patriot, most able and best friend, and our faithful, self-sacrificing friend."

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Mrs. ALICE EATON LONG departed this life in sickness, at the residence of her son, at 108 E. 12th street, on a large bed, after an illness of several months, on the 10th inst. at the age of 74 years. She was a native of New York, and had a large circle of friends, who will miss her sympathetic of those who treat the "new" case. The ladies would record their feelings at the funeral of this considered Christian.

Mrs. E. died, early in life, was somewhat praised by one of the many talks which her husband was accustomed to have with him upon religious subjects. Under the influence of this influence, she was led to give her heart to God with a fullness of faith and life. She manifested a love for Christ with the free-living Church, and the testimony of all who knew her, was a glowing one. That she led a consistent Christian life. Through the influence of the "new" case, she would have to be in the "new" case, the "new" case.

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BRO. TIMOTHY MOORE, was born in Green county, N. C. March 4, 1801, and died at his last residence in his eighty-fourth year.

Bro. Moore was married prior to his last wife, but died January 24, 1822, and last to Mrs. Moore June 1, 1856, who still survives him.

Bro. Moore possessed a good and honest mind, and was a member of the Methodist Episcopal Church, being a member of the Georgia Conference, about 1824. When he was in this State he did not know, but he with others, who were of the same faith, and the place for some time finding for themselves, and was called after his name, Moore's Church. This he moved to the Mountain, Ga., and comes to help at the old Church of the choir in which he has many converts to face his faith, honored and loved by the congregation and his church. He has left many a valuable gift, his memory and in reward, his dear wife, who still survives him, and his children, who are now here, he has been called again to the other side, till all the loved ones here and gone in the Church of the shore.

JAMES L. GORDON.

J. JAMES BENNETT YORK was born in Shelby county, Tenn., September 12, 1876. He was in Mississippi when a young man, and was married to Miss Martha H. Spelt, January, 1892, and lived at Mississippi, at his home in Yazoo county, Miss.

He believes a wife and four children. Two of the children are members of the church. His last child, and in the church was to have been, his youngest child, baptized. From what I have seen and heard of Mrs. York, it may truly be said of him, "Alas, the perfect friend, and behold the upright." Those who have known him from ten to twenty-five years are

As a citizen, a member of the church, a friend to the widow and orphan, and to the needy, but for a man, he excelled him. Much could be said of him, but a little will help him. For such a one, we wonder the family mourn and neighbors grieve. "If this we saw now as those who have no hope," for we believe the end of such a man is peace, for, "he did freely, loved mercy, and he walked humbly with his God." He had nothing to fear. He left his bed of sinning.

VIRGINIA C. HALE, wife of S. T. Galloway, died November 5, 1880. She had been in feeble health for several months; was finally attacked with erysipelas, which so affected the brain as to render her unmanageable most of the time. For ten days she had not spoken; when, two days before her death, she aroused from her stupor, and was rational.

which she expressed her wishes in regard to her only child, a little girl, and to give minute directions about the disposition of all her affairs. This done, she said: "This is the happiest day of my life, and I will be happy to leave this world, and go to my Father's home; heaven and all is well." She then articulated no more, but was only a few moments later silent, giving signs that she had recognized her friends and understood what was said. (On the date following.) In the early morning, quietly as a child, she fell asleep in death. P. M. G.

THOMAS W. CALLIHAN, second son of Thomas Callihan and Josephine Fawcett, was born August 9, 1870, and died September 10, 1888. Little Thomas was a child that could have been called a "little saint." He was a very good child, and his presence cast a cheerfulness around the home. He said, "I wish we never knew how to value until his absence brought out the contrast. Yet, why should we be sad? God has only removed his shining brightness to a much better setting than this sinful world could afford. Then, let us dry our eyes and go to his abode on the remainder of our earthly day, that when life comes, we, too, may pass into the same land of life." G. GAVIN.

Mouths have they, but they speak
not—rivers.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, NOVEMBER 18, 1880.

The Discipline of Failure.

"The man who never lost a battle" is a rare man in the world. The greatest successes have been preceded by what seemed to be disastrous defeat. In proof we might recall the careers of Peter the Great, of Russia, of Frederick the Great, of Prussia, and the struggle of our own country, under Washington, for liberty and independence. If Napoleon had not been uniformly a conqueror at first, it is not unlikely that he would have ended his days as "head of the army" and ruler of France. In war the defeated general may learn more than the one that overcomes, and the victor is often demoralized and fatally damaged by his temporary triumph.

It may be so in the battle of life for bread and fortune. It has been said that the best merchants are those who have passed through the trying ordeal of business embarrassment and failure. In it they have learned such lessons of sagacity, prudence and economy as enable them to guard against like miscarriages in the future. In a certain sense it may be true that the highest ultimate success in secular affairs sometimes comes out of the training and experience of failure. It may not be quite true of the navigator who has lost a ship that he is more to be trusted than one who has not, but, under some circumstances, it might be so. Some men would be more vigilant after such misfortune.

However this may be, there is a moral discipline in our temporal reverses, so that what we call failure leads to the highest of all success. The uniformly prosperous man is not usually the most spiritual. The rich merchants, bond-holders and capitalists seldom help to swell the prayer meeting, nor are they usually overmuch occupied with their religious devotions. There are exceptions, but riches securely held are generally unfriendly to piety. The true riches have come to many only after the manhood of unrighteousness has been lost. To them a great success would have been ruin everlasting.

But in the spiritual conflict—the fight of faith, and the effort to lay hold on eternal life—does the finally successful soul universally win? In this most important of all soldierships, are there many who can boast that they have never lost a battle? Conquerors, and more than conquerors at last, there has been defeat and even rout in the march. They have been flanked, and ambushed, and overcome by the deceitfulness of sin. But the tyro in religion becomes acquainted with the tactics of Satan; he discovers his wiles, and learns his own most vulnerable points. He need not have yielded for a moment; he ought to have had on the whole armor of God, and he might have come out of the conflict without a scar. But his errors and false steps, if wisely laid to heart, have opened his eyes to his peril, and they have driven him to the tower of his strength. He sees now how backsliding came about, how the easily besetting sin found a foothold, and how utterly weak and defenseless he is when unbelief separates from Christ. Humility, watchfulness and a deeper love may thus flow from the conscious failures which have more or less marked almost every Christian life. It is under such discipline as this that the soul cries out for the living God, and seeks for the perfect cleansing, and the completeness of grace to overcome all sin, and the power to walk in the light evermore.

The consciousness of failure in any direction entails sulking, but it ought not to drive us to despair. It is humiliating, disappointing, discouraging, but God is the God of all grace, and, "if any man sin, we have an advocate with the Father." The sense of past defects and unfaithfulness should quicken our steps now, and lead to an immediate and unrestrained consecration to Christ. If life, in its secular aspects, seems to have been a failure, the purpose and the result may be a wonderful success in the spiritual achievements gained through suffering. If our great Exemplar learned obedience "by the things which He suffered," much more may we. What men count the greatest failures may be the grandest of successes. If there be mortifying failure hitherto in our religious lives, there should now be the resolve of new and fresh endeavor, and the determination to live nearer to God.

Let us not be discouraged by the oft-repeated reference to "the man who never lost a battle." That man is not often met with, in war, business or religion. Defeat has its les-

sons for us all, and after defeat, and through defeat, have come the permanent and final successes of almost all great careers and noble lives. The successful man is he who wins the last and the best.

Local Preachers.

Dr. Wheeler, president of the National Association of Local Preachers, in his annual address at the recent meeting in Baltimore, said many excellent things. His subject was: "The Effective Local Preacher."

A course of study is now prescribed in both the Northern and Southern Methodist Churches, upon which applicants for ordination must stand an examination. This requirement with us goes into operation after the present year, and will, no doubt, make this arm of the service more effective than hitherto. As the country becomes older and more densely populated, and the supply of traveling preachers becomes more complete and abundant, there would seem to be less demand and opportunity for the local preacher, and also the necessity for increased learning and better gifts. Methodism owes much to her local ministry, and in the past she could not well have done without this class of preachers. Its usefulness is not past, but the conditions of society and of the church are such that in some sections it is difficult for local preachers to find their work. Where the ground is pretty fully occupied by the regular pastors, and the pulpits filled by them, the call of the local preacher to occupy these pulpits is only occasional. In the country circuits their services are needed to supplement those of the pastor in the pulpits which he can occupy only one or two Sundays in the month. But in the stations it is only when the pastor is sick or absent that they are invited to occupy the pulpit. It happens, therefore, that in many instances local preachers seldom preach, because there is no pulpit open to them.

They must, however, make openings for themselves in out of the way places, in domestic mission work, in neighborhood prayer meetings, and week night preaching here and there. The pastors can help them in this, and, where there is the disposition to work, the way will open. It may often be a very humble and obscure way, but there is abundant work to be done by those who are willing to do it. We can gladly testify to the usefulness and effectiveness of our local ministry in many sections of the church; it has done a great work, and it may still do a great work. We quote some very suggestive paragraphs from Dr. Wheeler's able address:

I repeat that local preachers must undergo the test of competition. If they can move men in the pulpit, they will be wanted there. If they cannot move them, they will not be wanted. And if one is confident and assured of his call to preach, he may be sure that there is somewhere an audience that he can move. It may not be Dr. Guind's; it may not be any regular congregation. And if he cannot interest and attract stated congregations, a find him, he may most wisely go in search of other souls that need the help of preaching. Be done. I beseech you, with complaining that sweet and soft and insipid things please the present generation. You are mistaken. No generation ever more loved the uplifting and inspiring voice; none was ever more willing to be shaken by an earthquake of spiritual power. The trouble is that you cannot uplift and inspire; that you have no capacity to create the earthquake of spiritual power. If you can, at once and move, you will be competed out of your place by men who can, perhaps by men who can only jingle bits of boyish rhetoric for an audience that despairs of hearing the sea roar may while away its hour listening to the babble of a brook. But every audience will at least when the sea roars. Effective preaching implies the grandest form of human power. You must have this power, or you must be displaced. The church is under no obligation to furnish an audience that fits you; it is yours to storm and seize the audience. Perhaps you have only half learned this truth. You think your wares good; they are of gospel origin, no doubt; but men can read the Scriptures for themselves. A preacher is wanted just because they have no special taste for truth. There would be no need of a preacher at all if one-half the preaching could be pronounced satisfactory. We could discharge the whole ministry if such preaching were adequate. It gives the truth, to be sure, but that can be read. We want the living voice to stir and shake, electrify and transport the souls that hear. Therefore, I repeat, if you cannot move men, you will be competed out of your place by men who can.

Pardon me for a briefer notice of the local preacher who has the singular notion that the church exists to give him a chance to show himself and "exercise his gifts." It is the most painful side of our position that such men exist, and that good men fall into mistakes at this point. I think it is a first principle in this case that a good man should rejoice that any work is done without him. He has not the awful burden of responsibility for it; he has his strength left for other tasks. For my part, I shun the churches whose pastors drag me into the pulpit to do me honor; and I hope to die before I become so childish as to complain or feel hurt because my pastor leaves me

to sit quietly in my pew. If he wants help, I should hope to have grace to render it. But the post of honor and privilege is the pew, and happy are the Sundays when one can listen to the gospel from the lips of another. Be thankful that you are ~~not~~ upon to help. Be glad when you can honorably rest. Find work that is your work, and do not covet a slice from another man's task. I dwell a little upon this, for I suspect that some of our brethren have no true conception of this matter. They are, in their thinking, officers of the church, with rights in the meetings that pastors should respect. No local preacher can safely think such things. He will become sour and useless very soon if he meditates upon rights and wrongs of this nature. He has no right to be called upon unless, in the judgment of the responsible pastor, he is needed; or, rather, the real right is that of the church to use him when it needs him.

But, after all, the most vital point in the preacher is his character. I know a man who always preaches well, but somehow I always feel, in hearing him, that there is no strong, valorous, redeemed man behind it. It is a plea by a lawyer who might be on the other side, not the wife's loyal and intense beseeching for her husband's acquittal. Preaching is God's way of diffusing his truth, because by it he adds a man to the truth. The gospel *plus* a man—that is the true sermon. So a preacher needs to have a character—a self that will make a mark. And in our day, at least, this self that cuts is more than education, culture, or skill in literary performance. Some men ought not to have been licensed as local preachers, because they never had cutting power. The weak brethren are as much out of place in the country as in the city. Character in the preacher tells everywhere; the want of it fails everywhere. I have known learning to be powerless, skilled sermonic art to be lifeless; but I have also seen character triumph under the burdens of ignorance, and even of physical defects. A man who had a defective palate has preached into the depths of my convictions, and stirred me as with a tempest. The worst voices and the worst grammar have overcome me with a man clothed in the gospel behind them. Dear brethren of the Quarterly Conference, if the candidate is "not much of a man" do not license him to preach. A preacher must be a good deal of a man. I know a town where, for a score of years, local preachers have been called "plugs." The nickname was given to them by a farmer who resided near a school-house in the country, in which the village pastor sometimes preached and sometimes sent local preacher substitutes. After a time the irreverent farmer said that the pastor was welcome, but he need not send any more "plugs." Knowing the men thus nicknamed, I know that they just lacked character. They could talk fairly well, but they had no impressive or attractive personality. And I fear, too, that some local brethren are only ambitious to be "plugs"—to fill or rattle around in places of other men. Every local preacher may have a place of his own, and a man of character will have his own place. I need not say how much I value learning, the widest and the best culture, but I know that these are adornments and instruments to be worn and handled only by forceful character. The local preacher, above all others, has need of character to be effective. The regular minister has a church and other helps that may sustain him, but the local preacher must often work with no such aids. He should be a strong man, because he must do much of his work, humanly speaking, alone.

To the Preachers—How to Grow Old.

BY R. D. RIVERS, D. D.

Old age cannot be avoided, except by death. Many good people become very disagreeable as age advances. The object of this article is to guard all our preachers against the formation of habits, either of thought, feeling or action, which may mar their own happiness or that of others.

1. Avoid the habit of complaining. Do not think that you are under-rated. Do not imagine that you are slighted, because you have not received the best appointment in the Conference. Do not fret because young men are more sought after than you are. Be cheerful. Look aloft. Do not dwell much upon the past, and contrast it with the present, to the discredit of the latter. Do not ask too much deference because you are growing old, and then complain because it has not been received.

2. Do not cultivate a bitter spirit. Be charitable. Be loving. Don't be hard on the Bishop, or on the presiding elders. Do not look too much on the dark side. Look for the bright places in your pastorate; for there are sure to be some lights as well as shadows. Appreciate the former, and make the latter work for your good. Neither think nor feel nor say: "Tis all dark."

3. Do not indulge in unpleasant comparisons. Comparisons are said to be odious. They are especially so when made, by one growing old, between himself and a more fortunate younger brother. Such comparisons are as these—my pay is poor, his is large; my work is difficult, his is pleasant; my support is insufficient, his is abundant, and is actually making him rich; my people are careless of their pastor, his anticipate every want; my preaching is as good as his, my education superior, and yet I have a poor work, and he an excellent one—should always be avoided, as they serve only to make you un-

happy. Remember that the Master's lot was poorer than yours. His salary was nothing. His home was everywhere, or nowhere, and yet He never complained. He never contrasted his condition with that of the rich scribes or proud Pharisees. Hope for the best. Look at Paul, and take heart. His lot was not so easy as yours by a great deal, yet he called all his afflictions light. He knew how to be abased, and he knew how to abound. In prison, in the stocks, in shipwreck, under false accusation, and even in the presence of death, he was joyful and uncomplaining.

4. Confide in your people. Trust them, and they will love you and take care of you. Do not scold them, but rather encourage them. Make yourself attractive by a sweet spirit and agreeable and cheerful conversation. Doing this you may be assured that you will never want. Confide in the Bishop and his cabinet. Do not try to manipulate your own appointment. Be sure that you will not be sent where there are no souls to be saved, and where you will not be allowed to preach the precious gospel. Do not think that a Bishop will oppress you. Why should he? Our Bishops are all fallible men, but they are all good men, and would not harm a single preacher in the connection. The danger is that a Bishop, and especially his cabinet, will feel so much for the preacher as sometimes to imperil the work. Every preacher should feel willing to go where he may do the most good. So take heart and go forward, and never even desire to be accommodated to the injury of the church.

5. Above all things, trust in God. He is infallible. He will be faithful to His promises; will take care of you in old age. Bright, cheerful, brave and energetic, you will always be acceptable. Do your whole work. Be pleasant to the young people. Be a ray of sunshine wherever you go. Then every church will want you, and none will receive you coldly. It is a most pitiable sight to see an old preacher morose and dissatisfied, fretting and scolding, making himself miserable, and everybody about him unhappy. But it is a grand sight to see an old man, full of faith and the Holy Ghost, delighting every circle in which he moves, adorning every pulpit he enters, and charming both youth and age by his wisdom and love.

Ministers' Houses.

The English Wesleyans have what we call parsonages in connection with all their circuits, we believe, and we have always imagined that they were the nicest and best in the world. We make an extract from the Watchman, London, on "How Ministers' Houses are Left." American Methodists may find something suggestive in it:

Some houses for ministers are deficient in their structure and in their appointments. They have been had as bargains, and like some other bargains, they are dear at any price. We desire no palatial residences for the ministers, and no man in his senses would wish to occupy a house far above his means. But the houses ought to be comfortable, well situated, and of approved sanitary conditions. As to the situation of the house, it ought to be within reasonable distance of the work to be done, but it is folly to say that the house ought to be in a back street just because some of the people live in back streets. Dr. Chambers tried living in a back street for a time, but no particular good came of it, and the doctor did not make his back-street occupancy permanent. In going on to discuss the houses in which some of our ministers live, it must be distinctly understood that we are writing about the worst houses, and not about the best. Dingy paper, frowsy furniture, musty rooms, low ceilings, and unventilated and untrapped drains are not necessary accessories to the successful preaching of the gospel. Some of the houses were never thoroughly and efficiently furnished. The barest necessities have been put into them, and the bargain-hunters have spent much time in hunting up things which nobody else would buy. When goods are neither sound nor strong they cannot be expected to last. No house can be kept in good condition if the furniture is bad to begin with. Far better sweep away the old rickety rubbish altogether, and begin with good and strong furniture, which will not be constantly in need of repairs and renewals. Cleanliness is not the characteristic of some houses, and when you enter them you feel they are wanting in freshness and brightness, for a house can neither be fresh nor bright where the matron is not scrupulously clean and tidy in her habits and thorough with her servants. Some ministers, on going to their new circuit, find their house anything but what it ought to be. Deficient in linen, wanting in furniture, with very old paper on the walls, and paint that has been washed until it will wash no more. And these things are made worse by the fact that the scrubbing-brush and the "elbow grease" have to be freely and abundantly used from the cellar to the roof.

The question forces itself upon us: Is there no remedy for this state of things? The chairman who writes to us is anxious for a remedy. We believe that it can and ought to be remedied to a very large extent. Money, carelessness, cleanliness, skill

and industry would reduce the number of objectionable houses as much as is possible. No man has a right to waste his own. Property could not exist without the social compact, and whoever wastes or misuses his property sins against society. And the property of others, with which we are entrusted, ought to be cared for even more than our own. People certainly ought to take care of the property of others, whether they take care of their own or not, and we are sorry to be obliged to confess that this obligation is sometimes lost sight of by ministers and their families. The furniture is knocked about and broken, because sufficient care is not taken, and the children are not well looked after. In some instances there might be more general cleanliness and tidiness throughout the house. The minister's wife who has no time to look after her house and children is doing more public work than she ought to do. A few slovenly families are enough to discourage circuits from putting the house into good condition, and to bring discredit upon the class to which they belong. We do not believe that slatternly families are more common among ministers than they are in any other class of life. But the arrangements for ministers' families are more public, and, therefore, they are better known. If all homes were overhauled, from the cellar to the roof, every three years as the houses of the ministers are, it would be found that a good many private families would have to turn over a new leaf, and some of them would be put to the blush. It is no easy matter to leave the house in perfect order when the minister is going to his new circuit. The hurry of packing, the bustle of carpenters, painters, and white-washers, and the litter and dirt inseparable from these things, render it a task of no ordinary difficulty to leave everything as neat and tidy as a new pin. And if these removal works were commenced earlier they might be more efficiently done. Some ministers' houses are not as well furnished as they ought to be. Old furniture and cheap furniture are the stock in use, without enough of either. Such houses ought to be renewed with furniture, paint, and white-wash oftener. The best wife in the world—and every minister thinks he has her—cannot make a house look fresh and bright without paint, fresh furniture, new wall-papers, and good white-wash. The blame does not rest upon ministers alone. Circuit stewards and their wives must in some instances take their share of censure.

Woman's Work.

Woman's Missionary Advocate, November, 1880, is an interesting number. From some of its correspondents we quote. Mrs. Daisy L. Lambuth, writing from Shanghai, China, August 2, says:

I am sure even for the short time mother is away I cannot fill her place in the school. I am afraid you ladies put the wrong person in the school when you put me; but as long as I have Walter, I am sure there will no harm come to the school, for he knows exactly how and what to do. He is not the boy you knew, but an old man—no fun, no life, only work, in him now.

Your little Bettie is one of the best pupils in school. I must say in her studies, in her work, she has been excelled by no one. I think she will be a credit to you some day. How beautifully mother has taught them the scriptures! Would that our own American children received the thorough biblical education that these girls have! There would then be very few of them who were not true Christians. Would that my mind was as well filled with the beautiful sayings of our Lord and Saviour as are the minds of the girls of your Cloyton School! Ah! dear Mrs. McGavock, could you see the Cloyton School mother has left, you would feel with me how absurd to ask people to carry on such a woman's work. Never in this wide world will you find a woman to take her place in the school, or any of her other work.

Since mother's departure we have betrothed one of the large girls. This three oldest are well betrothed. Several of the others have been applied for, your Bettie among them. We refused, as we think them too young, and mother said the same before she left. She thought by the time she returned would be fine enough to think of betrothing the next set of girls.

I wish you could see the true class of women we have every Sunday. They all recite a verse from the Bible and a hymn. It is the class mother had before she left. How we do long and pray for success! Our faith is so small we cannot trust, and just keep working and working. I wish I could be a stronger, better Christian. I am so tired of being weak and feeble, so I try a light for Him who has done so much for me. I will try to send regular reports of the girls every quarter.

Since writing the above Mrs. Lambuth has returned to this country in health.

Miss Lucie Rankin, writing from Nantziang, China, June, 1880, says: Like a great flood of sunshine we welcome our letters, but I think they are more varied than any I have seen since the prison ever held. First are the precious "home letters," too sacred to be mentioned here; the one that binds us still to God's country and our home beyond the sea. Next are the missionary epistles, some of which are perfect, while others bewilder and puzzle us no little. Here is one, received on the fifteenth instant, asking for an immediate answer, that it may be read at the society's meeting held on the first proximo. It is a dear, sweet letter, but we know there is no return mail until the twentieth, and, when our own letters are six weeks on the way, how can we hope to answer in time? A lady, who has probably written before, writes again on important mission business, but gives neither city, county nor State. An-

other presumes her name is familiar because she has a beneficiary in some school, but we know no pupils' foreign names except our own; and, after puzzling long and vainly over the signature, we are forced to copy the pen-strokes as nearly as we can, trusting the postman may be better versed than we in Zelman's art. If letters addressed under such difficulties go astray, who should bear the blame? It seems strange to find fault with what should give us only pleasure; but when our letters come through the British office, as they invariably do when stamped with only three cents, or not marked with only San Francisco, there is always an additional postage of fifteen, forty-five or sixty cents, which makes our letters dear in another way. But lastly and mostly we dread to see those free, gossip letters, written in our own sanctum, perhaps a line at a time, full of gushing confidences and individual opinion, that come back to us in print. They stare us familiarly from some mission page, apparently harmless enough; but we know they are full of mischief, and tremblingly wait to hear from some good brother whose plans we have upstaged, or whose pet theories we have shaken by trying to touch up our own. Sometimes it is the compositor's fault, and very often we are when it is thus; but often we can only plead that it was a private communication. We soon learn to be so guarded in our official reports that they seem made after a pattern that has lost its pristine favor, and are never read.

Rev. W. M. Patterson writes, from the City of Mexico, to Mrs. McGavock:

According to promise in my former letter, I write now to confirm what I then said in reference to the places for your schools in the Central Mexican Mission. One is in Orizava, and the other in Ameca. Both places are of great interest, and connected with the City of Mexico by railroad. In Orizava the school numbers thirty, and in Ameca thirty-five. The number will increase. Our schools are all mixed. This is not the custom of the country, but I think there is an advantage in having them so. We have them so in Orizava and Ameca, though we have for each school a male and a female teacher. These are first-class teachers, and, if we can furnish the school-rooms with good desks, maps, etc., I think we are sure to have good success. Under these conditions, you may count upon more than one hundred pupils in the two schools by the first of January, 1881. The school in Toluca is doing well. With the additional help expected, its success will be increased. If the Woman's Missionary Society think necessary to insist upon separate female schools, we shall have to adjust ourselves to this idea. However, I do not think this will be to their advantage as much as the present plan. I shall forward to you some of their monthly reports. Praying the blessing of God upon yourselves and all your work, I am your brother in Christ.

Negroes at West Point.

General Schofield, commanding the department at West Point, in his annual report, made public November 12, referring to the case of Cadet Whitaker, says:

The fraudulent character of the outrage was fully demonstrated within twenty-four hours of its discovery. Indeed the fraud was so apparent that it could not have possibly escaped at most from the keenest of eyes. The investigation made by Colonel Laselle showed to all who knew the facts and were qualified to judge, that there was no ground for even the suspicion that any other cadet than Whitaker participated in or had any knowledge of the outrage.

Further on in his report General Schofield says:

Every lawful right of colored cadets has been securely guarded by the officers of the academy, and they have invariably been treated with great kindness and indulgence.

Their social relations with their fellow cadets, however, have not been what they appear to have been led to expect. Military discipline is not an effective means of promoting social intercourse, or of overcoming social prejudice. On the contrary, it enforces association of white cadets with their colored companions, to which they have never been accustomed, before they came from home, and appears to have destroyed any disposition which before existed, to indulge in such association. Doubtless this was due in part to the bad personal character of some of the young colored men sent to West Point, and in part to the natural reaction against an attempt to govern social intercourse by military regulations. The Military Academy cannot be made a favorable place at which to first introduce social intercourse between the white and black man. West Point will, at most, only follow the example of the country at large in this respect.

It does not seem a reasonable expectation that young men of the race so recently emerged from a state of slavery could compete successfully with those who have inherited strength gained in many generations of freedom, enjoyed by their ancestors, and it was an act of doubtful kindness to the colored race to force them into such unequal competition.

The authorities of the Military Academy cannot even attempt to establish social rules different from those which prevail among the people of the United States whose sons are sent to West Point for military education. The difficulties surrounding this subject are greatly increased by the somewhat common error of ascribing it to unreasoned prejudice against race or color. The prevailing prejudice is rather a just aversion to qualities which the people of the United States so have long been accustomed to associate with the state of slavery and intercourse without legal marriage, and of which color and its various shades are only external signs that the feeling could not be removed by the simple act of enfranchising the slave.

It will be seen from the above extract that the commander of the department of West Point accepts the current notion that the degradation of the negro is wholly due to slavery, when in fact slavery has re-

Farm and Garden.

HOW HORSES EYES ARE INJURED.—It has been observed that of all domestic animals the horse is the most afflicted with diseases of the eyes. These ailments are hereditary and from unknown causes, others—and these are of painful frequency—are not inherited, and their origin may be readily traced. Of this latter class of causes may be mentioned: insufficient or bad arrangement of feeding; ammonia fumes in stalls; and the whip. Although the eye of the horse is well adapted for seeing at night, yet he is not a nocturnal animal, therefore, the stable should have daylight freely admitted to it. A dimly lighted stall imposes the sudden changing from twilight to broad sunlight, which cannot fail to weaken the sight. If the windows are arranged on one side or the other of a stall, the horse's head will be directed mostly to the side from which the light comes; one eye will be more in the shade than the other, consequently both eyes will be strained from being exposed to the unequal light. If the light is directed in front of the stall a glare of light is directed toward the eyes with a blinding effect, which is very injurious. Probably the best arrangement for fighting snobs is by means of a skylight or windows placed near the ceiling.

Much has been said against blinkers, yet their use continues to a considerable extent. If the eyes of the horse, like those of a man, were directed forward, blinkers would be uncomfortable and injurious. The range of vision in the horse is much greater than in man; by turning his head he can see in all directions, but he cannot see directly in front of him. The position of a horse's head has to assume when feeding from a high rack is the one most favorable for vision. Other hurtful matter from the hay to fall into the eyes. The most serious injury commonly arising from this cause is the blinding of the eye. The sharp little hooks or prickles on these attack themselves to the eye in such a way that the water from the eye cannot wash out the irritant. Inflammation follows, and even the most judicious treatment cannot always save the eye.

Probably every one is familiar with the effects of a snuff from grandpa's bottle of ketchup or smelling salts, which is only ammonia under other names. Can you imagine how undesirable a compound application of the fumes would be. Of course the ammonia fumes arising in even a very badly kept stable would not be so concentrated as those from the salts, yet they are of sufficient strength to seriously injure the sensitive and delicately organized eye of the horse. Well-constructed floors; good management, and cleanliness, are perfect remedies for this enemy. Of all the causes of blindness in our noble, docile, useful friends, none prick us so sharply with our unworthiness to possess such animals, as when it is caused by the use of the whip. No excuse can be made for such accidents, which occur in wanton carelessness or by cruel intent.

SETTING OUT BULBS.—It may not be out of place to remind inexperienced cultivators that it is not too late to set out hardy flowering bulbs, for which autumn is always the best season, as they start to grow so early in spring, that they are retarded if the work is left for that time. We name a few that may be placed in the soil in October and November:

One of the most brilliant of all bulbous plants is the tulip. It will grow in any good garden soil, and which need not be very rich. There should be a good drainage below, the earth be made deep and yellow, and the bulbs placed six inches apart and covered about three inches. Nurseriesmen and florists have many varieties, and the best single rule in selecting is to get the most brilliant, as a bright display is the specialty of this flower.

The crocus is rendered very desirable on account of its early blooming. The plants show their leaves before the frost has fairly gone, and the flowers soon follow, with their various shades of blue and yellow, and white and striped colors. The bulbs should be planted about two inches deep, and three inches apart, the earth pressed compactly to prevent freezing, and just before winter they should have an additional covering of coarse manure or litter. An annual and moderate top-dressing with manure will keep them in fine condition.

Still earlier than the crocus is the snowdrop, the first flower of spring, often appearing in March in the Northern States, and whose snow banks are lying within a few feet. The bulbs are quite small, and should be planted in masses of a dozen or more, two inches deep and two inches apart.

The Siberian squill is one of the most beautiful of very early spring bloomers, and not sufficiently known. The clear light blue of its flowers makes a very attractive display in small beds on the lawn.

Among the several species of narcissus, we may name the jonquil, a delicately-scented flower; N. bulbocodium, sometimes called the hoop-petticoat daffodil; and N. poeticus known as pleasant-eye, which is one of the most ornamental of the flower garden in its season.

The hyacinth is a universal favorite, and requires more care than the plants previously named. The bulbs require a deep, mellow, rather rich soil, and perfect surface and bottom drainage. They may be set four inches deep and asunder, pressing the soil well about them; and before freezing up, cover the beds with manure or forest leaves, to protect from winter; to be removed in early spring. Hyacinths bloom quite early in spring, or soon after the crocus; and as soon as the flowers begin to fade it will prevent needless extension of the roots to cut off the flower stalks. Unlike the other bulbs already mentioned, they should be taken up yearly, a month or more after blooming, and kept for autumn setting. They gradually run out in a few years, but continue longer if taken up annually, than if left in the ground, and this will be assisted if treated with a little fine manure once a year.—Country Gentleman.

THE COTTON CATERPILLAR AND HIS ENEMIES.—Mr. W. Hubbard, special agent of the United States Entomological Commission in Florida, communicates the result of his observations in that State, to the Florida.

Riley, Trichogramma pretiosum, is especially interesting. He says:

"About the first of August there was every indication that unless a vigorous fight was made by the application of poisons a clean sweep would be made by the caterpillar during the month. Not only were there scattering webs at the corners of the trees, but in several places patches of five or six acres were entirely ragged and the flies had there appeared in great numbers. By the fifth of the month the flies were seen everywhere about the plantation, and eggs were laid by millions in every part of the cotton fields. As the eggs hatch in from three to four days, and the worms complete their growth in about ten days thereafter, there was of course every prospect that if left to itself, the cotton would be stripped by the middle of August. The worms, however, failed to make their appearance in any numbers, and there are now a few small patches only where it can be found. Now for the reason of this unlooked for change in the programme. The eggs of the caterpillar are laid upon the under-side of the lower leaves. When fresh they are transparent in color, resembling miniature combs, and so minute as to be very difficult to detect. If a number of these eggs are gathered and kept a few days in a tight box, nearly all of them will be found to have turned black. The few that remain green will have hatched, and the young caterpillars that come from them will be wandering about the box. A day or two later the black eggs also give birth, not to young caterpillars, but to small, winged flies. These flies, which, looking upon the contents of the caterpillar egg, caused them to turn black. Having devoured the contents of the egg in which they were born, the two little maggots have reached their full size. They then turn their efforts, just as the caterpillar itself does in its web upon the cotton leaf, and still combined within the egg that has sheltered and fed them; they change in due time to perfect and adult flies, eat their way out and fly off to procreate and sing new caterpillars. Having thus reproduced their kind, their mission is ended, and they die."

On this plantation about ninety per cent. of the caterpillar eggs had been thus stung and destroyed. The result is, that the backbone of this brood is broken, and as the caterpillar has in its various other stages many insect parasites, as well as enemies among the birds and other animals, and as these become more numerous as the season advances, the ten per cent. that do hatch are nearly all destroyed by their foes at one time or another, so that of this remainder even not one in a thousand escapes and reaches maturity.

HAWAIIAN GESE. The following paragraph is from the American Naturalist:

The Hawaiian geese, *Bernicla sandvicensis*, which I brought over in the spring of 1878 have proved hardy, and I trust will prove reproductive. They were all sheltered and cared for last winter, and came through in good order. Both geese commenced laying in April; one laid three and the other four eggs, but only one showed a disposition to sit upon the eggs, and she, after tending to her business faithfully for ten days, tired of it and quitted the nest, so they produced no goslings. In the wild state they lay but two or three eggs, while in domestication they sometimes lay eight or ten. Mr. Brickwood, postmaster-general of the Kingdom, who had them in domestication for many years, sometimes raised as many as ten in a brood. In domestication they seem to have strong attachments, and are fond of human society; one gander in particular has become very fond of me, and always greets me cordially, and will talk with me in a low soft plaintive tone so long as I will indulge the humor. They are less aquatic than the other geese. The foot is not more than half webbed. They take a bath scarcely once a day, and rarely remain in the water long. I once saw one with the tail under water, as we were taken out of the pond, and the native inhabitant of the high plateau, where they breed among the lava beds, depending upon the pools which they find among the rocks for water, never going down to the sea. They are of strong flight in the wild state, though in domestication they show little disposition to fly. Altogether, they are the most interesting water-fowls which I possess, and I hope another year to raise some of them from the only pair I have left. A few weeks ago I lost the other pair by a hawk.

SPRING OR FALL FOR SETTING TREES. Many inquiries are now being made as to which is the best time to set trees, spring or fall. Some authorities assert that there is not much choice in the seasons. If the soil is naturally moist, spring is probably to be preferred for setting out; if dry, fall. If the trees are large, early fall should be chosen, and as soon as the trees are gone growing, and the leaves begin to drop. In both cases, the trees should be taken out of the ground carefully, and with as many of the small roots as possible, and be planted as soon after as possible, before the roots become dry. To prevent this, they should be well covered, kept out of the sun in transporting, and "heeled in" or buried, and liberally watered, as soon as they arrive, until ready for planting. The planting cannot be done too carefully. The hole should be large enough to receive all the roots carefully spread out, and the ground put about them should be fine and rich. If the roots are too big, they should be somewhat pruned, and the branches of the tree also. Sometimes the branches, where the roots are few and have been injured in taking up, should be severely shortened to save the life of the tree. (German-town Telegraph.)

APPLE TREE BORERS. To get rid of these pests the Scientific American says: "According to a writer on horticultural and agricultural subjects, when borers have once gained possession of a tree the only way to get rid of them is to cut the tree down with a knife or wire and destroy them. The eggs of the parent beetle are deposited during the nights in June, and are placed in the bark of the tree at the surface of the ground, or whatever may surround the tree. These eggs hatch in our latitude during September, and it is soon after that the young grub may be easily removed without the use of anything more than the point of a penknife. A few minutes spent in this way about the first of October each fall will keep the tree from this pest."

A small piece of charcoal in the pot with boiling cabbage removes the smell.

Household.

PRESERVING EGGS.—A reader asks how eggs may be preserved when handled in considerable quantities. The following method was adopted by the National Butter, Cheese and Egg Association. In pickling a small quantity of eggs, all that is necessary is to reduce the quantities relatively of the articles used:

To make pickle use stone lime, lime salt and water in the following proportions: One bushel of lime, 8 quarts salt, 25 10-quart pails of water. The lime must be of the finest quality, free from sand and dirt. Have the salt white, fine and clean. Have the water clean and the water pure and sweet, free from vegetable or decomposed matter. Slake the lime with a portion of the water, then add the balance of the water and the salt. Stir well three or four times at intervals, and then let it stand until well settled and cold. Either dip or draw off the clear pickle into the cask or vat in which it is intended to preserve the eggs. When the cask or vat is filled to a depth of eighteen inches, begin to put in the eggs, and when they lie, say about one foot deep, spread around over them some pickle that is a little milky in appearance, made so by stirring up some of the very light lime particles that settle last, and continue doing this as each foot of eggs is added. The object of this is to have the lime fine particles drawn into the pores of the shells, as they will be by a kind of inductive process, and thereby seal the pores of the egg. Care should be taken not to get too much of the lime in, that is, not enough to settle and stick to the shells of the eggs and render them difficult to clean when taken out. I believe that the chief cause of thin, watery whites in hatched eggs is that they are not properly sealed in the manner described. Of course, another cause is the putting into the pickle old stale eggs, that have thin, watery whites. When the eggs are within about four inches of the top of the cask or vat, cover the top with a cloth, and spread on two or three inches of the lime that settles in making the pickle, and it is of the utmost importance that the pickle be kept continually over this lime. A thin basin (holding about six to eight dozen eggs) punched quite full of inch holes, edge muffled with leather, and a suitable handle about three feet long attached, will be found convenient for putting the eggs into the pickle. Fill the basin with eggs, put both under the pickle and turn the eggs over, and they will go to the bottom without breaking.

When the time comes to market the eggs, they must be taken out of the pickle, cleaned, dried and packed. To clean them, procure half of a molasses hoghead, or something like it, filling the same about half full of water. Have a considerable number of crates of the right size to hold twenty or twenty-five dozen eggs, made of laths or other slats, placed about three-quarters of an inch apart. Sink one of these crates in the half-hoghead, take the basin used to put the eggs into the pickle, dip the eggs lightly in it up and down in the water, and, if necessary to properly clean them, set the crate up and pour water over the eggs; then, if any eggs are found, when packing, that the lime has not been fully removed from them, they should be laid out and all the lime cleaned off before packing. When the eggs are carefully washed, as before described, they can be set up or out in the suitable place to dry, in the crates. They should dry quickly, and be packed as soon as dry. In packing, the same rules should be observed as in packing fresh eggs. Vats built in a cellar, around the walls, with about half their depth below the surface, about four or five feet deep, six feet long and four feet wide, are usually considered the best for preserving eggs in, although many use and prefer large tubs made of wood.

The place in which the vats are built, or the tubs set, should be clean and sweet, free from all bad odors, and where a steady, low temperature can be maintained—the lower the better, that is, down to any point above freezing. Besides the foregoing, other methods for preserving eggs have been devised, such as varnishing, greasing, oiling and rolling in flour; but these methods will only answer in a small way, for an insect's power of penetrating is being nearly as great as much as the eggs are exposed to put them in merchantable shape. In fact, it is nearly impossible to do so; as the shells will never look uniformly clean. Several processes have been patented and sold to a considerable extent, but the old lining process undoubtedly stands ahead up to the present time.—Country Gentleman.

ON CHEESE CURD.—Prof. S. M. Babcock speaks as follows on curing cheese:

"The high flavors peculiar to the best factory cheese are only developed in a warm, dry place. A curing-room should, however, be kept so dry that the cheese will lose its water very rapidly, as in this case, although a high flavor must be obtained, the casein will not be thoroughly broken down, and the cheese will be hard and indigestible. The breaking down of the casein appears to be caused by some agent contained in the room, which in many particular cases is an organized ferment, that acts very slowly upon the amount of water present in the cheese, less than the casein, and stops its action entirely when the casein is in large excess. A good illustration of the fact that cheese will not cure when deprived of a large part of its water is furnished by the formation of the rind, this being composed of a thin layer of casein which has partially dried before the curing has made much progress. A rind will not form on a cheese kept in a moist atmosphere, nor on the cut surface of a cured cheese. I believe that lack of water is the chief reason why cheese made from skimmed milk is so difficult to cure. Analyses show that, although the percentage of water is usually high in such cheese, the ratio of water to casein is much less than in cheese made from whole milk."

COLD SLAW.—Cut a head of hard cabbage into very thin shavings; it is seldom shaved fine enough. For a quart of the cabbage take the yolks of three eggs; beat them well; stir into a tumbler and a half of vinegar two spoonfuls of loaf sugar, a tablespoonful of olive oil, one of thick sweet cream or a piece of butter as large as a walnut, a heaped teaspoonful of mustard, salt and pepper to suit the taste; mix with the egg and put this sauce into a stewing dish; add the cabbage, stew until thoroughly hot, which will only require four or five minutes. Toss it up from the bottom with a silver or wooden fork; take it up and set where it will become perfectly cold—on ice is best. The quantity of vinegar would depend upon its strength.

A small piece of charcoal in the pot with boiling cabbage removes the smell.

Scientific.

THE MANUFACTURE OF GLASS.—The manufacture of glass was known to the ancients at a period of very remote antiquity. The oldest specimen of pure glass bearing anything like a human figure is the famous head, bearing the name of an Egyptian King of the eleventh dynasty. The Shado collection in the British Museum. That is to say, more than 2,000 years B. C. glass was not only made, but made with a skill which proves that the art was nothing new. The invention of glazing pottery with a film or varnish of glass is so old that among the fragments which bear inscriptions of the early Egyptian monarchy are heads possibly of the first dynasty. Of later glass there are numerous examples, such as a head found at Thebes, which has the name of Queen Hatshepsut or Hashep, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. It cannot be doubted that the story prepared by Pliny, which assigns the credit of the invention to the Phoenicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found fragments of glass in the excavations at Mycenae, though Homer does not mention it as a substance known to him. That the modern art of the glass-blower was known long before is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented a same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thutankara, and dates from the time of the fourth dynasty, a time so remote that it is not possible, in spite of the assiduous researches of many Egyptologists, to give it a date in years.—New York Christian Advocate.

Professor Legate believes that a change is taking place in the climate of the Sierras. Under the operation of which the warm belt has shifted to the south. North of Lake Tahoe there are now banks of snow, from fifty to one hundred feet deep, at points where snow has not before been till September; and toward the headwaters of the north fork of the Yuba River, where no snow is usually seen at this season, it has but little more than begun to disappear, and the river flows in places under huge arches of snow. The change is believed to be caused by the stripping of the timber from the mountains south of Lake Tahoe, under the influence of which a great gap of cleared land has been formed, which, with the heating action of the sun upon the bare ground, draws into the west the current of warm air which formerly moved along the slope of the mountains for the northward. The cleared land, Prof. Legate has proposed for this change is to create another gap of denudation at some point well north to compete with the present gap in attracting warm currents. This he thinks will be effected in time through the railroad, which is to be built from Reno to Oregon.

We say that we see a flash of lightning go up or down. We do not, for we cannot. The eye cannot follow movement so quick as those of lightning. We are impressed with the sense of direction which we receive, because the central parts of the retina of the eye are more sensitive than the rest, so that part of the flash which is seen directly, affects the brain sooner than the other parts do. Hence, Prof. Tait, a spectator looking toward either end of a flash, naturally fancies that end to be its starting-point. A flash lasts less than a millionth part of a second. Bright as it seems to be, hardly a fraction of the light it gives is perceived; if it were permanent, the landscape would be lighted up a hundred thousand times as much as it is by it. Mr. Crooke, of Liverpool, has taken some successful photographs of the flashes; but notwithstanding, he exposed his plates for half an hour, during which there were one hundred and eighty flashes, he received only a feeble impression of the landscape.

So constantly is the air charged with electricity, according to Prof. Tait, that on specially fine days, when large separate cumuli are floating along, each as it comes near produces a marked effect on the electrometer. On such a day a steady decomposition of water has been obtained by the electricity collected by means of a fine wire coiled around the string of a kite. Falling rain-drops are sometimes so strongly charged with electricity as to give a spark just before they touch the ground. A French observer last fall noticed that his umbrella was electrified by a light fall of snow that he could draw sparks from it with his finger. Prof. Tait himself, relates that during a heavy storm of sleet and hail, when there was no lightning or thunder, his electroscopes was agitated with light effects which it would have required a battery of tens of thousands of cells to produce.

Professor Boyd Dawkins, at the British Association, gave a hypothetical description of the cave-men who succeeded the river-drift men, and were, he believes, of a higher type. These cave-men, according to the Professor dressed themselves in skins, used red raddle, and wore gloves. The skins they wore were sewn together with bone needles, and on bone and pieces of skin they have left behind what are probably representations of the creatures they hunted. They were decorated with the art of sculpture, but were ignorant of metals. They had no domestic animals, and were apparently not in the habit of burying their dead. There is reason to believe, added the Professor, that they were most closely related to the Esquimaux.

A balloon ascension was made during the recent French festival at Cherbourg, which gave opportunity to make observations on the English Channel from a great height, especially with reference to the colors of the sea. In places where the water was very deep it lookedinky, and the curves of level were so clearly manifested that they would bear comparison with optical lines worked on ordnance maps. When traveling at so great altitude (about 2,000 feet) ships could be detected with difficulty, but smoke could be seen even when the smoke-producing steamer could hardly be perceived with the naked eye.

The lower jaw-bone of a mastodon has been found in sand near the Long-River, about twenty-five miles from Kearney, Neb., and further search is to be made in the hope of finding other portions of the remains.

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A Real French China Dinner Set, 115 Pieces, for \$17.
English Stone China Dinner Set, 124 Pieces, for \$10.
English Stone China Dinner Set, comprising 160 Pieces, for \$25.
Decorated Chamber Sets, with different Colored Bands, 16 Pieces, for \$35.
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PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.
New Orleans, Monday, Nov. 16, 1880.
Our readers should bear in mind that our quotations are for cash, unless otherwise stated, and that we do not make small orders higher prices must be paid.

SOUTHERN STAPLES.

	To-day.	Sat.
Cotton, P. B.		
Law ordinary	7 1/2	7 1/2
Ordinary	8 1/2	8 1/2
Good ordinary	9 1/2	9 1/2
Low middling	10 1/2	10 1/2
Middling	11 1/2	11 1/2
Good middling	12 1/2	12 1/2
Middling fair	13 1/2	13 1/2
Sales today	13,741 bales	
Receipts since our last	408,521 bales	
Receipts previously		

Sugar, P. B.		
Fair	6 1/2	6 1/2
Full fair	6 3/4	6 3/4
Prime	6 7/8	6 7/8
Choice	7 1/8	7 1/8
Yellow clarified	7 1/2	7 1/2
White clarified	7 3/4	7 3/4
Crushed	7 1/2	7 1/2

Holiness, in this, P. B.		
Common	30	30
Fair	31	31
Prime	32	32
Choice	33	33

Wheat, Louisiana, P. B.		
Common	34	34
Fair	35	35
Prime	36	36
Choice	37	37

GROCERIES.		
Butter, P. B.		
Western	12	12
New York	13	13

Coffee, P. B.		
Rob. ordinary	11 1/2	11 1/2
Rob. fair	12 1/2	12 1/2
Rob. prime	13 1/2	13 1/2

Cheese, P. B.		
Western factory	14	14
English	15	15

Candle, P. B.		
Best tallow	12 1/2	12 1/2

Corn Meal, P. B.		
Choice No. 1	2 50	2 50

Flour, P. B.		
Superior	3 25	3 25
XXX	3 50	3 50
Choice XXX	3 75	3 75
Choice family	4 00	4 00

Fish.		
Mackerel, No. 1, in bbls	5 00	5 00
Half barrel	4 50	4 50
Shrimp	4 25	4 25
Mackerel, No. 2, in bbls	4 00	4 00
Half barrel	3 50	3 50
Shrimp	3 25	3 25
Mackerel, No. 3, in bbls	3 00	3 00
Half barrel	2 50	2 50
Shrimp	2 25	2 25
Codfish, P. B.		
Herring, P. B.		

Oil, P. B.		
Coal in bbls	22	22
Coal, in bbls	23	23
Linseed, bulk	24	24
Cotton seed	60	60
Lard	61	61

Soap, P. B.		
Magnolia	2 00	2 00
Almond	2 10	2 10
Castile	2 20	2 20

Soda, P. B.		
Marble	3 1/2	3 1/2
Salt, P. B.		
Crude	1 00	1 00
Pine	1 40	1 40

GRAIN AND FEED.		
Oats, in sacks, P. B.		
Yellow	41	41
White	42	42
Mixed	43	43
Wheat	44	44
Barley	45	45
Red roof-proof	46	46
Wheat, P. B.		
Choice	1 05	1 05
Prime	1 10	1 10
Choice	1 15	1 15

Cow Peas, P. B.		
Mixed	2 30	2 30
Clay	2 40	2 40

PROVISIONS.		
Beacon, P. B.		
Breakfast	10	10
Shoulders	11	11
Ribbed, clear rib	12	12
Ribbed, clear	13	13
Hams, sugar-cured	14	14

Beef, P. B.		
Clear rib	15	15
Clear sides	16	16
Shoulders	17	17
Lard, P. B.		
Choice, in kegs	8 1/2	8 1/2
Choice, in tubs	9 1/2	9 1/2

ESSENTIALS.		
Potatoes, P. B.		
Irish	1 30	1 30
Sweet	1 40	1 40
Onions, P. B.		
Common	3 50	3 50
Apples, P. B.		
Common	2 00	2 00
Barberries, P. B.		
Common	7 50	7 50

BALING STUFFS.		
Hemp, P. B.		
Common	1 10	1 10
Prime	1 20	1 20
Choice	1 30	1 30
Wool, P. B.		
Common	1 40	1 40
Prime	1 50	1 50
Choice	2 00	2 00

Wool, P. B.		
Common	2 10	2 10
Prime	2 20	2 20
Choice	2 30	2 30
Wool, P. B.		
Common	2 40	2 40
Prime	2 50	2 50
Choice	3 00	3 00

Wool, P. B.		
Common	3 10	3 10
Prime	3 20	3 20
Choice	3 30	3 30
Wool, P. B.		
Common	3 40	3 40
Prime	3 50	3 50
Choice	4 00	4 00

Wool, P. B.		
Common	4 10	4 10
Prime	4 20	4 20
Choice	4 30	4 30
Wool, P. B.		
Common	4 40	4 40
Prime	4 50	4 50
Choice	5 00	5 00

Wool, P. B.		
Common	5 10	5 10
Prime	5 20	5 20
Choice	5 30	5 30
Wool, P. B.		
Common	5 40	5 40
Prime	5 50	5 50
Choice	6 00	6 00

NEWS OF THE WEEK.

DOMESTIC.

New York, Nov. 9.—The Methodist Board of Missions to-day made the following additional appropriations: Blue Ridge Conference, \$3500; Central Tennessee, \$4000; Eastern Tennessee, \$2000; Georgia, \$4000; Holston (Eastern Tennessee) Conference, including part of Ohio and Indiana, \$3000; Little Rock Conference, \$2500; Louisiana, \$7000; and Mississippi, \$6500.

MOBILE, Nov. 9.—The Mobile Cotton Exchange crop report is as follows: Alabama, 37 counties send 57 replies. Weather is reported as having been fairly favorable in the eastern and northern counties, and unfavorable in the western and middle counties and two rich counties reported more favorable; all other counties less favorable.

There were light frosts about the 23d to the 25th of October, but no damage resulted therefrom. About 78 per cent. of the crop is reported as having been picked, and all will be harvested from November 15, to December 1. Estimated yield as compared with last year is reported as being 17 per cent. less in 19 of the productive counties and 16 per cent. less in the smaller counties.

Mississippi—It counties send 27 replies. The weather during October is reported as having been favorable in 8 counties and unfavorable in 9, and as compared with last year equally as favorable in 7 and less so in 19 counties. Light frosts were reported, but no damage therefrom. About 62 per cent. of the crop has been picked, and all will be gathered about December 1. The yield is estimated in 4 small counties as 5 per cent. more, and in 13 remaining counties 23 per cent. less than last year.

COLUMBIA, Nov. 10.—Governor Foster, to-day, received the resignation of James A. Garfield, as a member of Congress from the Nineteenth Ohio District.

A writ for an election to fill the vacancy will be issued to-day.

ATLANTA, Ga., Nov. 10.—Gov. Colquhoun was inaugurated for the second term to-day, with great enthusiasm. The Fifth United States Artillery Band played Yankee Doodle and Dixie amid loud cheers. The Governor's inaugural address shows that Georgia is more prosperous than ever before.

WASHINGTON, Nov. 10.—Assistant Surgeon John G. Horter, United States army, advises the National Board of Health, under date of November 9th, that there have been ten cases of yellow fever and two deaths at Key West, Fla., since the 4th day of November; besides, there were some cases outside the city limits, which have not been reported.

MONTGOMERY, Nov. 10.—The Alabama House of Representatives was organized to-day with Mr. Dawson for Speaker and Phelps for Clerk. The Governor's message was sent to both houses. It deals entirely with State matters. The election for United States Senators to fill the place now occupied by Mr. Pryor, comes off on Tuesday, the 23d inst. The principal names mentioned are Watt, Walker, Fugh, Bradford and O'Neil.

MONTGOMERY, Ala., Nov. 10.—The majority of Gen. Wheeler's Democratic over Low, Greenbacker and Independent, in the Eight District, for Congress, is 44.

SHREVEPORT, La., Nov. 10.—A cyclone passed over Keatchie yesterday evening at four o'clock, literally demolishing the town, including the Baptist Church and Baptist Female College, killing Prof. Reynolds, who had arrived the day before from Mississippi; badly wounding and breaking the leg of Rev. Mr. Tucker, principal of the college; also breaking the leg and shoulder of one of his pupils and wounding Mrs. Thomas badly.

The following received painful but not dangerous injuries: Mrs. Beck Bozeman, Mrs. Sidney E. Hall and son, Mrs. Jasper McMillan and daughter, Mrs. Peyton and Miss Beulah Ward. The residences and outbuildings of Hon. Sidney E. Hall, Jasper McMillan and Mrs. Thomas and the Baptist Church were blown entirely away.

PHILADELPHIA, Nov. 11.—Loretta Mott died this evening, at her residence near Philadelphia, at her 88th year. At her request the funeral will be private.

ST. LOUIS, Nov. 11.—Capt. Eads, his wife, daughter, Capt. E. J. Williams and others left last night for Mexico, via New Orleans, and Morgan City, La. Eads goes to make a survey of the isthmus of Tehuantepec to determine its adaptability for an inter-oceanic railway.

MONTGOMERY, Ala., Nov. 12.—The official vote of Alabama, with two counties to hear from, is: For Hancock 88,530; Garfield 55,794; Weaver 4551. The counties to hear from will add about 2000 to Hancock's majority. The vote of the State was very light, more than one-third not voting. An important proposition in present legislation is the law to change the time of holding the State election to the same date as the congressional and Presidential elections.

GREENVILLE, S. C., Nov. 13.—The Daily News publishes a letter from Wade Hampton, saying: "I think it very important, especially to the South, that the Democratic party should retain its organization. The fact that our friends at the North were not able to give us as large a vote as they hoped for, is no reason that we should desert them. The policy of the party will be dictated by future events. I regard the Presidential election as settled, and I should oppose any action looking to a contest on more technical grounds as revolutionary."

WASHINGTON, Nov. 13.—The following statement of the condition of the cotton, wheat and oat crops was issued to-day by the Department of Agriculture:

Of the report from the cotton belt, more are favorable this month than last. In the States of North and South Carolina, Georgia and Florida the weather has been good, and the prospects are for an increase in product of from seven to fifteen per cent.

In Alabama and all States bordering on the Mississippi River, there is reported too much rain and damage from rot and boll worm, indicating a decrease in product since last year.

In Texas the weather has been generally favorable and the crop promises an increase of eighteen to twenty per cent. The principal complaint there is the scarcity of labor.

States of Minnesota and California the yield per acre, as well as acreage, show an increase.

OATS.—The oat crop of 1880 shows a slight decline, as compared with the crop of 1879. The area sown was one per cent. more than the previous year, but the yield was 32.5 per cent. less. In the North Atlantic States the outcome is better than last year, but in all States south of Delaware there is a great decline. In Kansas and Nebraska the crop was very poor. In Iowa and Minnesota very good, and about an average in the other Western States.

FOREIGN.

LONDON, Oct. 10.—A Paris dispatch says President Gravy has accepted the resignations of the Ministers, and has sent for Gambetta and Leon Say.

PARIS, Nov. 10.—The Government in the statement of its programme, which was read in the Chambers yesterday, urgently recommends the passage of bills relating to education, which will aim at securing neutrality on religious topics in elementary public schools, make attendance therein compulsory and tuition gratuitous, and increase the Government's supervision over private secondary schools.

VIENNA, Nov. 10.—An earthquake was felt to-day throughout Southern Austria from Vienna to the Adriatic and the frontiers of Bosnia. At Aggen, in Croatia, the shock was so violent that every house in town was injured; several persons were killed and badly injured; many buildings will have to be pulled down, as they are unsafe. Large numbers of the inhabitants fled to the fields. Workmen have been sent from Laidach to repair the damage.

LONDON, Nov. 10.—Later particulars from Aggen, in Croatia, concerning the earthquake felt through Southern Austria yesterday, states that 200 houses and two churches were irreparably damaged. Part of the cathedral must be rebuilt. The palace and country seat of the Cardinal Archbishop, Government school and a cigar manufactory were half destroyed.

LONDON, Nov. 11.—The Times, in a leading editorial article, says: "The Irish Executive are in possession of ample and indisputable proof that not alone a spirit of a lawlessness, but its organized forces and systematic methods are spreading from county to county."

PARIS, Nov. 15.—The Jesuits having attempted to re-enter Portugal, the government has instructed the various Governors to strictly enforce the decree of 1834, abolishing all religious orders.

MADRID, Nov. 15.—The arrival of French monks at Alicante and Barcelona caused hostile popular demonstrations; they were compelled to re-embar from the latter place.

West Texas Conference.

The West Texas Conference was held at Lubbock, October 13-18, Bishop Pierre presiding, and the Rev. T. G. Woods, Secretary. Admitted on trial: Samuel P. Kilgore, Robert T. Woodley, Yncacio Sanchez Rivera, Juan M. De La Vivera, Manuel Floresheros. Admitted into full connection: James B. McPherson, Isaac K. Waller, A. DeLeon, J. P. Rodriguez, M. Trevino, R. A. Palomares. Remaining on trial: J. C. Russell, Samuel F. Chambers, Joseph Coughlan, P. A. Kuox, Wm. J. Young, Emilio Chares. Discontinued: J. W. R. Bachman. Readmitted: J. T. Gillett, A. F. Cox. Received by transfer from other conferences: W. J. Young, A. C. Briggs, W. M. Shockey. Deacons of one year: W. H. Kilbuck, J. B. Dillard. Local preachers ordained deacons: A. D. Dinnivan, E. Rodriguez, W. C. Newton. Traveling preachers ordained elders: J. Tafallo, G. Paz, J. Acosta, T. S. Garrett, A. C. Briggs, H. T. Hill. Local preacher ordained elder: Thomas S. Ballard. Located: George T. Freeman, J. C. C. Black, G. M. Rogers. Supernumeraries: J. W. DeVillars, A. A. DeVillars, J. M. Brown, Jesse Ford, Thomas Myers, G. Gillett, R. M. Leaton. Suspended: W. C. Cooke. Expelled: T. Armandarez. Number of local preachers and members, 6,533. Infants baptized during the year, 467; adults, 381. Number of Sunday-schools, 70; teachers, 361; scholars, 2,923. Collected for the superannuated preachers, and the widows and orphans of preachers, \$610. Contributions for missions, Foreign—\$736.80; domestic, \$1,223.51. The next session of the Conference will be held at Goliad.

APPOINTMENTS.

SAN ANTONIO DISTRICT.—O. A. Fisher, P. E.; San Antonio, W. J. Young; Brownsville, A. C. Briggs; B. H. Kilgore; Floresville, E. V. Seale; Goliad, W. T. Thornberry; J. B. McPherson; Medina, T. G. Woods; Bontou, J. C. Russell; Salsburg, to be supplied by J. L. Harper; Valde mission, P. A. Knox; Rancho, L. K. Waller.

MASON DISTRICT.—J. A. Potter, P. E.; Mason and Brady mission, C. M. Carpenter; Menard mission, W. H. Kilgore; Concha mission, to be supplied; Kerrville, H. A. Graves; Borno mission, S. E. Chambers; Blanco, H. T. Hill; Round Mountain, M. A. Block; Mountain mission, to be supplied by J. P. Akin.

SAN MARCOS DISTRICT.—H. J. Joyce, P. E.; San Marcos, H. S. Thrall; San Marcos circuit, A. C. Briggs; B. H. Kilgore, superintendent; B. H. Kilgore, T. S. Garrett; Lockhart, J. S. Gillett; Luling, B. Harris, to be supplied; Seguin, H. G. Horton; Gonzales, A. M. Brown.

TEXAS DISTRICT.—J. H. Tucker, P. E.; Texana, W. Shockey; Boxville, to be supplied by Wm. Ward; Lavaca River mission, R. T. Woodley; Concrete, E. G. Duval; Victoria and Uvero, R. H. Belvin; Hallettsville, A. F. Cox; Montau, A. G. Nollan; Leesville, J. W. Vest; Salsburg, J. T. Gillett; Clifton, J. E. Vernon; Sunday-school Agent, J. G. Walker.

CORPUS CHRISTI DISTRICT.—B. Monk, P. E.; Corpus Christi, J. B. Dillard; Rockport, J. F. Cooke; Boaville, J. P. Dutton; Goliad, W. H. L. Briggs; Helena, to be supplied; Oakville, N. W. Kolli; Lagarto, J. Coughlan.

SAN ANTONIO MEXICAN DISTRICT.—J. H. Sutherland, P. E.; San Antonio Mexican mission, C. Rodriguez; Medina, Emilio Chares; Lodi and Graytown, Josue Acosta; Bandera, J. P. Rodriguez; Brackett, R. V. Palomares; Eagle Pass, and Piedras Negras, A. DeLeon; Saragosa, M. P. Cisneros; Del Rio, S. G. Kilgore.

SAN DIEGO MEXICAN DISTRICT.—J. A. Norwood, P. E.; San Diego and Mexcala, A. S. Rivera; Corpus Christi Mexican mission, J. Tafallo; Laredo and Mexican mission, J. Robertson; B. Garcia; Roma and Mier, M. Trevino; Rio Grande City and Camargo, G. Paz; Hidalgo and Reynosa, J. M. Vina; Conception, C. Martinez.

TRANSFERRED.—T. J. Thompson and C. R. Shapard to Texas Conference.

Pacific Conference.

This Conference was held at San Jose, California, October 27-31. Bishop Kavanaugh, presiding. We take the following from the Pacific Methodist:

The sum of \$33.68 has been collected the past year for Conference claimants, \$167.25 from the San Francisco District, \$147.75 from Santa Rosa District, \$136.55 from Colusa District and \$157.45 from Ukiah District, apportioned as follows. To the widow of Father Cox \$80; to the Rev. Iry Taylor \$120; to the widow of Bro. Peterson \$75; to the widow of Bro. Gray \$40; to Bro. Culp's two children \$30 each; to Bro. Black's one child \$30; to Mrs. Lizzie Campbell \$30; to S. W. Davies \$30; and to B. F. Howard \$55.25. While we are glad to report an increase in excess of last year, we are yet far from the goal of what it should be. We would recommend the Presiding Elder to apportion the sum of \$1000 over the respective districts to be collected during the coming year.

Of the sum of \$300 called for last year for Bishop's Fund \$232.10 has been collected. Statistical Report, had the following aggregates: Members, 1,357; adults baptized, 129; infants baptized, 178; local preachers, 37; churches, 52; parsonages, 34; Sunday-schools, 81; officers and teachers, 523; scholars, 3,737.

APPOINTMENTS.

SAN FRANCISCO DISTRICT.—C. Chamberlin, P. E.; San Francisco station, H. A. M. Henderson; Oakland, to be supplied; Sacramento station, T. H. B. Anderson; Stockton, to be supplied; Woodbridge, B. H. Russell; Salt Lake, P. E. Peabody; Marysville, Sam'l Brown; San Jose, Geo. Smith; Galt, C. Hyden; Hollister, T. L. Barton; Salinas City, W. M. Winters; Tres Pinos, J. S. Hinton; Belmont, Henry Nester; Oak Hill, supplied by F. M. Odum; Dry Creek, to be supplied; O. P. Fitzgerald, Editor Nashville Christian Advocate.

SANTA ROSA DISTRICT.—H. E. Campbell, P. E.; Santa Rosa station, C. Y. Rankin, P. E.; Clanton, sup.; Santa Rosa circuit, W. H. Cooper; Peatunna, H. F. Allen; Headboring, J. G. Shilton; Anderson Valley, D. W. Kohn; Upper Lake, Potter and Long Valleys, J. S. Clarke; Lakeport, J. C. G. Harris; Rockville, E. C. Renfro; Elmhurst, B. F. Barris; Winters, T. L. Duke; Dixon, J. C. Simmons; Ukiah, J. M. Albanson; L. D. Hargis, superintendent; W. A. Finley, President and Agent Pacific Methodist College.

COLUSA DISTRICT.—Jus. Kelsay, P. E.; Colusa, T. A. Atkinson; Yuba City, H. L. Newton; Wheatland, L. R. Featherston; Anderson, M. C. Fields; Biggs, W. H. Layson; Chico, J. V. Atkinson; Chico Circuit, E. H. Roberts; Fall River, to be supplied; Tehama, W. H. Howard; Willows, A. L. Paul; Bear River, to be supplied; Princeton, G. W. Humphrey; Arbutle, J. E. Roberts; Maxwell, M. B. Sharbrough; Knights Landing, A. Odum; Elk Creek, J. M. Ward; Orland, J. M. Overton; Millsville, T. L. Howard; North Butte, M. McWhorter; H. M. McWhorter, corresponding Editor and traveling Agent Pacific Methodist, Member of Maxwell Quarterly Conference.

VALISIA DISTRICT.—H. H. Mahon, P. E.; Valisla, M. J. Lough; Lenora, A. Gravel; Merced, J. H. Hedgich, J. K. P. Price superintendent; Madposia, R. A. Sawrie; Antelope, A. R. Reams; Fresno, L. L. Hopkins; Woodville, J. H. Wood; Sonora, P. P. Page; Minidoka, L. L. Hunsaker; Modesto, A. C. Pondergrass; Los Banos, J. H. Neal; Madera, T. A. Miller; Kingsburg, C. C. McVay; Enreka, to be supplied; J. M. Lovell, B. C. Howard, Iry, J. L. Porter, S. W. Davies, supernumeraries; H. B. Avery transferred to the Florida Conference.

Columbia Conference.

This Conference met at Weston, Ore., October 6. We give the following items and appointments from the Pacific Methodist:

Conference met promptly at nine o'clock on the day appointed. Thirteen clerical and six lay members answered for their names at the first roll-call. The absence of Bishop Doggett was keenly felt and greatly regretted. J. R. N. Bell was elected president, and J. W. J. O'Connell secretary. After a pleasant and harmonious session of four days, Conference adjourned on Saturday night, to meet next year in Walla Walla, W. T.

There is an apparent falling off in the membership, mainly to the fact that a large number of our members have been on the move the year from the southern and western to the country east of the mountains, and while they have lost their membership at one place, have not become suitably settled to gain it at another.

We have received this year, by transfer from other Conferences, three T. S. Paul and T. S. Burnett from the Pacific Conference, and H. B. Swafford, from the Northwest Texas Conference. B. T. Shapard was received on trial.

C. H. E. Newton and J. V. Stah were continued in the superannuated relation.

H. B. Swafford

WHOLE NO. 1329.

FAYETTEVILLE DISTRICT.—*J. F. Watt, P. E.*, Fayetteville station, G. W. R.; Fayetteville client, P. B. Saunders; Centre Point, P. B. Hopkins; Ironville station, to be supplied; Ironville client, H. C. Ross; Altoona, J. S. Best; Thomas, J. W. Shook; New River, J. C. Williams; Hobbs, W. J. Janner; White Sulphur Springs, J. H. Jeffers; Huntsville, H. C. Jolly; Ferguson missed, W. A. Betts; Boca Springs station, to be supplied; Alta Mills, D. Sturdy; Sandyhook Agent; J. M. Flaxton.

YELLEVILLE DISTRICT.—*P. E. Greaves, P. E.*, Yelleville station, C. R. Nichol; Yelleville client, G. P. R. Naylor; Monahan Home, W. L. Keith; C. C. Smith; New River, J. C. Williams; Dinwiddie; Big Flat, to be supplied; W. T. Crawford; Wiley S. Cox; W. Burkhead; Marshall, W. P. England; Japer, J. H. Ware; Valley Springs, K. Pugh, J. R. Robertson; Elad, L. T. A. Martin, E. Jones, sup.; Harlow, Alex. Maches; Carrollton, S. F.

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, NOVEMBER 25, 1880.

The Promise Qualified.

The privilege of prayer, as set forth by Christ, in itself marks the opening of a new dispensation of grace. Prayer itself is as old as the world, and its early connection with sacrifice indicates that it was grounded on atonement. But in the teachings of Christ and of the apostles the personal recognition of Christ is an essential condition of all availing supplication. Christ could truly say to His disciples before His death: "Hitherto ye have asked nothing in My name." For thousands of years men had reverently and believably prayed: "For Thy name's sake," "for Thy mercy's sake," they had asked and had received, but, until Christ came in the flesh, nothing had been asked distinctively and consciously in the name of the Son.

A new epoch in prayer was recorded when He declared: "Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full." That name was henceforth to be the mark of Christian prayer, and all asking of God, and all approaches to Him, were to be in that name. The ground of mercy was to be seen and acknowledged by the worshiper, and the very person of the Redeemer was to have mention in our petitions. And along with this clearer grasp of the person of our Mediator and Advocate, larger blessings were to be experienced. With the clearer and fuller manifestation of a personal Saviour, were to come peculiar and higher manifestations of God to the soul.

On a superficial view it would seem that the gate of prayer is opened to an unbridled license. "Whatsoever ye shall ask," "If ye shall ask anything," would appear to leave the whole field of desire clear for all, and that in things temporal, as well as spiritual, nothing can be denied to them that ask. There is freedom and wonderful amplitude in the promise, and the purpose of it, at least in part, is to give greater breadth to the scope of our petitions. But it cannot be true in an absolute sense that God will give us anything and everything we may desire, or that we may choose to ask. Certainly we are not warranted in asking for everything, but "whatsoever ye shall ask the Father in My name, He will give it you." The limitation to prayer is in this. The asking must be with reference to Christ as the ground for all merit, and as the sinner's Redeemer and Advocate. We are to ask for such things as we are sure Christ Himself would ask for us, and for such things as are in accord and harmony with His nature and character.

Some light is thrown upon the subject by this: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is what ye will in whom Christ abides. It is the asking of those in whom the word of Christ abides. A man in whom Christ dwells, and whose heart is under the dominion of His truth, could not and would not pray for many things which the worldly-minded might desire. In the name of Christ, is not only to ask with reference to Christ's merit objectively considered, but it is also asking prompted by the fullness of Christ in us, and inspired by His truth and Spirit in the soul. It is, indeed, a name of power, and a key that opens to us the treasure-house of heaven. It insures "whatsoever" and "anything," but only as these are limited by the name itself. The whatsoever and the anything must be Christly things, such things as He died to procure for us, and such things as are consistent with our highest and spiritual good, and with His own character and glory. If we ask in Christ's name we shall ask in perfect submission to the Father's will, even as He prayed: "Nevertheless, not what I will, but what thou wilt." If we were to pray for evil to come upon our enemies, or for the destruction of the wicked, it could not be in the name of a forgiving and compassionate Saviour. If we were to pray, without a submissive spirit, to be delivered from poverty and suffering, and that riches and temporal prosperity might be ours, we should go beyond the limit which praying in His name implies.

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The praying in the name of Christ is that which distinguishes true prayer from that which is worldly, selfish, formal and essentially carnal.

It is prayer which leans on Christ as the ground of all merit, and that is the utterance of the Christ-like spirit in the heart. It is prayer sublimated, spiritualized, and purified by the name through which and in which it is offered. The man whose faith looks alone to Christ, and in whom Christ abides, cannot pray for everything. Even his desires are governed by the Spirit of Christ that is in him, and many things which the worldly and sensual mind wishes he could never ask for.

In the direction of spiritual things the promise imposes scarcely any restriction. The soul that hungers and thirsts after righteousness shall be filled. The fullness of God awaits him who seeks. "Ask, and ye shall receive, that your joy may be full." If, as Christians, we would only ask in Christ's name, the windows of heaven would, without doubt, be opened. But the hindrance is in our failure to grasp the name, to realize how mighty it is, and to open our hearts to its perfect away. To ask in Christ's name, we must get out of self, and get rid of the dross of worldly desire. If we have not attained to peace and purity of heart, and if there is lack of comfort, it is because we have not asked in Christ's name. And if the church does not enjoy a perpetual baptism of fire, and the gift of power, it is because the mightiness of Christ's name does not impress the faith and experience of the people. To pray in His name is something more than the mere formal mention of it. It is the name of Christ, as it stands for the atoning sacrifice and the everlasting Advocate, and as it indicates the power and love of Christ dwelling in the heart.

Keep Things Steady.

The change of pastors awaiting many churches, and to be effected within a few weeks, ought to be consummated quietly, and with little interruption to the regular services and work of the church. Even where the pastor's term is out, and a change is certain, there is no particular need of a formal valedictory. Possibly he may not go far, and he may return soon. At any rate, he remains in the conference or connection, and the separation is not necessarily final. It is of doubtful utility for the retiring pastor to make much ado about the matter, either privately or in public. Our system insures him a successor who will probably fill the place very well. It is of no use to get the people excited about it, or to aid them in their speculations concerning their next preacher. Our preachers do not appoint their own successors.

Neither is it necessary for the new pastor to deliver an elaborate salutatory. Almost any good text will do, and the more practical and religious the better. In going, and in coming, let the pastors act as become itinerants who are always moving, according to a long-established system, and so as to impress the people with the fact that pastoral change means no change of doctrine, economy or methods of church service.

Wisely it is ordered that the stewards, Sunday-school superintendents and trustees are all duly elected, and vacancies filled by the fourth Quarterly Conference. Everything is thus in working order, and there need be no interruption in the regular meeting and work of the stewards. There is to be a change of pastors, but the new pastor will need to be supported as well as the old one has been. While the preachers are at Conference the stewards need not be idle. They can bring up the balance on the past year, and take measures to provide for the coming year. Two or three Sundays is about all the interregnum that ordinarily should intervene between the ending of the old pastorate and the beginning of the new. In the meantime keep up the prayer and class meetings, and let everything go forward as if no strange thing had happened.

Avoid glorying in men, or depending on this or that man. Our preachers pass a careful examination of character at the Conference every year, and the Bishops try to put the right men in the right places. Good men may be nearly certain of getting, and tolerably fair preachers also. The good man ought to pass for something, and, if he preaches moderately well, there should be a degree of satisfaction. Avoid jostling, and an unsettled spirit. The itinerancy has been tried a good while, and, as a system, it is settled for Methodism. Loyalty to this system is the test of Methodists. It is the system and the church, and not men, that they support. They support the pastor—not Mr. Dashwell. A genuine Methodist does not follow men about from charge to charge, nor fall out with the system because he does not get his favorite preacher. A man who cannot appreciate goodness united with fair—not extraordinary—gifts, and in whom there is no connective breadth or spirit, is not the

material out of which Methodists are made. The true Methodist will receive cordially the pastor sent by the Bishop, and will pay as much toward his support as if he had called him himself. He follows the Methodist Church because he believed in its doctrines and polity, and he loves and supports his church.

These pastoral changes, more than anything else, reveal the true Methodist. When the favorite and popular preacher leaves, and a stranger comes, then the true and the debased coin are distinguished. The man who joined the preacher will probably leave when the preacher does; the man who came to Christ, and joined the church, will stay and do his duty.

Something is due to the preachers as well as the people. They should be willing to divide the disappointments and the sacrifices. Both are pretty well served under our system, but both should be considerate of each other. Let all hands try to keep things steady. Do not agitate. Talk to the Bishop, write to him, illuminate the presiding elder, pray, but be quiet, and be true to your church.

The Faithful One.

Paul found him, and mentions him in his epistle to Timothy. Paul had become old in the service of Christ; the scourings and stonings and shipwrecks and mental anxieties of the past had told upon him, and he was now Paul the aged. Moreover, at this time he was confined in Rome, and daily expecting to be executed, so he was Paul the prisoner; and he was Paul the poor, as is seen in his writing for that far away cloak at Troas; and he was Paul the lonely and forsaken. Demas had forsaken him, having loved this present world, Crescens had departed to Galatia, Titus to Dalmatia. As for Mark, he was absent as usual. It is remarkable with what facility Mark could absent himself whenever he was needed. The first time we get a glimpse of him in the gospel he is running from the mob that had arrested Christ, in his haste leaving his night garment to their hands, and lying naked through the night. Next we see him forsaking Paul and Barnabas in their first missionary tour, because "of the dangers and hardships"; and here, the third time, we behold him absent in a time of trouble, when the sight of a Christian free, and the grasp of a friend's hand, would have been like a cordial to the soul; like news of home in a far country, and sufficient to have caused even the grand apostle to thank God and take courage.

Paul then, at this time, was old, imprisoned, poor, and expecting death. If ever he needed friends and Christian companionship it was now; yet Demas, Titus, Crescens and Mark are all gone, he is entirely forsaken, save by one person, and that the "faithful one." Paul writes to Timothy: "Only Luke is with me." Only Luke is with me; how much there is in this simple statement! Everybody has departed but this one! Only Luke abides with the needy, aged prisoner, with the worn-out servant of Christ, who, having finished his work, is now quietly waiting for death.

And he is faithful without a word of self-commendation. It is not Luke that declares his devotion, but Paul. Moreover, this is only the last of many acts of faithfulness. It was Luke that attended Paul in his last journeyings, that stood by his side in the terrible storm on the Mediterranean, when "all hope left them," that escaped to the island with him, that walked to Rome by his side, doubtless cheering and upholding him to a great degree, yet not a word of it falls from his lips. It appears in other ways. Luke is the "faithful one" in this respect as in others. Such characters are rare, yet we thankfully recognize their existence still in the world.

The spirit of Luke seemed to be with the women in the Saviour's time; men forgot that Christ had temporal wants. Only the women ministered to Him of their substance. It was only the women who flunged at the cross; and it was only they who went early that wonderful morning to visit the sepulcher.

The spirit of Luke, or the spirit that was in Luke, has come down the ages to the present day. How the heart of the minister thrills to find it here and there in the church, and yet what a pang is felt at the thought that it is only here and there.

We stand up in opposition to certain proceedings on the part of the church in regard to raising money. We lift up the voice against church fairs and festivals. But the greater number who listen are unmoved, and, going home, we report only Luke is with me. We make a call upon the church in behalf of this or that worthy object, and lo! only Luke is with us.

We suggest a Sunday-school teacher's meeting, a social missionary meeting; the majority stand aloof. Only a few become co-workers, and again we have to say only Luke is with me. We are conscious of a temptation to smile as we recognize the spirit of Luke, the "faithful one," in these minor matters; but the smile dies away when we remember that we are to be judged for little things, that performance of little duties betokens character, and that faithfulness over few and small matters has the promise of being exalted over great and many things, while, on the other hand, we bear in mind that he who is absent when duty calls, in the day of small things, will be found missing when crowns are given in a day of mighty things.

"Only Luke is with me." This is being said by thousands of ministers to-day in their efforts to promote the welfare of the church. But this is not all; the hour is hastening when the same words shall be repeated, not by men, but by the Lord of the universe, for if the teaching of the gospel be true, when the judgment is over, and Christ looks at the redeemed multitude in heaven, He will have to say only Luke is with Me. There is no place in the world above for spiritual runaways and Demas-like deserters. Heaven is the home of the faithful.

L. CARRADINE.

Notes from Nashville.

Mr. Editor: We are in great trouble. I visited the afflicted family of our dear brother, Dr. McFerrin, to sympathize with them in their sad bereavement. The remains of "Harry" were brought to Nashville yesterday, and embalmed. Dr. McFerrin is expected from Dallas to-morrow, when the funeral is to take place. The business men of Nashville held a meeting yesterday, and passed resolutions, highly eulogistic of the deceased, and becoming his sudden and tragic removal. He was one of my firmest friends—a Christian gentleman, an enterprising business man, and a zealous steward in Foster Street Church. I need not invoke the sympathies and prayers of the connection for one of its representative men and his excellent family.

I am happy to tell you that Dr. Moell, one of Bishop Nightingale's physicians, writes me that the Bishop is decidedly better, and now entertains the hope of being able to attend the session of the South Carolina Conference. Thanks be to God, May his valuable life-long be preserved.

Bishop McTyeire is presiding at the Memphis Conference, and Bishop Pierce is expected to preside at the Little Rock and White River Conferences; so I hope all the Conferences will have a Bishop at their sessions.

Snow covers Vanderbilt campus. But, cold as it is, it is clear and bright. The university is prosperous. We have two hundred and ninety-one matriculates, not counting the medical and dental students. These schools are prosperous—more numerous attended than ever before.

We have sixty matriculates in the Biblical Department. The students are doing well. They do a great deal of preaching, Sunday-school teaching, etc., and much good results to them and to those whom they serve. I hope all candidates who come to us will bring their licenses and recommendations, according to the Register, which will be sent to all applicants. I hope to see you at the Alabama Conference. God bless you.

THOS. O. SUMMERS.

NASHVILLE, NOV. 18, 1880.

Naughty Children.

Ireneus, writing in the New York Observer, tells of instances of juvenile bad behavior. With all their Sunday-school privileges, especially in the highly civilized North, the children ought to do better. We fear the great trouble is the lack of family religion and home training. But hear what the venerable Ireneus says:

At one of the largest, most fashionable and best-kept hotels in which I passed a Sabbath the children ruled the house. They roared, without interference on the part of their parents, so as to make a bedlam of the house, and the Sabbath was turned into half a dozen Fouths of July. In the evening, when the guests had met in the parlor, sixteen (I counted them) boys and girls, from six to twelve years of age, rushed in and cleared the room of all quietly-disposed people almost as soon as so many Comanche Indians could have done it. Their boisterous romping made conversation impracticable, and the parlor was speedily deserted. I lingered to see what the young ones could do. One boy mounted the marble-top center-table, and, lying on his back, kicked up his legs and shouted. Three others jumped on, and the four had a rough-and-tumble on it, yelling and pulling. A servant was sent in to quell the riot, and the children laughed him to scorn. When he turned to go out they followed him, and girls—children of rich and fashionable people—kicked him to the door!

The next day I had a "going in"

with the landlord, and frankly told him that it would be a sufficient reason for me never to come to his house again, that he permitted the children to roam wild in his parlor and halls, to the annoyance and disgust of all civilized guests. He said to me: "It is not so much the fault of the children as of their parents, the mothers especially. They resent my interference with the liberty of their children, and taken a pride in their boisterous glee. And, worse than that, they teach them to be saucy and rude and profane. I spoke to a child four years old in the presence of its mother, reproving him for misconduct, and, to my horror, the little rascal turned and swore at me! His mother laughed, and said 'how funny!' It is an every-day matter for the children to tell me to go to—'a place not to be mentioned, and their mothers seem to think it very smart for their children to use such words and to have such manners.'"

This was the landlord's testimony, and it was in harmony with what I saw and heard in other places. In a hotel kept by a Methodist Christian, and largely filled with a Christian people, I saw six tables in the parlor at one time surrounded by people playing cards, and some of these tables wholly occupied by little children, who, at an age when they could scarcely be expected to have acquired the rudiments of education, were now adepts in games that it would be better for them never to learn at all. I do not say they were gambling. But a life of observation and the comparison of results in the early instruction of the young have led me to the conviction that children ought not to be encouraged to play games of chance, and that more boys are tempted into gambling by the use of cards than by any other kind of game. And it is a sign of greater laxity in parental discipline and instruction that so many children in the country, as well as in the city, are made familiar with games that afford so ready an opportunity for the vice that is now almost as common in America as it is in Italy.

The health of children is greatly injured by the late hours in which they are indulged for the sake of parties. A sound mind in a sound body is not to be expected when children are allowed to spend an evening now and then in the excitement of company, to be closed up with an indigestible supper, followed by a feverish, restless night and a miserable day. The sad effects may not be developed at once, and childish vivacity may conceal the influence, so that parents see no harm done. But the nervous system, which often speaks of health and force when it is only too highly wrought and is actually out of order, will by-and-by tell the truth, to the ruin of the child and the anguish of the parent.

The children of the period have caught the spirit of the age, and are going ahead with a rush that defies restraint. It is of little use to preach about it, and it is a sufficient answer to all I have said to raise the cry of "Old Fogy." Things are not as they used to be, and the boys and girls nowadays are no institution not known when we were young. In fact, that beautiful season of childhood—the loveliest and happiest of life—has largely disappeared from the experience of the age. Children skip childhood and assume the airs of youth before they drop aprons. And so it comes to pass that they lose the charm that endears them to society, and they make themselves amenable to the wish of the aving who, at dinner, toasted good King Herod.

The future of American society, the progress of religion and interests of souls, are all wrapped up in this social and domestic question. The family is the foundation of the church and the State. It was for this that God set us in families. The mother who smiles at the smartness of a wicked child, and makes no effort to correct it, may yet weep in sackcloth when that unrepented wrong has grown into a sin which strikes the world with horror.

The Good of a Religious Paper.

Our aim is to make the Advocate a religious paper. Now and then a subscriber calls for more secular news, political and commercial. We give this largely, but not in the same measure as those papers which contain little else. Our call is to minister chiefly to the spiritual needs of our readers and to aid them in their relations and duties to the church and in their personal piety. So far as we can learn, the most of our subscribers desire a religious paper—they crave this kind of food. Will they and our agents help us in extending the circulation of such a paper? Brethren and friends, come to our aid in increasing the list of subscribers and let all our old subscribers be prompt to renew. We do not like to hear that any discontinue, or that through negligence any fail to renew.

Writing about religious papers Dr. Scott, editor of the Methodist Recorder, says truly and well:

The influence of such a paper in the family is next to that of the pulpit itself. It re-reads and re-impresses the lessons of the sanctuary, and from week to week gives information on a thousand points of interest, discusses great truths and principles that shape character, excites a public spirit, leads to personal excellence, and to the good of society at large. The influence of such a paper, especially upon the younger members of a family, in training them to intelligence and sound views in religion and morals, and in all that pertains to a good character, and to a useful and happy life, can not be estimated. Every father who desires the welfare of his family, in addition to throwing should subscribe for a good religious paper, whose weekly teachings will impress and re-impress their minds with wholesome truths, and through

It may be imperceptible, little by little, give a proper direction to their thoughts, and greatly aid in vesting their characters in a proper mold. It is said that continual drizzling will wear a stone. So the continual visits and teachings of a religious paper can not fail to make its mark and be productive of good.

In addition to this, if a man desires to promote the interests of the church with which he and his family are identified, he must take his own church paper, which advocates the principles which he professes to believe, and keeps him informed in regard to the religious and benevolent enterprises to which it is engaged. Christianity is not to be put up in a corner. It is diffusive, and seeks to spread its influence to the ends of the earth. The church that does not strive to extend its labors and take hold of every noble enterprise for the salvation of men and the glory of God, can not expect to succeed. Every member of the church should be educated up to do his part in extending the cause of Christ and saving the souls of men. But if a man will not patronize his own church paper, how can he know what the church is attempting to do? and without this knowledge, how can he assist in its performance? What a man knows, nothing about he cares nothing about. It is impossible that it should be otherwise. Members to become interested in the church must become intelligent in reference to its principles, its enterprises, and its aims. No man who loves his family and his church, if he will only look at the subject in its true light, can refuse, if he is able, and who is not? to take his own church paper, because of the influence it will exert upon his children, and because of the good it will do himself, in better qualifying him to promote the interests of the church he professes to love.

Why?

A writer in the Interior, in his attempt to account for the small advance in the Presbyterian Church, North, last year, says some pungent things. We had supposed from what Mr. Swing wrote about the Southern pulpit that the Northern pulpit was full of power and success. It seems not to be so. The Interior's contributor says:

I believe the fault lies chiefly with the ministry of the church, and with their mode of presenting the great themes of the gospel. The masses have in a very great degree lost confidence in them as spiritual guides. Instruction from the pulpit that once carried such weight with it now passes almost unheeded, because the people, both church members and outsiders, see the ministry, from whom they have a right to expect better things, animated by about the same worldly-mindedness, the same prejudices and bigotry that prevail among men who make no profession. From among the very numerous instances that might be given to show that this is true, I will cite two of a recent date, and these will, I think, be quite sufficient to show my meaning:

The first instance is the disgraceful conduct of the Methodist Conference that recently met at Rockford, Ill., in turning the Conference into a political club, and, by a near approach to blasphemy, joining in singing the sacred doxology over the news of the Republican success in Indiana, and the open approval of the scandalous conduct by leading members of the Conference. Men claiming to be consecrated to the service of God, and to be called to preach the gospel, and guilty of such conduct, do not deserve to have the confidence of any body of intelligent and fair-minded people. The day has gone by when mere profession and a clerical garb will be mistaken for that conservation of heart and life that is justly required of the gospel minister.

Another instance I cite is the intolerable bigotry exhibited by the ministry assembled in the recent Presbyterian Council, where brethren of the same common faith who had come many of them, thousands of miles to testify their desire to bring together the various sects of Protestant Christianity, could not muster enough Christian charity to enable them to sit down as brethren around the table of their common Master. Better far that such councils should never meet than to meet and part thus.

Now, what I propose is; let the reformation begin just where I think it is most needed, that is, with the ministry. Let them labor to regain that confidence which they have in so great a measure lost by their worldly-mindedness, and by their desire for easy places. Let them cease court the rich and influential ones of their congregations, and show themselves the real friends of the poor and humble. Let them cease the performance of their duties in a merely perfunctory manner. Let them seek that high consecration which their holy calling demands, and when this is done I doubt not the power of God and of His Spirit will again be seen and felt in our churches as of old. And then there will be no need to call in evangelists from a distance to kindle the fires of Christian zeal now so ready to die.

We prophesied, says the Interior, the coming of the present high tide of prosperity on which we are now riding, and also that it would be a tide of adversity, and that it would penditure for luxuries that would start us on the downward movement to another period of great depression. The city of New York was a year behind Chicago in her recovery from financial stringency, and is now a year ahead of us in wild prodigality. The wives of the wealthy New Yorkers are engaged in a fierce rivalry of extravagant display, in dress, jewelry, equipages, and in every other method of eclipsing each other. The present "season" is to be the most brilliant ever seen in Gotham. Thence the craze will spread to all the cities and villages of the Union. The drier

the flame the sooner will come the blackness and ashes of bankruptcy, dishonor and general distress. We do not advise parsimony and hoarding; much less the meanness that sends the family to add to the pleasure account a note worth nothing in any other form. But we do advise a hearty and self-respectful contempt for meanness and extravagant display, which is always the mark of a weak, vain and shallow mind. Let us live comfortably, dress neatly, make our homes pleasant and attractive, entertain our friends without ostentation, keep within our income, and keep out of debt. So when the more painful thoughts and emotions than those of pity and sympathy for the foolish people around us who are meeting the inevitable reckoning for their folly.

Fare to Shreveport, via Texas.

As advised by Bro. Daves, we wrote to Col. Hoxie, vice-president and general superintendent of the International and Great Northern Railroad Company, giving the names of eleven ministers from this city and vicinity who might wish to pass over that road on their way to Conference at Shreveport. Mr. Allen McCoy, general freight and passenger agent, kindly and promptly replied, sending half-fare cards for all, except Bishop Keener, to whom a complimentary free pass is given.

Bro. W. Thompson, Jr., general passenger agent of the Texas Pacific, in answer to a note from us, writes as follows:

Mr. Editor: Your favor of the fifteenth instant, to Col. George Noble, general superintendent, has been referred to me. Special rates of one and one-fifth regular fare have been made for delegates attending the Conference to be held in Shreveport, December 15. Tickets at this rate will be sold from the thirteenth to the sixteenth inclusive, and will be good returning until December 22.

Should low water prevail in Red river, the Texas route will be best for ministers in this section. With good navigation the river route will be somewhat slower, but probably more comfortable.

The Advocate of Missions, November, is filled with choice articles and missionary items of interest. The editor, Rev. Dr. Wilson, is on the Pacific coast, representing the interests of the Foreign Missions of the church, and awakening preachers and people to the duty of giving the gospel to the whole world. Writing on "Owe no Man Anything," the editor says:

When the "love of Christ constrains," and "love one another," in all the breadth of its divine meaning, becomes the controlling affection and principle of life, and the immeasurable obligation to the world of redeemed men takes the form of a profound conviction, there will be no lack of means to pay the church debt, and satisfy the wider claims of God, the gospel, and the church. The claims must be adjusted to each other. Nothing is made by full settlement of one to the neglect and exclusion of the other. We are not at liberty to "let God" in order to free ourselves from the liability to man; nor is there any danger, in the estimate of a true Christian faith, that the requirements of honesty and integrity will fail to be met in making due provision to satisfy the demands of God. It is well that men should carefully consider these things, for God will undoubtedly call for a statement of accounts between Himself and all of us. He will deal in strictest equity, and will know if there has been any care to pay Him that we owe; and it is certain that He will not palliate the negligence and dishonesty toward Himself that have retarded His movements among men, and left countless souls to perish for want of the gospel that He would have sent them.

We date this issue on Thanksgiving Day. Before it reaches the most of our readers the sermons will have been preached, and the turkeys and other good things will have been duly enjoyed. Both in worshipping and in feasting we hope our friends have had a time of refreshing. Every creature of God is good, and is to be received with thanksgiving. "Our prayers and supplications are to be 'with thanksgiving.' Let us lift up our hearts in gratitude to 'the Father of lights,' and sound His praise abroad. And let us, in all things, give thanks through Jesus Christ. While infidelity is trying to abolish God, and drive the thought of Him out of the world, let Christians publicly and heartily declare their faith in an overruling Providence, and their allegiance to 'the Prince of life and of peace.'

We deeply regret to learn that Rev. B. F. Larrabee, of the North Alabama Conference, and stationed at Florence, died, in Albany, N. Y., October 27. Prof. Larrabee was a graduate of the Wesleyan University, Middletown, Ct., and had done long and devoted service in Alabama as educator and preacher. He was a man of fine talents, and of excellent and shining gifts. As a poet and prose writer, he wielded a polished and vigorous pen, and as a preacher he pleased, instructed and moved his hearers. He was a genial companion and friend, and a Christian gentleman of the most attractive and lovable qualities. An obituary

sketch, written by his long-time friend, Dr. J. W. M. Shattuck, of Albany, N. Y., will be found in our first page.

On our seventh page will be found an excellent temperance lecture by Dr. John Mathews. It is both entertaining and instructive. We must wake up to the magnitude of "the surpassing evil," and keep fighting it with unflinching zeal. If we cannot kill the monster, we can do much toward repressing its ravages in the land. We notice that the people of Kansas, at the recent election, voted, by a decided majority, for an amendment to their State Constitution, prohibiting the manufacture and sale of spirituous liquors, except for medicinal, mechanical and chemical purposes. We hope the time will come when the accursed traffic will be banished from all the States.

The Richmond Christian Advocate has come out in a new dress from top to toe. The type is clear, and the whole make-up excellent. The Richmond is a wide awake journal, ably and brilliantly edited. The editor, Rev. J. J. Lafferty, is a born editor, having both taste and genius for his work. May the old Richmond shine on, and more and more, to the perfect day.

The death of James B. McFerrin, son of Dr. J. B. McFerrin, has brought a great sorrow upon the family of which he was a worthy member. The prayers and sympathy of our people will be universally elicited for the bereaved.

Bishop Pierce is to preside at the Little Rock and White River conferences in the place of Bishop Wightman.

FIFTEEN TIMES AS MUCH. Our churches are doing well in the matter of missionary interest and contributions. So many people say, and we do not desire to dispute with them. But there are others who are doing better. I speak of a hundred thousand communicants in our connection give about fifty thousand dollars a year to the cause of foreign missions about half a dollar apiece. The Moravian Church in United Brethren have in the three home provinces, American, British and European—only about nineteen thousand communicants, yet they raise a hundred and fifty thousand dollars besides a hundred thousand raised on the mission field a year, or an average of more than seven dollars and a half per member.

And this from a poor people! For the Moravians generally are far poorer than we. Shall we let them, in their poverty, outdo us this year after year? Christian Observer.

The latest news from Bishop Wightman, says the Nashville Christian Advocate, of November 20, indicates a gratifying improvement in his condition. Dr. Wood, his attending physician, says he is "in a decidedly improved condition." This news will be hailed with satisfaction by all our people, and their prayers will continue to ascend in behalf.

Bishop Keener, who is presiding over the Virginia Conference, was delayed, says the Christian Advocate, of November 18, by a railroad accident, and did not preach at Petersburg last Sabbath, as was advertised.

Alabama Conference—Railroad Fares.

Mr. Editor: I forward, for insertion in the Advocate, a notice of railroad rates to members of the Alabama Conference, to convene in this city next month, December 8. They are as follows:

Louisville and Nashville (including Pensacola railroad), three cents per mile each way.

Alabama Central, one fare for round trip.

Mobile and Ohio, three cents per mile each way.

Schenck, Rome and Dalton, three cents per mile each way.

Western railroad, of Alabama, three cents per mile each way.

Montgomery and Eufrasia, three cents per mile each way.

The train from Pensacola Junction leaves every day at twenty minutes past three P. M. Let members of the Conference note this fact.

C. H. DITSON & CO.,

To the Members of the Mississippi Conference.

The following rates will be granted to all members attending Conference:

The Chicago, St. Louis and New Orleans Railroad Company will pass delegates to Jackson, Miss., at full rates, and half fare returning on certificate of Conference secretary.

The Louisville and Nashville, between Mobile and New Orleans, will sell round-trip tickets to New Orleans at three cents per mile. Stations at which tickets can be procured are East Pascagoula, Ocean Springs, Biloxi, Mississippi City, Pass Christian and Bay St. Louis.

The Mobile and Ohio railroad will sell excursion tickets to Meridian and return at three cents per mile each way.

The Vicksburg and Meridian railroad will pass delegates at full fare going, and return at one cent per mile on certificate of Conference secretary.

The river packets have not yet

been heard from, but, no doubt, their usual accommodations will be extended.

Members arriving on the Vicksburg and Meridian railroad will be met at the depot, in the passenger office, and assigned to their homes. Those coming by river will report to W. G. Paxton, at A. M. Paxton & Co., or at the Methodist Church.

CHAS. H. GALLOWAY,

Vicksburg, Miss., Nov. 4, 1880.

Fare to the Louisiana Conference.

Mr. Editor: It is the opinion of the most experienced that we will have fine navigation to Shreveport by the middle of this month; at farthest, by December 1.

The rule of all Red river boats is to charge only one-half fare. A member of the Conference need only to make himself known as such to get the benefit.

Parties wishing to come by rail, via Houston, may write to Col. A. M. Hoxie, Palestine, Texas, and receive half-fare card over their respective roads.

JOEL T. DAVES.

Personal and Other.

A statue of Thiers, which was recently erected at St. Germain, has one peculiarity which probably no other statue in existence possesses. It has the well-known spectacles of the statesman upon its nose.

When the sculptor made his model he put spectacles upon it, arguing that nobody ever saw M. Thiers without them; but M. Thiers objected, so they were taken off. The result was that every one who came to see the model said that the resemblance was not good. So when the sculptor came to chisel his statue, he insisted on the spectacles. Then all who had criticized the work before said, "It is now perfect." So M. Thiers finally consented to let his husband go down to posterity with spectacles on.

The aged emperor of Germany is described as looking very imposing, when, with his wife on his arm, he emerged from the venerable cathedral at Cologne followed by a long train of princes and generals. He took his place in a pavilion prepared on the spot, and signed a record which, after having been signed by sixty-seven German princes and notabilities, was placed in a long silver tube and given over to the workmen to be deposited in the principal stone cross at the top of the cathedral spire, 339 feet above.

Messrs. Moody and Sankey, en route for San Francisco, stopped at Salt Lake City and held a series of meetings commencing on November 24. The meetings began in the Presbyterian church, but were transferred for want of room to the Methodist church. "This house," says the Rocky Mountain Advocate, "will comfortably seat one thousand in its pews, room for settlers accommodating two hundred more is available, and there is standing room for at least three hundred more, making an audience available for at least fifteen hundred people." Again and again this large church was crowded, and great numbers were converted. Western Christian Advocate.

Many clergymen in this country have lately received a circular from a London dealer in second-hand sermons. He offers sermons "photographed in a bold, round hand," so that those who happened to see them would suppose that they were manuscript for twenty-five cents each, or twenty dollars a hundred. He has a line of cheaper sermons in print, at ten cents apiece, warranted orthodox, and others a little more expensive, which have "a personal touch," yet an awful solemnity about them.

Ayer's is being made against the liquor saloons in Washington city. The attempt is rather childish. The number of saloons that to suppress the traffic entirely, which is regarded as clearly impossible from any point of view. A number of saloons have been opened near the post-office. Postmaster-General Maynard has sent a protest to the district commissioners against licensing any more saloons on the square facing the general post-office building.

Recent investigations by the officers of our coast survey have very greatly increased our knowledge of the Gulf of Mexico. Starting south of Cuba and extending westward for 700 miles, there is a deep valley of from 3,000 to 3,425 fathoms. The average breadth of the valley is 80 miles. The island of Grand Cayman, which stands scarcely 20 feet out of water, is found to be the top of a mountain 2,538 feet high, or several thousand feet higher than any mountain in North America.

Ahmed Teufik, the Turkish professor who was condemned to death for making a translation of the Bible and his sentence commuted, is a exile in the island of Chios, where he is free to do as he pleases, except to leave the island. The Turks shun him, and the Christians do not seem to sympathize with him much, for he is represented as being in poverty and distress, and dependent on the British Vice-Consul.

Judge Alvin W. Hawkins, governor-elect of Tennessee, 18, says the Western Christian Advocate, a Methodist, and was a member of the General Conference which met in Cincinnati last May. He will make such a governor as Tennessee may well be proud of. He is a gentleman of many sterling qualities, whose talents are only surpassed by his modesty.

M. Dumas is described as a tall and vigorous man, with blue eyes, a clear, pale complexion, and silvered hair and mustache. He is a charming talker, and has an agreeable air of straightforwardness and frankness about him. The title of his new comedy is "The Princess of Bagdad."

The Archbishop of San Domingo has given to the University of Pavia, Italy, a valuable collection of some fragments of large and small quantity of lost, supposed to be a portion of the mortal remains of Christopher Columbus. The gift will be deposited in the library of the University.

Queen Victoria takes a lively interest in agriculture. Observing a new reaper and binder lately in use in a field by which she was driving, she stopped her horses and went about into the field to see how it worked.

Fifty-two years ago, Henry Clay secured the position of messenger of the Secretary of War for Charles, a colored man of Lexington, Ky. Charles still performs the duties of the position, and

is said to be the poltest man in Washington.

The remains of Father Meeker, the murdered agent of the White River Utes, taken up from the place of burial where his body was found after the agency was destroyed by fire, were reinterred, their last resting-place being selected at Greeley, Col., the home of his family.

The "Tom Brown" of Mr. Thomas Hughes is said by himself to have been a portrait of Dean Stanley in his youth, and a distinguished officer of, and the best shot in, the British army passed as the original of "Ensign."

Another expedition to the North pole is projected by Commander John P. Cheyne, of the Royal Navy. This time not only sledges, but balloons are proposed as auxiliaries.

Gov. Wright, of the Indian Territory, is a converted Choctaw. Sometimes, after presiding over a political meeting of his people, he calls to order and preaches a sermon to them.

Garibaldi and his son Chonatti have resigned their seats in the Italian Chamber of Deputies, giving as a reason for their action that they were unable to remain as deputies in a country where liberty is trodden underfoot.

The third volume of M. Talne's "Origins of the French Revolution" will probably see print some time this winter, and the curiosity to get it is very great in Paris, and elsewhere also. The orders are already pouring in.

Governor Colquhoun is President of the International Sunday-school Association, embracing all the United States and Canada. The last Convention was held in Atlanta, and the next will be held in Toronto, Canada.

The forthcoming diary of Lord Ellenborough will give many particulars of the lives of George IV., and William IV., relating to English affairs in 1828-1830.

A bequest of \$10,000 has lately been made to the Harvard Divinity School, for the education of needy students intending to enter the ministry.

The Rev. Joseph Cook was recently entertained at breakfast by the treasurer of the Christian Young Men's Association.

Prince Gortschakoff's physical condition is such that he has asked to be definitely relieved from the duties of chancellor.

The eightieth birthday of Litre, the great French dictionary maker, is to be duly observed at Vienna, where a committee has been raised to attend to the details.

Revs. J. S. Inskip, W. McDonald, and J. A. Wood, and their wives, have arrived in India.

The Medical Press reports a fatal case of hydrophobia, resulting from the bite of a cat.

A volume of reminiscences of the late Ball is to be made of materials which the violinist left with his family.

The British Museum is to open a refreshment room for the use of visitors. Surely the world moves.

We are to have in due season a collection of letters addressed by Prosper Merimee to Sir Anthony Panizzi.

Two new volumes of the memoirs of Prince Metternich will come down as far as 1848.

Messrs. Moody and Sankey will hold a series of meetings in San Francisco.

Sir Gavin Duffy's forthcoming work on "Young Ireland" will make an octavo of nearly eight hundred pages.

Periodicals.

Scribner's Monthly for November contains a larger number of pages than any previous issue of that incomparable magazine—168 pages of text and 2 pages of frontispiece—170 in all, besides 34 pages of advertisements, or a total of 204. The number Scribner will have 168 pages of text and 20 pages of advertisements, or a total of 188 pages. It is largely devoted to books of recent issue, it is a feature of decided value to the readers of the magazine. Among the articles are: Glimpses of Parisian Art, illustrated; Sheridan's Rivals, illustrated; Hunting the Honey Bee, illustrated; Peter the Great as Ruler and Reformer, illustrated; A Study in Apocryphal Death; The Railroads and the People, illustrated; Horvitz, Patriot and Evangelist; Montenegro; We Saw It, illustrated; An American Girl, illustrated; Secrets of Conjuring.

The Nineteenth Century, November, 1880, George Munroe, publisher, New York, has: 1. Locksley for Ireland, by the Right Hon. Lord Tennyson. 2. The Sabbath, by Prof. Tennyson. 3. The Evils of Competitive Examinations, by Rev. A. R. Grant. 4. The Philosophy of Conservatism, by W. H. Mallock. 5. Fiction—Fair and Foul, by John Ruskin. 6. Our New Wheat Fields at Home, by Maj. Hallatt. 7. The Government of London, by W. H. Mallock. 8. The Greek-Old and New, by Prof. Harrison. 9. The Works of Sir Henry Taylor, by H. G. Hewlett. 10. Henry and Corruption, by Sydney G. Huxton. 11. Recent Science, supervised by Prof. Huxley. Also Surinse, by William Black.

The Fortnightly Review, November, 1880, Geo. Munroe, Publisher, New York, has: 1. Political Institutions, by Herbert Spencer. 2. Greece and the Greeks, by W. S. Sullivan. 3. A Letter from Newport, by Frederic W. H. Myers. 4. Experiments in Peasant Proprietorship, by Marrough O'Brien. 5. The Future of Switzerland, by Fritz Aulic. 6. The Church of England, by Orby Shipley. 7. A Story of Amexalon in South Africa, by T. Heynold Statham. 8. Junius, Moreau and Vanlammun. 9. The Tragic Communion, by George Meredith. 10. Home and Foreign Affairs. Also, The Trumpet Major, by Thomas Hardy.

Appleton's Journal, December, 1880, has: A Tree in Oldenwald, a story; Paris Two Years before the Revolution; The Roof of the World; Alexandre Dumas; Memory; The Literature of the Victorian Age; second survey; History to Nature; The Dog's Universe; McArthur's "The History of Our Own Times"; An Unimpaired Poet; Second Fiction; A Pool's Errand; Bricks without Stray; A Year of Wreck; Angles of English Rural Life, second paper; Editor's Table. Published by D. Appleton & Co., New York. Price 35 a year.

We have received Life and Work of Charles H. Spurgeon, by Rev. William H. Yarro, Standard Series, I. K. Funk & Co., Publishers, New York. Price twenty cents. An interesting work and wonderfully cheap.

Our Nashville Sunday School periodicals for December are out in good time, and all highly satisfactory in style and contents.

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Annual Conferences.			
CONFERENCE.	PLACE.	BISHOP.	DATE.
Los Angeles.	Sania Anna.	Doggett.	Nov. 9.
N. W. Texas.	Waco.	Pierce.	Nov. 10.
Arkansas.	Harrison.	Wright.	Nov. 10.
Michigan.	Ann Arbor.	McTear.	Nov. 17.
North Texas.	Dallas.	Pierce.	Nov. 17.
Little Rock.	Pinebluff.	Wright.	Nov. 17.
Indiana.	Indianapolis.	Wright.	Nov. 17.
N. Georgia.	Kennesaw.	Davis.	Dec. 4.
East Texas.	Marshall.	Kavanaugh.	Dec. 1.
White River.	Helena.	Wright.	Dec. 1.
N. Carolina.	Winston.	Keener.	Dec. 1.
Alabama.	Pensacola.	McTear.	Dec. 8.
South Georgia.	Hawkinsville.	Pierce.	Dec. 8.
Mississippi.	Vicksburg.	Wright.	Dec. 8.
N. Mississippi.	Columbus.	Paine.	Dec. 15.
Texas.	Ft. Worth.	Keener.	Dec. 15.
Florida.	Ocala.	Pierce.	Dec. 15.
N. Alabama.	Oxford.	Wright.	Dec. 15.
Louisiana.	Shreveport.	Keener.	Dec. 15.
S. Carolina.	Marion.	Doggett.	Dec. 15.
Ballitore.	Harrison.	Doggett.	Mar.

Bishop McTear has charge of the Mission in Chile.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

We shall do our best to exclude fraudulent advertisements of every description from the Advocate, and trust our friends, in ordering goods from the leading merchants of New Orleans and elsewhere, as represented in our columns, will mention having seen the advertisement in the Advocate. We will also take pleasure in attending personally to any commissions for our friends in the country with which we may be favored, while endeavoring our advertisers as being worthy of their patronage.

W. F. Mellen, Attorney at Law.

12 CARONDELET ST., NEW ORLEANS, LA.

ERRORS

OF THE

ROMAN CATHOLIC CHURCH

By the most Eminent Bishops of the present day, including the choicest selections from the letters of the Holy Fathers.

BISHOP E. M. MARVIN.

68

TRANSLATION

With an accompanying text.

REV. H. S. FORD, D. D., LL.D.

Illustrated with portraits of the contributors.

THE MOST POPULAR BOOK OF THE DAY

The subject of this book is the only religious subject of the day, and this is beyond doubt the best work written on this subject. Some of the statements in this book are startling, but the authors have taken great care to authenticate them by the most reliable sources, and the work is a large, full, and complete work, and is a most valuable addition to the library of every Christian.

Price, 25 cents.

LATHROP & WILKINS, New Orleans.

NEW MUSIC BOOKS.

CHOIRS WILL REMEMBER OUR NEW A.

by JOHNSON, TENNEY and ALBANY. An excellent collection of new anthems. Also one thousand of the best of separate Anthems, choruses, etc., costing about one cent each. A great convenience for schools and churches.

NEW CANTATES. Christmas, St. Paul of Jerusalem, etc. By the Rev. H. S. Ford, D. D., LL.D. Price, 25 cents.

THE BEST INSTRUCTION BOOKS.

For Piano, Organ, Violin, and other instruments, and all kinds of string and wood instruments. Sent by mail, 25 cents each. Published by Oliver Ditson & Co., Boston.

For the Organ, by Charles A. Clark's Short Voluntaryes, 50 cents. Hulse's 50 cents, 25 cents, or Organ's Reference, by Thayer 10 cents, each, 25 cents.

JOHNSON'S NEW METHOD FOR HARMONY, 25 cents.

WILSON'S NEW SCHOOLS, each 75 cents.

CLARK'S REED ORGAN, 25 cents.

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Farm and Garden.

There are a number of good practices which farmers might be induced to adopt if occasionally reminded of them. Among them we give the following:

Copper wire and copper straps are used in repairing tools, doors, gates and parts of buildings. Copper wire is about as easily handled as twine, and is more unyielding and durable. Its flexibility gives it great advantage over iron wire, and it does not rust. Copper straps for nailing are better than leather on one hand and hoop iron on the other. Copper tacks are good for mending old harness, as they are easily clinched.

Provide boxes or shelves with apartments, and place in appropriate divisions, distinctly marked, all refuse—saws, nails, bolts, rivets, staples, tacks, etc., and replenish them as needed by purchases at hardware stores, procuring all the kinds and sizes you ever want. Such things always at hand, costing perhaps but a few cents, may save you dollars in time when repair is needed at a busy time and laborers are waiting.

Teach every person in your employ, as well as yourself, always to put every tool back in its place as soon as done with, no matter how great a hurry he may be in. Better spare half a minute now in doing so, than for you to hunt half an hour with a team or man waiting. We know men who waste whole days in the aggregate in hunting for misplaced tools, and in asking eight or ten different persons on the place where they are.

Keep your cellar properly and well drained; allow no decaying matter in it; prohibit the throwing of stags in puddles at the back door, and never allow sink pipes to become choked or to emit foul air. Much of the sickness in the country is caused by such bad air.

Keep all the hinges and latches about the house oiled, to prevent wear and squeaking. Go over them once a week with oil and leather; make regular work of it. Keep gates properly greased; what latches and hinges, and see that they do not sag. The labor of dragging a sagging gate is as hard as it is useless.

Use coals, or wood dust, or both, in all your yards daily. This will prevent all bad odor, rendering the cleaning as easy as shoveling sand, and will prevent all danger of wells becoming poisoned by the drainage.

Give pure water to animals. Cows are sometimes watered from wells in the neighborhood containing impurities, and the milk is thus more or less tainted and poisoned, the latter tainted, and the owner wonders why his family suffers so much from sickness. If you expect good healthy pigs and whole some pork, let them have pure water pure and constantly clean quarters. We have actually seen the careless and filthy character of some farmers photographed in their filthy pigpens.

Use petroleum as a preservative of all exposed woodwork and tools. It is very cheap, and penetrates the pores. It is good for wood buildings, good for gates, barn doors, rakes and forks, and for all rustic work exposed to weather. It will pay its cost back again at least one thousand per cent.

In rainy days, examine your hoes and reapers, and all other machinery of a similar character, clear off all the grease on the axles which has been hardened with dust, and put all in good running order. Kerosene applied to such parts will enable you to clean them easily.

When any tool, harness, wagon, or anything else, breaks, do not wait till you need it for use before repairing it, but get it mended at once. If a horse loses a shoe, do not wait till it becomes lame, but have it set immediately. Country Gentlemen.

THE PANSY.—This lovely flower commonly called "Heartsease," although one of the oldest garden flowers known, still retains its place as one of the very best and most attractive of the long list of beautiful flowers now offered to a garden-loving public. The endless variation in color and design of this interesting flower, which seems to be the very nature of it, has ever given room for vast improvement to the cultivator who has chosen this plant for the garden field of his labors. Many of the novel strains which were brought out within the last five years are of very decided and heretofore unspiced merit.

The origin of the garden pansy is not probably ever will be disputed point. Some botanists claim that it is a cross between a number of distinct varieties of violets, while others suppose it to be nothing but a gradual development of the old-fashioned *Viola tricolor* Johnny Jumpers. This plant grows wild, not only throughout the greater part of Europe, but also in some parts of North America. Oregon, for instance, has an abundance of them. The pansy, like all other violets, is a hardy, perennial plant and can be propagated from seed, cuttings, and by division; but, unless the propagation of a special variety of more than ordinary merit is required, I would recommend to propagate it from seed only and to treat the plants as annuals or biennials. Raising pansies from seed is a very easy matter for any body that has ever grown any other kind of small seeds, providing they are sown at the proper time and place.

As pansies, if left to take care of themselves, hardly ever do well through the hottest part of our summers, it is advisable to sow the seeds at such a time as will insure the flower display to come in either early in spring or else not until fall, being the nature of the pansy to develop its most brilliant and plentiful display of flowers at those times when other out-of-door flowers are scarce. It is the especial merit of the pansy that it can bloom in the spring fully two months before it is safe to put Colours, Salvia, Heliotrope, or any other tender bedding-plant. A little frost will not hurt pansies, even when in full bloom; and in winter, if protected against the bleak winds, they will stand the hardest weather without any injury.

The best time for planting seed, if the plants are wanted to bloom early in spring, is August and September. Prepare a bed, box, or pot, according to convenience, with some light, well-drained, moderately moist soil, and cover the seed to the depth of about one-eighth of an inch, pressing it down gently. It takes the seed from eight to twelve days to germinate, and I would recommend to keep it completely shaded until the seed begins to come up, and then remove the shade gradually. American Garden.

VALUE OF EARTH WORMS.—The common earth-worm, though apt to be despised and trodden on, is really a useful creature in its way. Mr. Knapp describes it as the natural manure of the soil, consuming on the surface the softer parts of decayed vegetable matters, and conveying downwards the more woody fibres, which these moulder and fertilize. They perforate the

earth in all directions, thus rendering it permeable by air and water, both indispensable to vegetable life. According to Mr. Darwin's mode of expression, they give a kind of under-drainage to the land, performing the same below ground that the spade does for the garden, and the plow for arable soil. It is, in fact, the natural operations of worms that fields which have been overploughed with lime, burnt marl, or cinders, become in process of time covered by a finely divided soil, fitted for the support of vegetation. This result, though usually attributed by farmers to the working down of materials, is really due to the action of earth-worms, as may be seen in the innumerable casts of which the initial soil consists. These are obviously produced by the digestive proceedings of the worm, which take into their intestinal canal a large quantity of the soil in which they feed and burrow, and then reject it in the form of the so-called casts. In this manner, says Mr. Darwin, a field manured with marl, has been covered in the course of eighty years, with a bed of earth, averaging thirteen inches in thickness.

PLANTING LICHARDS.—There is extraordinary error in supposing that orchards cannot prosper unless the soil is cultivated, and error also with regard to manuring. If the orchard is in grass, and sheep and calves or yearling cattle graze it, the dropping from the animals will be sufficient to keep the land rich. Of course the land must be rich when the trees are planted, or there will be little grass for the sheep and young stock to eat, and consequently little manure from them.

In England nearly all the orchards are on old grass land and the trees when young are protected from being larked, by having them brush tied round the stems with tar coating or willow withes, and sometimes a frame called a "brush" is put round to keep the stock from gnawing the bark, or rubbing against the tree.

The farm in recommending keeping orchards in grass is that it is not exhausted, the grass must never be allowed to grow long, but must be grazed close. If a nice comfortable shed or two are in the most sheltered parts, and the animals are fed with nourishing food morning and evening through the autumn, the sheep and calves will, by going about the orchard, drop more manure than is due to the grass eaten, and thus enrich the earth very much. A good orchard near a farm house is very handy for keeping calves which are weaned on skim milk. They are used for this purpose a good deal in England.

On the island of Jersey I have heard that orchards are grazed by a good deal of the milk cows, which have their heads fastened to one fore-leg in a way which gives free action, excepting to reach upward. This is where the trees are of full size. Country Gentlemen.

A SMALL FARM WELL TILLED.—The superiority of small farms over large ones, which require a large amount of expensive machinery to conduct them, is found in the market gardens. As an example there is one of five or six acres within the limits of Boston, Mass., which produces its owner a clear annual income of from \$5,000 to \$5,500. Instead of spending his money for machinery and labor, the owner devotes his capital largely to the enrichment of his ground. The amount of manure he applies to his few acres seems almost wasteful, but the results prove his wisdom. Within two or three weeks he is marked from a small patch of straw of string beans. His early potatoes brought him something like \$2,000, and the ground where they grew is already at work producing a second crop of vegetables. The amount of "truck" which he manages to grow from his new acres, which he also has his house and barns, is really marvellous, but the secret is high cultivation and a scientific method. The same method may be applied anywhere in the country; and the dawdling away over one hundred acres, and getting only half a crop, and at the same time impoverishing the soil, is the sheerest folly.

SERADING MANURE.—From the time the manure is dropped until it is spread upon the land there is a continual loss by gradual decomposition and washing by rains. When upon the soil this loss is not sustained, as the rains carry the valuable solutions down into the soil, where they are absorbed and retained. It is, therefore, the best practice to spread the manure upon the meadows and plowed land, in fact any where that plant food is required, both now and through the winter. There is a saving in labor to draw the manure in winter, when the snow is on, as it is easier to load it upon a sled than a wagon, and the load can be drawn with greater ease.

PLANT ECONOMY.—Plants, like animals, can live on inferior food, but where it is abundant will select the best. Where food is lacking in quantity plants will contract their growth and devote all the food that is possible to the production of the offspring—the seed. It is a well known fact that anything which checks the growth of the plant tends to make it flower first, and if possible produce seed. It seems as if the plant realizes that its own life is in danger and takes the shortest cut to the reproduction of its kind; and in so doing often pinches itself and is very economical for the sake of future generations. American Agriculturist.

To make posts for fences durable, cover the ends to be buried, thoroughly with hot tar, to a few inches above the surface of the ground, then pile up these tarred ends together, six or eight in a pile, and set fire to them, turning them over, if necessary, while burning, until the entire surface is thoroughly charred. It is better to apply the tar hot, as it enters all the cracks and checks and also the pores of the wood. Let the posts be dry to start with, as green posts will be rotted by the confined moisture.

The sweet potato is very little known or used in England. In a recent number of the Garden, a correspondent says that he amused himself on a recent cold day by roasting some sweet potatoes obtained in Covent Garden, and found them very good, giving something like a sweet-meat and a vegetable. He thinks it would be a boon if they were sown in England in such quantities as would allow of their being used as food.

RENOVATING OLD MEADOWS.—Meadows may be quickly renovated by cutting up what may be left of the old sod, with a disk harrow, then applying a good coat of fine manure and seeding with timothy and clover. The surface may be rolled after the grass seed is sown to make the surface smooth for the mow. A good mixture of seeds for meadow hay is orchard grass and Kentucky blue grass, one bushel each, and six pounds of red clover.

Household.

AN ARCHDEACON ON CHEESE.—Archdeacon Denison, of the Church of England, has written the following letter on the subject of cheese-making:

"I doubt my being able to be of service to you in this matter. Where farmers have come to know that cheese factories are a great mistake, as I have always judged them to be, they are recalling cheese-making into their own families, which was the way in which all good Cheddar cheese used to be made, and must be made if it is to preserve its character and its price. Home-made cheese is not artificial drying are the two principal elements of good cheese-making. It is almost inconceivable that any farmers in the Cheddar cheese country should have thrown into the ditch all their valuable monopoly by allowing themselves to be deceived by the American example into artificial drying and rapid sale. A real Cheddar should not be eaten under eighteen months from date of making, and is best at two years from it. No American or factory-made cheese smells so sweetly after six months, when it is a race between the cheese and the muggles. The public generally have been deceived in because ninety-nine out of a hundred who buy cheese never by a whole cheese, but a hunch of cheese, and then eat it up before they find out how badly made and how nasty it is. There is no country in Europe, or out of it, that can make prime Cheddar cheese except Somerset, and it is the worst folly to go and throw away a monopoly, being a natural gift. We had better go back and, if need be, live on bread and water two years, than in the third year, we and our customers may be able once more to live on bread and real Cheddar cheese. There is no better food in the world—few foods so good, and we have been throwing it all away like idiots."

CHICKEN PIE.—Cut the chicken in small pieces, and put them on to cook, with just water enough to cover them. When about half done take out the chicken, and rub some pepper, salt and flour, with sufficient butter to make a rich gravy; when cool, roll out your crust and put around the sides of the dish a rim of dough, and put around it some narrow strips, and put around twice on the top of the dish about half full of gravy; save out plenty to cut with the pie. If there does not seem to be enough, rub some butter with the flour and seasoning, and put in small pieces among the chicken, and put in some water. Then cover the dish with a thick crust, cut out a round piece from the center of the pie, then roll some crust a little thicker than you would for a common pie, and cut eight leaves from each, round a tablespoon to shape them, and then lay them through the middle and each side to the edge, then lay on four opposite each other, then the other four between those; lay a narrow strip of the crust, and cut it fine at one edge, then roll it up and put it in the center. If properly done, you have a very handsome pie. Bake it gradually until the crust is done.

PACKING BUTTER.—Mr. Ellsworth, as reported in the American Cultivator, says: "There are usually a few weeks during each season, when butter is so plenty in our small markets that it is almost impossible to sell it at any fair price, when it may be packed in packages for family use. Take the butter in as good condition as I have described; press it into the jar compactly, in a layer three inches in thickness; cut a piece of cloth of the size of the jar, wet it in strong brine, spreading it over this first layer; repeat the process with each succeeding layer until you have reached the top of the jar, then lay a strong brine, and let them cook gently till you can just stick a fork in them. Take the fruit out with a skimmer, weigh it, and to each pound of fruit allow a pound of sugar. Put the fruit and sugar into the kettle, with enough of the water from the jar to make a good syrup, and let them boil gently until the sugar is clear. Take out carefully with the skimmer and put in the jars, fill the jars to the top with the syrup. If there is a large quantity of fruit, and the kettle is not large, it is best to put the fruit in the syrup a little at a time."

FRUIT PRESERVES.—Pare and core the apples, and cut into halves or quarters as suits the size of your jar. Let them stand over night in enough cold water to cover them. In the morning put them in the kettle with the same water, and let them cook gently till you can just stick a fork in them. Take the fruit out with a skimmer, weigh it, and to each pound of fruit allow a pound of sugar. Put the fruit and sugar into the kettle, with enough of the water from the jar to make a good syrup, and let them boil gently until the sugar is clear. Take out carefully with the skimmer and put in the jars, fill the jars to the top with the syrup. If there is a large quantity of fruit, and the kettle is not large, it is best to put the fruit in the syrup a little at a time.

HOW TO CLEAN WHITE WOOLSTEDS.—Lay your white woolsteds in a pan, one at a time, cover them with wheat flour, then rub them thoroughly in it. After this has been well done, take them from the flour and shake them out, or if it is a clear white day, hang them on the clothes line, where they will be whipped by the wind, and they will be well cleaned, and have the light, downy appearance of new woolsteds. Some recommend rubbing them in Indian meal, but we do not think they look so clean and white. If white furs are laid in a large pan or basin filled with Indian meal, and well rubbed with the meal, they will look nice as new. Use no water other than the worsted articles or the furs.

PLAIN CAKE.—This is a good school cake, and if covered with sugar icing is rich enough for children's birthday parties. Make two pounds of flour into dough, with two ounces of German yeast and three gills of tepid water. Let it rise for an hour, then work in a pound of dissolved butter, six eggs, well beaten; the yolk of a lemon, half a small grated nutmeg, a pound of sliced raisins, a pound of currants and half a pound of candied peel, shred finely. When all the ingredients are mixed, beat the cake up well and let it rise in a hot place for an hour. Then put it into a greased tin and bake in a good oven for two hours. If made in more than one cake it will not take long to bake.

SCALLOPED TOMATOES.—Pare the tomatoes and cut in slices one-fourth of an inch thick, pack in a pudding dish, in alternate layers with a force-meat made of bread crumbs, butter, salt, pepper and a little white sugar, spread thickly on each layer of tomatoes; and when the dish is nearly full, put tomatoes uppermost, a good lid of butter on each slice. Dust with pepper and a little sugar. Straw with dry bread crumbs, and bake covered half an hour. Remove the lid then, and bake brown.

Educational.

The exercises of the formal opening of the new building of the Meharry Medical Department of the Central Tennessee College, took place Wednesday, Oct. 13th. The exercises were presided over by Dr. Bruden, made a statement as to the condition of the medical school. He said: "The great mortality among the colored people of Nashville and elsewhere was clear proof of the necessity of some action to reduce the ratio of this mortality. While other things were thought to be necessary, better knowledge of physiology and the laws of health was the first and most important. This could be imparted best by physicians of their own people, who were acquainted with the condition, poverty, habits and superstitions of the freedmen." The first donation was made in 1875, by the Rev. Samuel Meharry, and a school was organized at once; and four classes aggregating twenty students have received the degree of M. D., and have entered upon their duties; the white physicians have given them a warm welcome and much encouragement. A fine address was delivered by Bishop Wiley, who was listened to with intense interest and loudly applauded. Speeches were also made by Dr. Lust, Dr. Hawling of the State Medical College, and Dr. Atchinson, of the medical department of Vanderbilt University. The audience then proceeded to the new building, which is situated in the corner of Maple and Franklin Streets, where a statement was made by Dr. Bruden that "the indebtedness on the building was about met by the recent donation of a thousand dollars by Rev. Samuel Meharry, and the reception of a deed to land of one hundred and twenty acres from Mrs. A. Meharry, the widow of Rev. Dr. A. Meharry." Bishop Wiley, with appropriate remarks, then dedicated the building in an earnest prayer.—Methodist.

The Presbyterian Synod of Minnesota, met October 14th at St. Peter, and took an important and much needed step in the matter of education. They adopted the State College, which, as a preparatory school, with a capital in donations of about \$100,000, had been under the care of the St. Paul Presbytery. The Synod resolved to raise \$20,000 more. It will be located at Minneapolis, for the education of boys only. The Synod also received an offer from the citizens of Albert Lea, Minn., of \$20,000 if they would locate a ladies' seminary at that place. The offer was accepted, the Synod pledging \$15,000 for the establishment. The Presbytery has been very active in this important matter; but, doubtless, soon rejoice in the realization of these projects.

In Michigan, the university and high school work into each other by State law. When the State University, at Ann Arbor, receives word from any high school authority that he desires to have the name of his institution placed on the approved list, the faculty send a committee to make proper inquiries and examinations, and if the report is satisfactory the school is sanctioned its graduates being thereafter allowed to enter any section of the freshman class at the University without passing a preliminary examination. Since this law has been enforced, the number of students at the University has rapidly increased, and the complete success of the plan has caused it to be adopted in Indiana, Iowa, Kansas, Missouri, Minnesota, and Wisconsin.

Smith College, at Northampton, Mass., an institution for the higher education of young women, has established a school of music and a school of art. The total attendance numbers 25; twenty-five being students in music and two in art. The course extends through four years and is unusually liberal and complete. Among the president, the Rev. Dr. E. Clark Smith, D. D., the faculty numbers twenty-five, thirteen being female professors. The College was founded by Miss Sophia Smith, of Hatfield, Mass., who bequeathed for that purpose property amounting now to over \$300,000.

The fifty-fifth session of the University of Virginia began on October 1st, with more flattering prospects than in any year since 1866. It is said that after the matriculation is completed the list will show an attendance of over three hundred students. All the rooms within the University grounds have been engaged and paid for since September, and many students are domiciled in the outside boarding-houses. An avenue lined with trees will connect Charlottesville with the University, taking the place of the present ill-paved street.

The Egyptian Khedive has ordered the establishment at Khartoum of a model school for young pupils, who, after five years of study, could enter direct into all the superior schools of Egypt, and a special class will exist for the creation of accountants, translators and copyists. This model school is to be opened in May next, and will be adapted for one hundred and fifty scholars. The Khedive defrays all the expense.

The free night-schools of Cincinnati are reported to be failures. The attendance of pupils cannot be maintained, and those who do go are not enthusiastic in their work. The causes of the failure are said to be the conducting of the schools, after the pattern of the day-schools, and the employment of incompetent teachers.

The Princeton Sanitary Commission, consisting of Drs. E. G. Janeway, E. M. Hunt, and E. S. Philbrick, C. E., has made full report as to the proper method of placing the college in the best sanitary condition. The work is being pushed forward under the special oversight of Engineer Philbrick.

The School Board of Charleston, S. C., has accepted the proposition of Bishop Lynch, supporting from the public treasury a separate Catholic school, the teachers of which are supported by Catholic authorities.

The Bangor, (Me.), Theological Seminary, has elected the Rev. Lewis Stearns, professor of theology and pastoral duties. Mr. Stearns studied in Germany for some time, and was recently a professor in a Michigan college.

Mr. Frank Venable, son of Professor Charles S. Venable, LL.D., has been chosen professor of chemistry in the University of North Carolina. Mr. Venable is a graduate of the University of Virginia.

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MATTINGS of every description.
Our prices for correspondence and quality of goods are as low as any house in the South or West.

EDWARD G. LEHDE,
Watchmaker and Jeweler
All kinds of Fine Articles Repaired.
650 Magazine Street, New Orleans.
Fine lot of Eye-glasses and Spectacles. Also Brazilian Pebbles.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.
We append a few prices:
The American China Dinner, Breakfast and Tea Set, comprising 150 Pieces, for \$12.
A Real French China Dinner Set, 115 Pieces, for \$17.
English Bone China Dinner Set, 124 Pieces, for \$11.
English Bone China Chamber Set, comprising 10 Pieces, for \$2.50.
Decorated Chamber Sets, with different Colored Patterns, 10 Pieces, for \$3.50.
Glass Tablets, from 50 cents to \$1 per dozen.

Particular attention given to Novelties and Specialties pertaining to the House-Furnishing Department. Orders promptly attended to

PRICES CURRENT.

REVISED AND CORRECTED WEEKLY.

ADVOCATE OFFICE.

New Orleans, Monday, Nov. 22, 1880.

Our readers should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	70-day.	Nov.
Low ordinary	7 1/2	7 1/2
Good ordinary	8 1/2	8 1/2
Low middling	10 1/2	10 1/2
Middling	11 1/2	11 1/2
Good middling	12 1/2	12 1/2
High middling	13 1/2	13 1/2
Raw cotton	4 00	4 00
Receipts since our last	33,064 bales	
Receipts previously	478,574 bales	

SUGAR, P. B.

Full	Nov.
Full	6 1/2
Prime	6 1/2
Choice	6 1/2
White clarified	7 1/2
Powdered	7 1/2
Crushed	7 1/2

HOLSTEIN, IN LBS. & GALLONS.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

EGG, LOUISIANA, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

GROCERIES.

Wheat, P. B.	Nov.
Wheat	12 1/2
Barley	12 1/2
Oats	12 1/2
Rye	12 1/2
Flour	12 1/2
Meal	12 1/2
Grain	12 1/2

CORN, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN MEAL, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

FLOUR, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

FISH.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

OIL, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

GRAIN AND FEED.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

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Choice	4 1/2

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Prime	4 1/2
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Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

CORN, IN SHELS, P. B.

Common	Nov.
Common	4 1/2
Prime	4 1/2
Choice	4 1/2

NEWS OF THE WEEK.

DOMESTIC.

PETERSBURG, Nov. 16.—Diphtheria is a contagious disease, and in some instances three or four members of a single family are suffering from the disease.

ATLANTA, Ga., Nov. 16.—The election for United States Senator resulted as follows: Joseph E. Brown 144, A. R. Lawton 64.

MONTGOMERY, Ala., Nov. 16.—Col. John W. Sanford, former attorney general, was appointed clerk of the Supreme Court to-day. He ran against Col. Herbert for congress in the last Democratic convention.

To-day the negro State fair opened its second year with a very creditable display of attendance good.

DANVILLE, Va., Nov. 17.—The Virginia Conference of the M. E. Church, South, met here in annual session to-day, Bishop Keener, presiding. There are 124 preachers and eighteen laymen present.

ATLANTA, Ga., Nov. 17.—Judge James Jackson was elected to-day Chief Justice of the Supreme Court, and Martin J. Crawford Second Associate Judge. After three ineffectual ballots for the third Associate Justice the Legislature adjourned until to-morrow.

St. Louis, Nov. 17.—A snow storm has prevailed here nearly continuously since yesterday afternoon, and about five inches of snow now lie on the ground. The mercury fell last night several degrees below the freezing point.

LITTLE ROCK, Ark., Nov. 17.—A heavy snow storm commenced here at 8 o'clock this morning and has continued without intermission since and is still falling at 6 P. M. This is something without precedent in this latitude.

NEW YORK, Nov. 17.—Very cold weather is reported from the West. Thermometers give the unjoined indications: Cheyenne below zero, Denver 6 below, North Platte 3 below, St. Louis 4 above, Chicago 43 above.

WASHINGTON, D. C., Nov. 18.—Assistant Surgeon-General of the Marine Hospital service at Key West, reports fifteen cases of yellow fever and three deaths since the eighth instant. The National Board of Health has been advised that the following vessels, about sailing from Havana for the United States, it is believed, had yellow fever on board, although more than fifteen days elapsed since the last case: Valparaiso, Pedro, Turrell, bound for Charleston; Juilio and Maria, bound for New Orleans, and Dobarano, for Charleston.

MONTGOMERY, Nov. 18.—The Democrats of the Legislature in caucus this afternoon nominated James L. Pugh for United States Senator, to fill the vacancy occasioned by the death of Senator Houston, which has been filled by Senator Pryor by appointment. The election takes place Tuesday.

SAN FRANCISCO, Nov. 19.—The official vote of Oregon gives Garfield 763 majority.

SAN FRANCISCO, Nov. 19.—The grand jury has found two indictments against Mayor Kailoch for official misconduct.

INDIANAPOLIS, Nov. 20.—Gov. Jas. D. Williams died at 12:30 P. M. He was taken ill on the day of the Presidential election, but his illness was not considered dangerous till within the past three or four days. His disease was inflammation of the bladder, with which he has been afflicted for about fifteen years. His funeral will take place at his farm, near Wheatland, Knox county, where he has resided for forty years.

NEW YORK, Nov. 22.—The ceremony of unveiling the statue of Alexander Hamilton, the gift of John C. Hamilton, son of the statesman, to the city, took place this afternoon in the presence of a large number of spectators, the Society of Cincinnati, St. Andrew's Society, Society of Engineers, St. Nicholas Society, Hamilton Literary Society, and other organizations. At two o'clock President Stannan, of the park department, introduced Mr. John C. Hamilton, who made the presentation address. The statue was accepted on behalf of the city by Mayor Cooper, and Secretary Keane delivered an oration on the life and public services of Hamilton. Ex-Gov. Bullock, of Massachusetts, Chauncey M. Depew and Benjamin Harris Brewster, of Philadelphia, were among the spectators.

CHICAGO, Nov. 23.—Cold weather is reported from all points in the Northern States. At Chicago the thermometer has ranged from zero to ten below. In the northern part of this State ice has formed four inches thick, and the canals are all closed, with seven million bushels of wheat in transit on the Erie.

FOREIGN.

CITY OF MEXICO, Nov. 10, via Havana.—Gen. Guzman, President elect, has arrived at the capital. It is rumored he will leave matters as before the election, almost all officials retaining their posts.

The French Ambassador will be escorted to Mexican shores by the French West Indian naval division.

The Pacific Mail Company having refused, after examination of their contract with the Mexican Government, to renew the contract on a new basis, no steamer of that line are to touch at Mexican ports on the Pacific coast.

Yellow fever suddenly appeared at Vera Cruz and raged with violence during October, but is now slowly diminishing.

LONDON, Nov. 15.—John Bright has been elected Lord Rector of the University of Glasgow, defeating Jno. Ruskin by 344 votes.

LONDON, Nov. 21.—Sir Alexander Cockburn, lord chief justice of the Queen's Bench, died suddenly at 12 o'clock last night. He walked home at dinner and was apparently well.

He retired at half-past eleven when he was seized with apoplexy over his heart and died almost immediately. He developed symptoms of fatty degeneration of the heart, about eighteen months ago, but had apparently recovered, and except for shortness of breath seemed fairly well up to the hour of his death.

CONSTANTINOPLE, Nov. 22.—Intelligence has been received here that Iervish Pasha, in obedience to instructions relative to the immediate transfer of duties, made a forward movement with his troops, but was compelled to fall back because of the formidable concentration of Albanians.

BERLIN, Nov. 22.—On resumption of discussion of the anti-Semite bill in the Lower House of the Prussian Diet to-day, Herr Bachem, of the Centre party, accused the Jews of acquiring wealth by disgraceful means.

Herr Richter retorted and pointed out that stock jobbing was carried on by Christians belonging to high circles.

Rev. Sher, court chaplain, who is one of the principal originators of the

movement, said the question was a social and economic one, and repeated Herr Bachem's accusations. He declared that the object of the petition was to exclude the Jews from any post of authority.

American Bible Society.

The stated meeting of the board of managers was held Nov. 4th. Mr. Andrew M. Milne, the agent of the society for many years in Uruguay, was present. He sailed for his field on the full.

Mr. Buck made an interesting statement concerning his personal observations among the Swedes in Aroos, took County, Maine, to whom the society had made grants of books; and one of the secretaries also reported that very successful work is being done in some other counties of that State. Most interesting statements were presented in regard to our latest advances from Japan.

Under the oversight of a single collector 3,000 copies of the gospel had been distributed in eleven days. Among important grants made by the board, on the recommendation of the committee on distribution, were the following: to the society's agency in Mexico, books to the value of \$2,000; and \$10,000 for colportage work in the United States. The committee on publication stated that the maps which were being prepared in very superior style by the society from original drawings, were in the hands of the engraver, and it is hoped they will soon be issued. The committee on anniversaries reported concerning the results of several meetings held during the month of November for the celebration of the anniversary of the birth of the Society, which will be held in the Academy of Music, in New York City, on the evening of Dec. 23, when Dr. Storrs, of Brooklyn, will deliver an oration. The occasion promises to be one of profound and general interest. One auxiliary was recognized in Montana and another in Utah. The presses of the society have printed 250,000 Bibles and Testaments during the past two months. Issues for October, \$9,883 volumes. Receipts for the month, \$23,849.44.

The Northwest Texas Conference.

The fifteenth annual session of this Annual Conference of the Methodist Episcopal Church, South, assembled in Waco, Wednesday morning at 10 o'clock, November 10th, 1880. Bishop Pierce was present at the opening and presided during the session.

APPOINTMENTS.

WACO DISTRICT.—Thomas Stanford, P. E. Waco, J. D. Shaw, Waco circuit, E. R. Barens, East Waco, M. Baker, supply; Marlin, C. S. McCarty, Koss, S. Morris, Mount Vernon, W. R. Turner, Bremond, J. P. Misset, Culbertson, H. J. A. Murphy, Bosqueville, S. W. Little, W. H. C. Lewis, West Falls, B. E. Cassaway, Big Creek mission, G. R. Bryan, Waco Female College, Sam P. Wright, President.

GEORGETOWN DISTRICT.—Geo. W. Graves, P. E. Georgetown, J. Campbell, Round Rock, J. S. Lane, San Gabriel, W. W. Henderson, Rockdale, J. C. S. Baird, Cameron, J. H. Collier, Sugar Loaf, W. A. Bowen, Davilla, E. A. Bailey, Salado, H. H. Adair, Blackland, J. W. Dickinson, Belton, W. H. Vaughan, Belton circuit, S. P. F. Law, Liberty Hill, W. V. Jones, Milam, J. A. Wallace, Milam, W. J. McAnally, superintendent.

CORSIANA DISTRICT.—J. Mackey, P. E. Corsicana, M. H. Wells, Corsicana circuit, M. K. Little, W. H. C. Lewis, Daniel, Dresden, F. M. Whitman, Spring Hill, P. H. Fishburn, Groesbeck and Thornton, J. F. Follin, Bethel, J. R. White, Jewett, S. C. Vaughan, Centerville, J. H. Sherrard, supply; Buffalo and Oakwoods, J. W. Hinton, supply; Fairfield, T. G. Gilmore, Fairfield one to be supplied; Mexia, R. C. Armstrong, Pleasant Grove mission, to be supplied; Corsicana mission, J. W. Tally, supply.

WAXAHACHIE DISTRICT.—C. E. Brown, P. E. Waxahachie station, L. M. Lewis, Waxahachie, P. P. Ray, superintendent, Waxahachie circuit, J. F. Cox, Waxahachie, S. S. Varley, supply, superintendent; Lancaster and Prairie Valley, J. A. Walker, Wesley circuit, A. D. Casskill, Fort, J. S. Davis, Ennis, R. H. Burnett, Ennis circuit, E. A. Smith, Reagor, G. W. Owens, Reagor, W. F. Packard, Sims, W. D. Robinson, Rice and Chatfield, J. P. Hulse, Irene, E. L. Armstrong, Oak Branch and Mountain Creek, S. B. Ellis.

FORT WORTH DISTRICT.—H. Bishop, P. E. Fort Worth, J. R. Allen, Fort Worth circuit, C. Rowland, Arlington, E. W. Stinson, Village Creek, D. C. Stark, Murrville, C. S. Wyatt, Alvarado, S. S. Scott, Grand View, J. Davis, Cleburne, W. L. Nicks, George's Creek, D. C. Strang, Pearly, C. G. Shatt, Hillsboro, G. W. Swafford, Whitney, J. T. L. Allen.

WEATHERFORD DISTRICT.—W. Price, P. E. Weatherford, J. B. Allison, Weatherford circuit, J. W. Carson, Acon, J. W. Kizzler, Springtown, B. F. Stone, M. L. Martin, superintendent; Eldorado, J. M. Jones, Cartersville, J. Grant, Jacksboro, J. F. Swortford, J. Powell, superintendent; West Fork mission, W. A. Gilliland, Graham, J. G. Putnam, Salt Hill, J. A. Clark, Whit, L. N. Reeves.

STEPHENVILLE DISTRICT.—A. Davis, P. E. Stephenville, J. H. S. P. Ashby, Stephenville, F. C. Stinson, Palmyra, M. Mills, Glenrose, O. M. Addison, Ireddell, W. L. Harris, Clifton, M. B. Johnston, Guntersville and Coryell, J. S. McCarty, Station Creek, W. T. Molinar, J. J. Moore, J. W. Galloway, Carleton, H. J. McQuay, Deftin, J. H. Trimble, Bosque River mission, J. F. Hines, Agent Stephenville High School, W. R. Robinson.

COMANCHE DISTRICT.—W. R. Stockton, P. E. Brownwood, J. W. B. Allen, Comanche, H. B. Henry, Blanket, to be supplied; Bibb, J. D. Crockett, Coleman mission, J. C. Brodie, Runnels mission, J. S. Graves, Indian Creek mission, to be supplied; Williams Ranch mission, to be supplied; Center City mission, W. M. Williams, supply; Hamilton, J. J. Gamble.

LAMPASAS DISTRICT.—H. Ellis, P. E. Lampasas, J. B. Kuhn, Lampasas circuit, J. S. Timm, Lampasas mission, J. W. Montgomery, South Garfield, B. J. H. Thomas, Burnett mission, W. R. Knowlton, Llano mission, J. T. Graham, San Sabu, W. H. Lefevre, San Sabu mission, to be supplied; Seaterfield mission, to be supplied; Plum Creek, J. A. Parker, Henson Creek, R. J. Perry, Rockdale, M. Morris.

PANHANDLE DISTRICT.—P. W. Davis, P. E. Seymour, P. Tackett, supply; Wichita mission, J. Farmer, Hardeman mission, J. T. Hooper, Willard mission, to be supplied; Knox mission, to be supplied; King mission, to be supplied; Childress mission, to be supplied; Archer mission, to be supplied.

EASTLAND DISTRICT.—J. K. Lane, P. E. Palo Pinto, T. J. Blackburn, Granbury, W. Vaughan, Granbury, J. J. Shirley, superintendent; Sunday Creek, H. C. Trimmell, Sunday Creek, J. Hiner, superintendent; Deedemania, W. E. Weaver, Eastland City, W. L. Andrews, Breckenridge, L. S. Chamberlain, Elmville, mission, W. M. Good, Throckmorton, S. J. Vaughan, Hawkins mission, J. D. Sooglin.

BELLE PLAINS DISTRICT.—J. K. Miller, P. E. Belle Plains mission, J. M. Lane, Sligo Springs, G. F. Fair, Pecos, W. R. Bond, Port Griffin mission, G. W. Riley, Buffalo Gap mission, L. H. Trimble, Lytle Gap mission, to be supplied, H. C. McQuay, sup., Cadlo Peak mission, J. B. Womack, Nolan mission, L. F. Collins.

The credentials of M. D. Fly and Rev. J. G. Warren were surrendered—they having having withdrawn from the church.

Rev. W. J. McAnally was given a superannuated relation.

T. W. Hines, H. W. Smith, J. W. Walker, John Carpenter, Jas. Peeler, Mordock Yell, Joseph P. Speed, Robert Crawford, Cornelius N. McGuire, J. M. Johnson, J. P. Stanford, are the superannuated preachers of this conference.

Jonathan King and James C. French were, at their own request, discontinued.

B. H. Johnson was transferred to the Tennessee Conference; J. M. Trullitt to the East Texas Conference; J. E. Eggleston, to the North Mississippi Conference; and L. W. Harrison, to the Arkansas Conference.

C. H. Duffield was referred to the presiding elder of the Weatherford district.

Rev. W. H. Lefevre was received by transfer from the Baltimore Conference.

Rev. L. M. Lewis was received into the regular work from the local ranks.—Texas Christian Advocate.

Annual Meeting, China Mission.

Convened at Shanghai, Oct. 8, 1880, A. P. Parker, presiding.

Present.—Foreign Missionaries:—Young J. Allen, D. D. N. R. Lambuth, M. D. C. F. Reid, A. P. Parker, N. A. D. Z. Yeh, S. Z. T. Kia, Dzung Hong, Yung King San, Fong Kiveng Hong, Dzung San Tseng, Di Tz J. T. Tsao, Chang.

After calling the roll, S. Z. T. Kia was elected Secretary and Fong Kiveng Hong, Statistical Secretary. Committees on Public Worship and Education were appointed, and also a special committee, to investigate certain reports concerning the character of Dzung Yung King, was appointed at his own request.

The following disciplinary questions were then asked: 1. Who are received on trial? Ans. None. 2. Who remain on trial? Ans. 14. 3. Who are discontinued? Ans. 4. Who are received into full connection? None. 5. Who are readmitted? None. 6. Who are received by transfer? None. 7. Who are deacons of one year? Fong Kiveng Hong, Dzung San Tseng, elected last year, but not yet ordained. 8. Who are elected elders? None.

None. S. Z. T. Kia and Yung King San were elected to office's orders last year, and are now awaiting ordination. 16. Who are located? None. 17. Who are superannuated? None. 18. Who are superannuated? None. 19. Who have died during the year? None. 20. Are all the preachers blameless in life and official administration? The names of all the native preachers were called, who read their reports, and their characters were passed. The meeting then adjourned.

On reassembling Saturday morning, 9th inst., at 10 A. M., the meeting was opened with religious service.

The committee appointed in the case of Dzung Yung King reported that there was no foundation for the reports circulated prejudicial to his character. The report was adopted.

The Statistical Secretary then read the summary of the statistics of the Mission, as follows:

Sunday-schools, 11; pupils, 219; scholars, owned and rented, 10; sitting, 10; 541; average attendance, 572; number times preached, 1,761; number preachers, including foreign missionaries, 12; pastoral visits, 255; probationers, last year, 26; this year, 87; number children baptized, 6; adults, 10; number members, last year, 97; this year, 114; deaths, 5; number persons, 7; number boarding-schools, 3; pupils, 68; number day-schools, 14; pupils, 18; money received for tuition from day-schools, \$18, \$245; missionary contributions, \$18, 60; for the poor, \$18 10; for support of native pastors, \$18 60; number books and tracts sold and given, 4,550; amount received for same, \$11 35.

After having, by unanimous vote, appointed S. Z. T. Kia as the place for holding the next annual meeting, the meeting adjourned to Monday, 10 A. M., when, after religious services, the following appointments for the ensuing year were read out:

SHANGHAI DISTRICT.—W. R. Lambuth, M. D. Trinity, Young J. Allen, D. D., Fong Kiveng Hong, Christmas Chapel, S. Z. T. Kia, City Chapel, sup. by T. S. Tsao; Nantong district, C. F. Reid; Nantong circuit, Dzung Tz circuit, Dzung San Tseng; Szechow district, A. P. Parker; Szechow station, Dzung Yung King; Szechow circuit, H. S. Sui, Kwen-shan circuit, Tz Yung King.

A meeting of the foreign missionaries for consultation, reports, partly verbal, partly written, were given by each of the work under his charge during the year. I enclose you my report for the year. The written reports of the other members of Mission have not been handed to me. They will probably be sent due to Dr. Wilson.

The following resolution was adopted: Resolved, by the China Mission, E. Church, South, that it is our conviction that the time is near when the preachers of this Mission, foreign and native, should be organized and set apart as an annual conference, and that such organization should be made not later than in the Autumn of 1882.

So you see we wait an annual conference here in China, and what is more, we must have it, in order to the efficient, organized presentation of our work. We most earnestly hope to have an episcopal visit in 1882, if not sooner, and that then we may be regularly organized.—St. Louis Christian Advocate.

How Happiness is Secured. Happiness is the absence of pain or annoyance, and wherever there is pain there is disease. A pain in the lower portion of the body indicates a disorder of some kind. If there is any other or other disorder in the same name, it indicates disease, and requires attention to be given. We have heard many of our friends speak of the remarkable power of Warner's Safe Kidney and Liver Cure, and are convinced there is nothing so certain and valuable for all disorders of the urinary system, both male and female.

MISCELLANEOUS.

THE CHROMATOLITHIC PEN OR FLUID PENCIL. A pencil that writes with ink; never needs sharpening and never wears out. Made of hard vulcanized silver, silver, gold, platinum and iridium. 14 kinds from \$3.50 to \$5 each. Call and see them at LATROP & WILKINS, Agents for the South, 118 Camp Street, New Orleans.

Christian Advocate.

THURSDAY, DECEMBER 2, 1880.

THE RICH MAN'S THANKSGIVING DINNER.

BY MISS L. CHARY NADLER.

In a beautiful parlor, in a cushioned chair,
Sat Mr. John Jay, the millionaire,
And a very good man, indeed, was he,
A friend of the poor, who will not see,
Two children were playing at his side and seek,
His wife by his side looked happy and meek,
John looked with affection on children and wife,
And thought 'twas the happiest day of his life,
To their Thanksgiving dinner some friends they
expected,
And who would have thought that they'd be
neglected!

These blessings, said John, "I don't come from
above,
And we must be thankful for God's special love."
While we wait for our guests (he'll not be long),
Come sing me, dear Mary, a Thanksgiving song.
Mary took her guitar, and her sweet melody
Fell soft on his ear, and made him smile,
The words were so beautiful, so true and fine,
I thought, dear reader, I'll write them for you.

Praise to God, immortal praise,
For the love he shows to his chosen ones,
Praise to him who gives us life,
Let Thy grace our tongues employ.

All to Thee, O God, we owe,
Source whence all our blessings flow:
Peace, prosperity and health,
Private bliss and public wealth.

Knowledge, with its gladdening streams,
Pure religion's holier beams,
Lord, for these our souls shall raise
Grateful vows and solemn praise.

Mary finished her song. It must have had charms,
For there sat her husband in rapturous arms,
Soliciting thus in dream,
His words with idleness did dream.

To him it was Thanksgiving day,
But he could neither thank nor pray,
The rich, said he, "with righteous aims,
Might go to church and sing old hymns."

Where "pale religious light" plays o'er
The cushioned pews and velvet floor,
Where "the Lord God" is sung on choir,
Or lighter, of them that laugh.

Where sick and broad-chested men
Against God's children find no room,
And "Charity, that ever-rebels,"
May knock and knock, but not get in.

Let these give thanks that I, a sinner,
And then go home and make a dinner,
On Turkey fat and Pumpkin pie,
Then praise "our" glorious little sky.

If I happen here, he'd like to know,
Did not with milk and honey flow,
But he would he look up and say,
O, God! I thank Thee much to-day.

While his loved ones were singing—
And he could not but be glad,
To hear them sing of God and love,
To hear them sing of God and love.

To hear them sing of God and love,
To hear them sing of God and love,
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Act Well Your Part.

Honor and shame from no condition rise,
Act well your part, there all the honor lies.

These are the words of Pope. By
honor we here mean that respect for
character springing from probity, prin-
ciple and moral rectitude. By shame,
reproach for ignominy, or dereliction
of duty. Condition, state, rank. Act,
to do, to perform. Act every man does,
ceaselessly and forever. His sphere
may be limited or great, still he acts,
and these actions produce an influence;
bring honor or shame. His sphere may
be the single side, the school-room, the
village, the nation, still he acts; he is
sowing seed that will spring up in har-
vest of blessing or harvest of sorrow.
The soil will cover his body; still his
character walks, among the families of
earth, as a curse or a blessing. The
honors of Abraham are now mingled
with the dust of other patriarchs, still
lives among the Jews. Washington's
ashes are blended with their mother
dust in the cemetery at Mt. Vernon,
yet he lives in the hearts of his country-
men.

"The lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

To be honored we must occupy an
honorable position in society. How can
we obtain this honor? How avoid the
shame that failure brings? We respond,
by perseverance.

"Beware of despotic steps, the darkest day,
Live till to-morrow, will have passed away."

The day may be almost past, your
strength nearly exhausted; there still
remains an effort to be made. As long
as life exists reformation is never hope-
less; sincere endeavors will be assisted.
The prodigal may return after all his
roaming. By imploring Divine assist-
ance, you will find courage and
strength, before which difficulty and
danger will vanish. We are emphatic-
ally the architects of our own fortunes.
Our fathers lay the foundation on
which we are to build. Now, must we
sit with hands folded, and wait for our
temple to be reared by unseen hands?

If so, we are refreshing a hope that will
be blasted in the course of time. We
will live to see others, unassisted, rear-
ing their own structures; are long; we
will hear the sound reverberating from
home to home, that they have com-
pleted their vast edifice, and the world
is now confessing the foundations that
only the true and noble can claim.

What a sense of shame do we now ex-
perience! Must we sit still, pining re-
gretfully? No, indeed; we must break
the chain of sloth, that has so firmly
entwined itself around our arms, and
let our cry be, now is the time to begin,
for

What shall reach what we endeavor,
If on now we make way,
But unto the realm of never,
Leads the path by-and-by.

Mothers, you have a part to perform
in this stage of life, and the most im-
portant; that of training the youths and
maids, who are to occupy the posi-
tions that you now hold. How impor-
tant, then, to teach and practice truth,
firmness, temperance. Make their lives
pure by keeping yours uncontaminated.
It is only the pure fountain that
sends forth the pellucid stream. Great
men have attributed their success and
salvation to the influence of discreet
and pious mothers.

"Where'er thou journeyest or whither thy care,
Teach them the force, the importance of prayer."

Thus lead them gently on, and thy
sons and daughters will bless and honor
thy memory. Youths of the Sunny
South, it is on you that the future of
our country depends. It is from you
that we look for an adverse or prosper-
ous issue. Each one of you has a part
to perform; let us entreat you to act
that well, for there all the honor lies.

Effeminate young men have been the
cause of the downfall of many a coun-
try. Love of pleasure, fondness for
dress, wanton idleness brought destruc-
tion upon Babylon, the greatest coun-
try of antiquity. Rome's overthrow
was from the same cause. When young
men feel above work, give themselves
up to idleness, become votaries of Bac-
chus, shun the society of the pure and
noble, then you may exclaim: *Lost, lost!*
Some of you, doubtless, are now
interrogating yourselves thus: What
can I do? I am indolent, I am poor,
and have not the means to accomplish
my object were I to begin. Pause and
hear of a few of the great ones who have
preceded you.

Henry Clay, the greatest of orators,
was only a poor mill boy. Franklin,
the sage to whom two worlds lay claim,
and who enjoyed an elevated rank in
human nature, was only an apprentice.
Roger Sherman was a shoemaker.
Ellis Baritt, the renowned lexico-
grapher, was at first an ignorant black-
smith. Hugh Miller, the noted geolo-
gist, was a stone-cutter, and John Bun-
yan was a tinker. While confined with-
in the walls of a prison, he wrote one of
the greatest of books—"The Pilgrim's
Progress." None of you who can read
your mother tongue have an excuse for
ignorance. We can be educated, but
to accomplish this, do you think that
all you have to do is to wish? If so
you are mistaken; you must have the
will to find the way. This requires
work, and work you must. It is this
that has made our vast wilderness re-
joice under the agriculturist's touch; it
has made our fields teem with cotton,
and green with the graceful cereals and
grasses. Idleness dwells the mind and
destroys prosperity; it is the key of ad-
versity.

Again, young men, you must be
sober. Drunkenness is the bane of all
good. It is the fountain from which the
broad ocean of iniquity is supplied. It

destroys all bright prospects, and fills
the future with Egyptian darkness.
Honesty is another virtue that you
should possess. The vice of gambling
is enticing many who might rise to
posts of honor. There is no fouler place
than the gambler's saloon; that you
must avoid, or be forever lost. We re-
joice to see that some of the youths of
our land are rising to the pinnacle of
the temple of Fame, while we weep to
behold many drinking the bitter drops
of the cup of destruction. We look to
the former with confidence. Firm,
noble and true, they inspire us with
pride for the present, and hope for a
glorious future.

"If wealth thou art wooing, or title and fame,
There's that in the doing brings honor or shame,
There's more in the running than winning the race,
This marks thee as worthy, that brands thee as base."

O, then, be a man, and whatever betide,
Keep truth thy companion, and honor thy guide."

LEILA A. BALCOMB.

Who Stands Between the Preacher and His Support?

MR. EDITOR: With your permission
I propose to go to the Bible for an
answer to the above question. In Genesis
iii, 19, we read: "In the sweat of thy
face thou shalt eat bread." In Exodus
xx, 10, we read: "Six days shalt thou
labor, and do all thy work." Not the
work of another, but thy work. In
First Thessalonians iv, 11, we read:

"Study to be quiet, and to do your own
business, and to work with your own
hands;" and in verse twelve we read:

"That ye walk honestly toward them
that are without." In Second Thessa-
lonians iii, 10, we read: "If any would
not work neither shall he eat."

Now, the above is enough to show
the same law running through the Old
and New Testaments, and in all Chris-
tian countries, and among all classes
the same law prevails—no work no pay.
Now, is it reasonable that God's eternal
law must be set aside in favor of Meth-
odist circuit preachers?

You may answer: "They do their
work, and hence should have their
pay." I admit that some may, but that
all do has not been proven, if the duty
of preachers, as laid down in the Dis-
cipline of the church, is the rule by
which they are to be governed. The
work upon which I have lived for
twenty years has been served by seven
different preachers, and not one of them
has held a class meeting or organized a
church Conference or Sunday-school,
nor have I heard a discourse on Sab-
bath-schools, nor have I ever heard the
question "Has the pastoral instruction
of children been attended to?" answer-
ed in the affirmative, and if any litera-
ture, except a church paper now and
then, has been circulated I have not
seen it. The Discipline has not been
enforced, even where heinous crimes
have been committed, and the pastor in-
formed. Now, in view of such facts,
for they are susceptible of proof, and
God's law, can the assertion sometimes
made be correct: "That the stewards
stand between the preacher and his
support?"

Again, while pastors have been dor-
ient of duty as to the means of grace,
provided for by church law, they have
not failed in effort to secure their pay
otherwise. Therefore it is suggested
that less blame be laid upon stewards
and members, at least, until others are
tried. It is further suggested that, in-
asmuch as the support of the preachers
is voluntary on the part of the mem-
bers, they adopt the following or some
other plan, based upon the law of our
church, to wit: Let each society in-
struct their leaders to hold class meet-
ings, and receive from the members
what they are willing to give, and pay
over the same to the stewards for pur-
poses named in the duties of stewards,
and, further, instruct their stewards to
pay the amount assessed to each soci-
ety to the preacher in charge, in pro-
portion to services rendered by him.
The above, or some similar plan, ap-
pears the only remedy.

As the Bishops, in their addresses to
the preachers, and in their pastoral let-
ters, together with the expressed wish
of many of the membership, have failed
to bring about a better state of things,
the above plan cannot injure the
preachers in the least, because it asks
no more of them than they are already
pledged to give, and proposes to pay
in full for their services. It also asserts
the allegiance of the society to the laws
of the Methodist Church, South, and
not to those which, in the item of
money, has taken the place of law.

This writer has been a member of the
Methodist Church since 1852, and of its
Quarterly Conference for more than
twenty-five years, and has learned, at
least, something of the law of the
church, and how, in too many in-
stances, it has been trampled upon, and
he desires now to be heard, for the first
time, through his church organ; to be
heard in favor of his Master's cause
alike, as he hopes and prays.

A SUBSCRIBER.

Reflections.

MR. EDITOR: Is it not strange with
what apathy and indifference the major-
ity of mankind regard the mysterious,
wonderful and sublime works of an in-
finitely wise Creator? The smooth
flowing river, the drowsy valley, the
towering mountain, that rears its
lofty head to the cloud-capped sky, and
the dark blue ocean, that onward rolls
its mighty waves, are scenes worthy
of the contemplation and admiration of
all mankind. God has studded the
bright blue sky with twinkling worlds
unnumbered, that proclaim, in lan-
guage plain and unmistakable, the ju-

stifiable greatness, glory and grandeur of
the Eternal, "I am that I am." "Lift
up your eyes on high, and behold who
hath created these things. The heavens
declare the glory of God, and the firm-
ament sheweth His handiwork." Cold,
indeed, must be that eye gaze at the
heavens on a bright starry night, and
not have his thoughts exalted, his emo-
tions elevated, and his heart swell with
love to the great Author of all good.
Man is the possessor of an immortal
mind, susceptible of cultivation and
improvement. In this life he scarcely
enters the portals of knowledge, but
God's unlimited creation presents an
unbounded field, in which he can for-
ever learn, and feast his soul upon the
infinitely glorious and sublime objects
thus unfolded. A careful study of
God's glorious creation raises the
thoughts above the vain things of this
earth, after which ambitious men aspire
with so much ardor. With deep humil-
ity we at once perceive our littleness
and insignificance in the sight of Him
that, by the might of His great and un-
limited power, launched into existence
bright, unnumbered worlds. How
glorious to stand upon the lofty moun-
tain top, and while gazing with wonder
and admiration at the magnificent
scene above him, to behold the "silver
queen of night" rise in the east, and
"o'er the dark her silver mantle
throw." The inevitable law of change
is written upon all earthly things.
What has man to be proud or boast of?
He derived his origin from the dust,
and is fast traveling to the silent grave,
where his body will be food for devour-
ing worms. Yet, thank God, we have
the promise of a happy life with the
blessed Savior, where change shall be
no more while eternal ages are rolling
on. May God save us all there.

E. A. BARKER.

Bible Types.

MR. EDITOR: I have just read Bible
Types Explained, a very good work,
by Rev. J. P. Everett, of Shiloh, La.
In speaking of the delivery of the
Israelites from the Egyptian bondage
he says, in the crossing of the Red Sea,
they were all immersed in the cloud
unto Moses. In quoting St. Paul,
I Cor. x, 1, he says: "For I would not
have you ignorant, brethren, that our
fathers were all under the cloud, and
all passed through the sea, and were all
immersed unto Moses in the cloud and
in the sea."

This, my dear doctor, I cannot under-
stand. I think Paul uses the term bap-
tized instead of immersed. Bro. Ever-
ett and all other writers seem to think
this baptism typical of water, but I do
not so understand it. If Moses and
Aaron were typical of anything divine
or spiritual, most certainly the pillar
of cloud had its divine or spiritual
typification, which we believe to be of
the Holy Ghost. Then, if we are cor-
rect, Bro. Everett makes a wide mis-
take in his "immersed" Israel.

Paul, in his letter to the Ephesians
(iv, 5), says: "One Lord, one faith and
one baptism." Now, what does he
mean by this? Has he reference to
water baptism? I think not. A man
might be baptized in every form of
water baptism every day of his life and
it would not save him. On the other
hand, it matters not who are baptized
by the Holy Ghost; he or she is then
and there made an heir of eternal glory,
and a joint heir with our Lord and
Savior Jesus Christ. John says him-
self: "I indeed baptize you with water
unto repentance; but He that cometh
after me is mightier than I, whose
shoes I am not worthy to bear; He
shall baptize you with the Holy Ghost
and with fire." Now, my brethren, I
think this baptism of the Holy Ghost is
the only baptism essential to salvation,
and, if so, why worry over the water.
It is said that it is not the putting aside
the filth of the flesh, but answering a
good conscience. Then, if one drop
would satisfy me, it is nobody's busi-
ness but mine, and so on through the
human family. If I am wrong in my
views, will some reader of the dear old
Advocate show me my error through
his columns?

Your brother in Christ,
J. LOUIS MOORE.
WYNN ISLAND, LA., DEC. 1, 1880.

A Good Place.

As the congregation was passing out
the door of a village church one night,
into the darkness, a young man, whose
personal appearance was not so remark-
ably graceful as to afford any especial
temptation to vanity on his account, re-
marked: "This is the best place I ever
saw, because I am as good looking here
as anywhere." The remark was, no
doubt, merely an aimless attempt at
wit, but it reached my ear, as I stood at
no great distance; and, as I was in
rather a reflective mood, it afforded a
text for a soliloquy of some length—a
verification of that declaration that
"Men loved darkness rather than light."
Does not daily experience and
observation prove that this is true of
human nature?

As a general thing, the church that is
least outspoken in its condemnation of
sin is most popular with the masses of
the people. Where the light of truth is
made to shine upon error and sin in a
very clear and forcible manner, through
the doctrines and usages of a church,
many will dislike it, while some will
put themselves up in open opposition.
The church whose principles do not
very clearly show the nice distinction
between religion and sin, nor show up
sin in all its deformity, is a "good
church" to the man who wants to
escape hell, and get to heaven on just

as cheap terms as possible, and get all
the good out of sin that he can as he
goes along. I remember once hearing
a young lady, who was not a professor
of religion, say she wished to be a
believer in the Catholic Church, as she
thought it was so easy a way to get to
heaven. Like wishing we did not know
a bridge was unsafe, so we could ven-
ture on it in ignorance of the danger.
Wishing for darkness when light is so
necessary, because light shows the dan-
gers of a sinful life.

Again, the preacher who does "not
preach" fire and brimstone sermons" is
the popular man. The pulpit orator
who is so fastidious as to substitute the
"sulphuric regions of purgation" for the
hell that Christ preached about, and
into which "the wicked shall be
hurled with all the nations that forget
"toil," will he dare to tickle the ears and
engage the fancies of many who are not
willing to tolerate the plain statement
that hell is the portion of the sinner.

The preacher who says least against the
folly of dancing, theater-going and
fashion-following is the man who, with
many, is the "good" preacher. Why
is this? It is because, under his preach-
ing, those who are guilty of these sins
see no difference between themselves
and other professors, and are, according
to this standard, as good Christians as
any.

The preacher who says nothing about
entire sanctification or holiness of heart,
as a necessary qualification for heaven,
is a good preacher to those who have
neither experienced nor desire to ex-
perience this grace. He who does not de-
clare this blessing would gladly never
hear it spoken of if he could avoid it,
and call it a good press and a good pul-
pit that were entirely silent on the sub-
ject. "Loving darkness rather than
light," because it says "peace, peace,"
to the guilty conscience "when there
is no peace," and hides the remains of
sin from view.

A. P. ROBERTS.

How to Restore.

"Brethren, if a man be overtaken in
a fault, ye which are spiritual restore
such an one in the spirit of meekness."

Galatians vi, 1.

The exhortation of the apostle here
applies to every professor of Christian-
ity, but especially to ministers of the
gospel, who are the spiritual advisers
of the brethren, and whose special duty
it becomes to correct any fault or error
into which they may fall. The language
of the text indicates the possibility of
the wisest, holiest and best of men be-
ing overtaken in a fault, and surprised
by a temptation. "If any man be over-
taken in a fault," that sin or that tem-
ptation which befalls some that befall
others, for all are partakers of the same
flesh nature, and subject to the same
grace temptations. The duty imposed in
the case is to restore, to set right, to put
in place; thought by some to be a meta-
phor taken from home-setters, whose
business it is to reduce dislocated or
fractured bones. "The three
things," says one, "necessary in a
home-setter are absolutely useful in a
restorer, namely: an eagle's eye, to
discern where the fault lies, a lion's
heart, to deal faithfully and freely with
the fault, and a lady's hand, to use them
gently and tenderly." What sad havoc
may result to the welfare of the patient
from lack of either of these qualifications.
Should the diagnosis be incor-
rect, the wrong treatment would be
given; if our heart should fail us, we
would suffer our patient to perish; or,
should we lack that tenderness and
sympathy which should cause us to feel
our brother's woe, we would be in great
danger of doing more harm than good.
How often is it that the restorer of his
brother's faults remind us of the unfor-
tunate woman who, striking at the heart
that was tearing her child to pieces,
struck her faithful dog, which was try-
ing to rescue the child, a fatal blow.
The text shows the spirit of such cor-
rections in very emphatic language:
"In the spirit of meekness." Not
frowned or pretended, but the very
spirit, essence of meekness; not with
severity or harshness, even in manner
or appearance. The reproaches of some
are tantamount to their own passions,
and spit back at them in a spirit of re-
sentment; whereas, had the reproach
been given in the spirit prescribed by
the apostle, it would have been hap-
pily received, and the result a happy
restoration. In such cases, let us "do
unto others as we would have others do
unto us."

W. T. H.

Our Home Missions.

MR. EDITOR: It is not the design of
this article to draw the distinction be-
tween foreign and domestic missions,
but to bring more prominently before
the church our home missions. Any
well-instructed Christian, whose heart
is alive with religious and missionary
zeal, will be in sympathy with our for-
eign missionary work. We want the
whole church to be in lively heart sym-
pathy with our home missionary work.

It is hoped all of our ministers will
be specially interested in our home
missions. Our ministers in charge of
the domestic fields are in need of the
prayers and sympathies of the whole
church. It is trusted the position here-
taken will not be construed as militat-
ing against foreign missions, for I love
the very name of foreign missions. We
need more zeal, faith, love and patience
in all Christian labor for the Master.
We want such a baptism of the spirit
as will overcome all selfishness and
covetousness. Our collections, both for
the work at home and labor in foreign
fields, ought to be increased, and yet
some people oppose missions, or do not

give to them, which amounts nearly to
the same. In conclusion, let us all be
more faithful, people and preachers. If
we had more religion we would have
as all more love.

Yours fraternally,
PEARL RIVER, Nov. 16, 1880. D. MERCHANT.

A negro boy in Memphis, when ask-
ing for a ration, the other day, told the
following story: "I see got a brother,
and he got free ribs broke, and he's
and his leg, and I see his ribs something
to eat his bound to die."

Marriages.

TANNER-REYNOLDS. At the residence of the
bride's uncle, Dr. S. P. Ward, their big case, La.
October 21, 1880, by Rev. F. White, Mr. Ward, La.
her, of St. Landry parish, La., to Miss John R.
Mills, of New Orleans, La.

BESTICK-S

Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCE OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, DECEMBER 2, 1880.

The Burning Spirit.

Between business and service fervor is placed, as if it might be the connecting link. "Not slothful in business, fervent in spirit, serving the Lord." Business is not secular here, but it is rather the active aspect of religion. It is the King's business, rather than our own, the working phase of piety. There are these two sides to the Lord's service: energy in action, and the burning spirit. Worldly-minded, money-loving and money-making Christians are fond of quoting this "not slothful in business," as if it were the sufficient justification of their absorbing devotion to secular affairs. But in truth it is another kind of business altogether that is referred to. It is the business of religion. And yet this is only one part of religion. Besides energy in the outward service, there must also be the inward fervor of love, and a heart that glows with a consuming affection for the Saviour. The complete character is marked by vigorous activity, and the burning spirit. The highest type of Christian excellence results from the possession of both of these qualities in the highest degree and in the justest proportions.

But they are not necessarily united in this way. Great activity is often exhibited in certain lines of religious business, while the spirituality is of minimum depth. A man, naturally of bustling and stirring temperament, carries this "trait" into his church relations. He loves to be financing, organizing societies, and abounds in expedients and devices. He must be doing something. There must be movement, and racket, though not much is really being done. Then, the legal spirit often has the semblance of fervor. Such was the spirit of Paul before his conversion. None were more active than the Pharisees who had a zeal for God, but not according to knowledge. They were by no means slothful in business. Men may still be found, and in the roll of Christ's disciples, who are working for salvation—men who count the "days" and "hours," the money given, the sacrifices made, and who project enterprises, and perform labor with the thought that these will somehow help in their redemption.

As a matter of fact, we have useful stewards and trustees, who excel in collecting money and in keeping the business interests of the church in good order, and who are of little account in the devotional exercises. They work and give, but they neither pray, nor sing, nor tell their experience. It is possible that there may be much useful and, perhaps, evangelized activity, without the burning spirit. There may be in it some conscience, and well-defined convictions, and a certain earnestness, but the heart glow is lacking, and, while the work is abundant, there is no genuine fervor. Ministers may preach boldly, earnestly, and they may not be slothful either as pastors or preachers, and yet the halloved and hallowing fire does not burn in their hearts.

On the other hand, the inward fervor seems to predominate in some who are slothful as workers. The business side of religion has for them no attractions. They love rather the quiet meditation, the devotional meetings, and do little besides nursing their inward flames and emotions, and studying how to keep up the warmth of spiritual comfort in their souls. In all the ages there have been "quietists," such as Wesley calls "the still brethren"—the inmates of Fetter's Lane. There have also been mystics and pietists, like Thomas à Kempis, living in cloisters, and as hermits, and devoting themselves exclusively to prayer and fastings, and inward watching. Thus would they kindle and maintain the fire of devotion, and propagate fervor of spirit.

Whether there can be a burning spirit, in connection with sloth in active religious duty, we need not determine. We often find it apparently so. Sometimes at least the profession of a high degree of grace is found in connection with the neglect of the business of religion. If the fire burns, it does not seem to burn to any very practical purpose. There is praying, unbroken shouting, but not much giving for missions, and little self-denying work in building up Sunday-schools and adding benevolent enterprises. It is perplexing to see converted people enjoying religion, happy in the prayer and class meeting, and red-hot in their professions of love for Christ, and yet never lifting a finger to push the work of

Christ forward in the world. Somebody has to keep up this side of the religious life, and these people may feel called to this particular duty.

It stands thus: there are those who are not slothful in business, and there are those who are fervent in spirit. Each class serves the Lord, but it is an imperfect and a powerless service. Of the twin we must make one new man, in order to reach the ideal of a perfect man and of a perfect service. We must put more of the fire of love into our religious business, and more business into our fervor of spirit. The burning spirit is not to be nursed in the closet and the prayer meeting, and to be shut up there, but it is to come forth in work and in generous giving for Christ. Work without fervor is, at best, imperfect, and wanting in the best results; and fervor without work is the religious man in a state of arrested development.

The burning spirit is perhaps the great need. Enlightened views and an awakened conscience are not enough. There is a fire that must be kindled by the live coal from the altar. It was that fire that caused the humbled prophet, amid visions of the throne, and seraphim, and glory, to answer: "Here am I, send me." To have the burning spirit we must keep ourselves in communication with the altar. A service without love is repulsive to Christ—a lukewarm soul most repulsive to Him who loved us and gave Himself for us, and love that does not embody itself in action, if such a thing can be, must be a perpetual grief to the Holy Spirit.

Religion in the Winter.

No changes of season or place should affect our religion. But outward conditions do often make changes in the mind. The religion which some people have spent the summer, with its camp meetings and protracted meetings, in getting, will be lost in the gayeties of the winter. The holidays come thick in the winter, and they are not friends to grace. They do not, as a rule, help us on to God. They are a perilous sea, in which many a ship will be swamped. Marine insurance is high, during what are called the hurricane months. If there were risks taken on souls, the rates would be very high during the winter season. It is a time for balls, for theaters, for every form of pleasure and popular amusements. And holidays have with many come to be regarded, not only in law, but also in religion, as *die non*. Ordinarily, sober men do not regard it as disgraceful to get somewhat boozed on Christmas and New Year. Some Christians grow exceedingly lax in their notions of duty and propriety when the festival days arrive, and they desert the house of God and bask themselves to the tents of wickedness. Instead of yielding to the prevailing proxymism of folly and recklessness, Christians, young Christians especially, should be more than ever watchful and prayerful, and heed the injunction to keep themselves unspotted from the world.

In some sections the houses of worship are uncomfortable, and utterly unsuited for winter use. There are no stoves, or what is worse, the stoves smoke. The windows need glazing, the roofs need mending, and a general repairing is required. In order to preach to any purpose, the hearers must be made comfortable. The most zealous preacher cannot warm up a shivering congregation. Many Sunday-schools in the country are discontinued for the want of stoves. People who manage to be comfortable at home are not willing to invest a few dollars to keep the Sunday-school children warm, and months are lost to this important interest of the church. Bad roads and bad weather will interfere somewhat, but with tight, warm and pleasant houses the Sunday-schools might be made to flourish in the country as well as in the city. With good churches, well warmed and pleasantly furnished, religion may prosper in the winter as well as in the summer. It will pay every way to make Sunday-schools and regular services possible and attractive throughout the winter.

The winter is favorable for reading. Our Advocates and religious books ought to be plentifully provided, and also some of the choicest magazines, and standard works for the family library. At evening time there should be light, material, mental and religious. The neglected Bible may now be studied with more diligence and care, and family worship conducted without haste. If the season is favorable for social enjoyment, it may also be largely improved in a religious way. The fire-side season is a brief one with us in the South, but its cheerfulness and congenial associations should be hallowed, and its delightful influences turned into channels of mental and spiritual improvement. Provisions

for the winter's reading—for religious reading—should be made on a scale even more generous than that which is made for food and raiment.

The winter is also the opportunity for charity. It is the period of the year when the destitute are most in need of succor, and when the impoverished sick feel most bitterly the sorrows of penury. The hungry and the naked appeal to the more prosperous for aid, with peculiar force, when the streets are cold and cheerless, and the fields are bleak and bare. There are temptations in which the last coal is going out on the hearth, and in which the last loaf has been consumed. The thinly clad and the hunger-stricken are in almost every city, town and neighborhood. God's poor, and sick and suffering ones, are ever about us, and their severest trials are encountered in the winter time. It is our opportunity to consider the poor, and to minister to their wants.

These Sayings of Mine.

Infidels have denied to Christ any authorship in "these sayings." Tatnulle, Apocryphal and Canonical writings—sometimes even heathen writers—are said to contain either connectedly or disjointedly everything that Jesus ever said. Let this be granted, yet it does not follow that He is not the author. Before Abraham was I am, would make Him contemporary with all the ages, and everything said or done in the way of precept or the announcement of truth by Him. Moreover, no man can claim authorship of a truth. He may be the discoverer, but whoever demonstrates a proposition is as much the discoverer as the first man who ever made the demonstration. Again, the time, place and manner of saying anything can make it ours properly more than the discovery of it. But lastly and chiefly the offer and character of the speaker furnish the best title of all. Illustrations of these points will readily suggest themselves to the reflective reader.

Let us emphasize the word "sayings." Surrounded, as we are, by all the varied forms of matter, and the forces suppose to reside therein, we do not readily appreciate a "saying" as an original wonder-producing agent. We want leverage, fulcrum, and space and time to work. But when these are granted without stint, we cannot create. But a "saying" we regard as but a formula expressive of a fact, phenomenon or idea, something which merely conveys to the eye or ear a conventional sign of something immaterial. But let us remember that God's sayings are creative facts, and that His "word never returns void," that by it "worlds are made." Proverbs, adages, aphorisms, maxims, mottoes and the like we sometimes call "sayings," but Jesus was laying down those eternal and unchangeable principles which alone would constitute true human life, since without them human character is a failure or a fraud. Heathen Greece recognized a *Logos*; heathen Rome a *Edmum*. The one was a creative intelligence; the latter the means by which it created. What they came to mean afterward does not concern us to inquire here. Jesus only sets forth clearly what Greece and Rome had dimly seen. The missing links in the development are not needed. He steps at once to the throne, and His words work wonders.

These sayings are seed truths, each one complete in itself. They fully satisfy the figures in the parable of the Sower, of the mustard seed, and of those others in which the kingdom of heaven is represented as growing. Like the wheat, every word or sentence has its own germ. The man who sows may sow thin or thick; he may sow a large field or a small one; he may sow at one season or at another, in good ground or in poor. But, as he sows so he reaps. We talk sometimes of a claim of providence developing into a perfect system. If by this we understand that *man* develops, well; but God's works do not develop. Every one is perfect in its kind. Every dispensation of Providence is as perfect as perfection itself. The hottest arc of the rainbow is as perfect as if the whole bow were in the sky. The trouble in our practical creeds is a want of realization of this truth. Whatever our theory be, we hardly practice the faith that "every word of God is the means by which man lives, and that not one of these words but that, if sown properly, will grow and bear fruit."

"These sayings" contain everything essential to a complete salvation. The Bible might be lost, and all of "these sayings," but one, viz.: "Whoever ye would that men should do to you do ye even so to them;" and still man could not complain of having no guide. This would be a dark lantern tied firmly to his breast, and ending its single beam directly along his pathway to heaven; but it would leave everything else in darkness. But God has

given us the Bible as a lamp, not a dark lantern. We can look up and behold our Guide; we can look around and see beauties and grand things innumerable. We can look behind and contemplate the landscape where now the distance rules off the sharp corners, and rest makes us forget all the unpleasant part of toil; we can look forward and

"With ardent eye the bright reward
Beyond the dim survey;
And in the blooming prospect lose
The sorrows of the way."

The Bible is for this. So, too, "these sayings" are not "stories." Jesus gives us the joys of life, its beauties, grundeers, besides the essentials. Take "these sayings" and do them, and soon mind and heart will find a more symmetrical development than by any other method possible. In vain do we sit and hope that the bare reading and meditating upon the Scriptures will make us holy or happy. In vain do we restrain our appetites and curb our passions and ambitions, and, by looking in the soul, endeavor to cure it of treason against itself and God. The soul declares its majority when it first comes to life. There are seasons of childhood, youth and manhood for the body, but the soul knows none of these. When I was a boy and thought of God and judgment, heaven and hell, the gradations to which we are accustomed here all vanished. None were young, none old. The Creator and the creature, the culprit and the Judge, sorrow and joy, these were relations and states of the soul which excluded all notions of age or time or size or form. So "these sayings" obliterate every trace of earthly gradation or occupation. Kings, slaves, rich, poor, young, old, white, black, learned, unlearned, sick, well, strong, weak, all vanish. No one can read "these sayings" understandingly and have any impression of manhood or womanhood, of riches or poverty. No one can do "these sayings" without feeling that a transforming power has taken him into a state of existence that does, indeed, defy winds and floods, and every other form of evil, as we are accustomed to call it, and triumph abide, "though e'en the sky should fall."

The Yoke of Christ.

BY REV. J. M. BOLAND, A. M.

A lawless freedom is no condition for an intelligent, accountable being. Man is the predestined heir of restraint. There can be no community among men; they cannot live together in the same village, town or nation—without restraint. Law is the safeguard of the highest liberty. Abrogate all law, and you sever the ties that bind men, and each man would want a world to himself. To do anything effectively for ourselves, or for others, we must come under restraint. To accomplish anything with material agents we must put them under a yoke—bind them down—subject them to control. The water running wild in our rivers, will turn no machinery, grind no corn, weave no cloth. The electricity, flashing in the sky, darting in its own moody way from cloud to cloud, will only blast and destroy. They must be harnessed, and subjected to rule, before they will work for man. So with all other things; so with men. You cannot sail a ship, or manage a factory, or a school, or a family, or a nation, or a church, without proper checks and wholesome discipline. Restraint or control is the one thing which we must have when we propose to have organization. So in coming into the kingdom of Christ, we come under His tuition and rule, and thus pass under the yoke of restrictions.

To those who have the spirit of Christ, His "yoke is easy." The gospel does its work first in the heart, and on the heart it first lays its restraints. When the inner man has been brought into harmony with the spirit and design of the gospel, then the outward restraints are easy and light. We must know the prevailing temper and spirit of a man before we can tell what particular outward restraint will be a burden or a pleasure to him. In a well-ordered family a young man of fitful temper or dissolute habits will feel restless and uneasy—to the obedient child it is a joy to be there. Impose upon a man of the world the outward limitations of a Christian, constrain him to talk and act as a Christian, and you oppress him. He must have the spirit which engenders and sustains these outward things, or he is restive. In taking the yoke of Christ we are at the same time to learn of Him, to drink in of His spirit, and the new spirit of the Master will make the restraints of the Master easy and His burden light. The inward restraints coming first, all the outward restrictions will be assumed with alacrity. Then it will not be the worldly man eluding under the restraints of Christianity, but a Christian with the Christian spirit and heart, bearing responsive to all the gospel enjoins.

Instead of such a man feeling oppressed by the restraints of Christianity, he will feel that they constitute a part of his freedom. The inward spirit of a Christian develops itself in his own way, as does the spirit of the slinger. Each is known by his fruits, and it constitutes the freedom of the Christian to do what he does as it constitutes the freedom of the sinner to do what he does. The one has the freedom wherewith Christ maketh His disciples free, and the other has the freedom wherewith the world maketh its children free. As the Christian advances in the Divine life, as he takes in more and more of the spirit of Christ, he will also come more and more into the true freedom of an intelligent being. When conscience becomes acutely sensitive, and discriminates perfectly between right and wrong, so that the soul is almost unconsciously obedient to her voice, then we shall be perfectly free; we shall have the freedom of law, and not of mere *willfulness*. When we are so conformed to the will of Christ that we are spontaneously subject to all the restraints of Christianity, then we shall enjoy the full liberty of Christ.

We learn from this investigation that we are not to look first and most at the restraints of religion, but strive to get the spirit of religion. If we take up the restraints without the spirit, we come into bondage. We cannot make a ladder of our self-denials to climb up to Christ. We must come to Him, learn of Him, imitate His spirit, then we can freely assume the restraints of His kingdom. Whenever we fret and chafe under any of the restraints of Christianity we may know that there is something wrong in us.

The Manward Side.

"Training for the Pulpit Manward" was the subject of an address delivered by Horace Bushnell, at the anniversary of the Theological School of Chicago, several years ago. From a reprint of the address in the New York Independent, we give the closing part. The allusion in the last paragraph is to the works by which Chicago is supplied with water from Lake Michigan. The substance of the extract is that to get near to God, preachers must live near to God.

One of my anxieties, in the treatment of this subject, has been to give no look of countenance or favor to certain frivolous and light ways of speaking in regard to such things as we too frequently hear. As if it were only a matter of natural address, in which the delicious manward appears, or as if nothing more were wanting for the remedy but to be more completely and bravely men, or as some would phrase it, more like natural-born people and men of the world. But this contemptuous lightness, this very cheap kind of satire, is itself much further down below the range of dignity than it supposes, in that it so little conceives, or so blindly ignores, what is the deepest, grandest note of capacity in all high preaching, viz.: the accompaniment of God's private inspirations; that which makes the man a symbol, and a voice, and a power. Therefore, let him be of become as bravely man as you please, but let him wholly on the fidelity of his personal address or the popularity of his natural parts, and he is nobody. A naturally demonstrative manner and action are good, and yet, by themselves, are good for nothing. The fine declamations and speaking prodigies of the schools turn out always, here, to be only men of straw—with the disadvantage of not being combustible. A certain manner of reserve and strong discipline is often more impressive, even though there be some awkwardness in it. The preacher needs to be a man, rather, who has been taken apart, sometime, from men, to be closeted with God in private struggles. Any one can be accepted and made welcome by men who will take their key and be one of them; but who ever will come to them closely in the key of their religious nature must, first of all, be drawn up close to God, and come down thence, delicately flavored to them. Besides, it is only by sometimes getting far enough apart from them to adequately think who they are that any one can duly understand them, and be qualified for the friendliest, most effective cure of them. Large natural sympathies are good, but large supernatural are better; even such as have partly sounded the compassions of God and had their own private Gethsemane. There will, of course, be no advertising by the preacher of what God has been doing with him in secret, no parade of sensibility, no effusions of ecstacy; but it will come out, as in spite of a certain robust manner, that there is one whose heart is heaving under a weight of private burden unconfessed. And this is the true hiding of power. A great, right soul, bearing visibly such loads from God, will never have a dreary, dreary, far-off way; but will go directly into men's bosoms by the certificate of his own true feelings and his manly sense of man. Even his "good-morning" will go through them as a wholesome word from some beautiful elsewhere not of this world.

And such a man will not be simply one who has put his education money into the preparation of this particular trade or profession, going forward now into it as a practitioner duly qualified. He will not speak *secundum artem* out of his mere school advantages; but as one who has been training under the God-burdens of

the great salvation, one who is now harnessed in the inspirations of his call and qualified as one of God's prophets.

I must add yet one word more upon the point of our subject more closely. I separated from men by his office, sympathies, if he is not quickened from above, to reclaim the hold he has lost. I have also just now said that a certain degree of withdrawal may be necessary, to the best understanding of them and the closest sympathy with their want. The two points are not incompatible or contrary; but wholly comprehensible together. And these two poles we must learn how to hold in even conjunction. We are never to be afraid of going into separation from men's worldly tastes, or mere natural affections, lest we lose our hold of them; but we are to get the stronger hold of their respect and sympathy, by rightly doing it. We are to be always going apart, that we may come nigh to being getting our Promethean fire from above and our clay from below, to send our prayers up after strength for our burdens and find below the burdens to be carried; to keep in God's high sympathy and bring that sympathy down close to men. And who, my friends, should better understand this footing of adjustment than you? For, look, what means you solitary bulkhead, pier, tower, standing a long way off in the sea abreast of your city? So lonely and so far away, so nearly nowhere, has it not a look well-nigh absurd? Ah! but there is a hidden connection. It is there for what it may be here, or send in higher. Yea, out of the belly of that creature flow rivers of living water. And here, at this hither end, have you not a whole grand city pumping and drawing, and drinking, and bathing, day and night and year by year? And how many kinds of comfort does that ample flood dispense; slaking your fevers, quelling your fires, buying the dust of your streets by showers that do not wait for clouds, preparing all your food, feeling the bloom of your gardens and conservatories, and filling the hivers set for the washing of your sins. And if any one should ever behold there is water enough closer at hand, where the said far off tower could have been, more easily built, must be thought to miserve that it was purposely set a long two miles away that it might take in the waters of the clear, pure, central deep, and not the filthy dregs of the shore. Men and brethren, so be it ours to minister to God as the latter showed our more-natural parts and powers, but to be conducted thence opened as oil, rather, in God's pure, deep, clear, thence to bring in rivers of life for the cleansing, health-renewing, meditating grace of the world.

James W. McFerrin.

Dr. Sumners, in his address at the funeral of J. W. McFerrin, read the following letter, describing the accident by which this valuable life was lost:

The Rev. W. C. McCoy, presiding elder of the Birmingham district, North Alabama Conference, writes me, Birmingham, November 15, 1880:

DEAR BROTHER: I was in the wreck on the Alabama Great Southern railroad yesterday, in which Bro. James McFerrin, of your city, lost his life. It happened one and a half mile south of this city. I now give you the particulars in brief, as I saw them, which you will please furnish Dr. McFerrin and family. The train was composed of locomotive, baggage car and two coaches. They were bound time, and running tolerably fast. When I boarded the train, twelve miles south of here, I saw Bro. McFerrin sitting about the center of the coach next the baggage car. He was engaged in reading. I took my seat in the front of the coach. About five minutes before the accident Bro. McFerrin passed by me and entered the baggage car; but for what purpose I do not know. Soon I heard the whistle sounding the stock alarm. I raised my window, looked out, but saw nothing. The blowing ceased, and I supposed the obstruction gone. But not so. It was a huge, mile had been caught by the engine. I saw the engine and fireman leap from the engine. I still kept my head out through the window. I then discovered that the engine had been thrown off the track, and was running on the ties. Then I saw the men jumping out of the door of the baggage car. The engine went down the embankment on the right the train was going north, and the tender was thrown right across the track. Just then I saw Bro. McFerrin jump from the door of the baggage car. He had lost his hat, and was lurching when he leaped out. When he struck the ground he fell, and, while struggling to rise, I saw the baggage car roll from the track over on him. Poor fellow! one-half minute more and he would have been saved. He was, no doubt, stunned by the fall, but was rising when the car caught him. I relieved at once he might have recovered—I cannot tell—but this was impossible. The conductor and all present did everything in their power, and removed the car as soon as possible; but he was dead. The whole of the misfortune was traceable to the engine. In behalf of the Alabama Methodists I offer you, kindly to our aged brother in this dark hour. May God sustain him! Neither of the coaches left the track, and no one else was seriously hurt. I thank God for my own escape, and that of others. Your brother,

W. C. McCoy.

The following "short and simple" funeral, "handed to the speaker, were then read:

James William McFerrin, son of J. B. and Almira A. McFerrin, was born in Nashville, Tenn., July 11, 1816. He professed religion and joined the Methodist Episcopal Church, South, at twelve years of age, at Old Hobson Chapel; baptized in infancy by Rev. A. L. P. Green, D. D.; was

married to Miss Dora Cook, December 1, 1858, by Rev. John P. McPher-
son. His wife died April 25, 1875.
One child, Annie, eleven years old,
At the time of his death,
which occurred in a railroad
accident, near Birmingham, Ala.,
November 10, 1880, he was a member
of Foster Street Methodist Episcopal
Church, South, in Edgeland. In
the church of his choice he lived and
died an honored and honorable mem-
ber, blameless and harmless, a serv-
ant of God. He had served as stew-
ard in Tully Street Church and in
North Edgeland with acceptability.
He was noted for his love of truth;
his father affirms that he never de-
tected him in a falsehood, even in his
childhood. He was scrupulously hon-
est, and told his father, on his return
from the war, that he had the satisfac-
tion of never having taken from
friend or foe a cent's worth of any-
thing without permission or com-
pensation. His generosity and lib-
erality were only bounded by his
means, especially toward the poor
and needy. His inability toward
any who knew him was manifest. It
was not in his nature to harbor a
grudge or withhold forgiveness. His
devotion to his friends and the
church was very ardent. His habits
of life were strictly temperate and
virtuous.

A Good Man Gone.

Rev. C. B. Galloway, writing from
Vicksburg, November 28, 1880, says:
Our anticipated pleasure in having
the Conference meet with us next
week has been saddened by the sud-
den death, on yesterday, of Bro. R. D.
Howe, one of our oldest and most
prominent official members. To most
of our preachers he was well known.
For forty years he was identified with
Vicksburg Methodism. His father was
a Methodist minister in New
York. After graduating at the old
Westbury University, under the
presidency of Dr. Fisk, Bro. Howe
came South and engaged in teach-
ing. For several years he was a pro-
fessor in Centenary College, and was
a man of varied culture. His death
was very sudden and unexpected.
He felt sick in his office, and con-
fined to bed for some days. Calling a
doctor, he hastened to his residence,
and in half an hour was a corpse. A
good man has fallen in our midst.
At another time I will furnish a
fuller memoir.

In Nashville Notes to the Southern
Christian Advocate, November 15,
Dr. Sumners says:

Bro. Palmer, business manager at
the Publishing House, keeps things
going, and keeps them straight.
He is about to publish a nice little
book for Sunday-schools, edited by
Dr. Cunningham. A good story with
truth and authority in it. It is
the worse for that. It properly
handles you know. My commen-
tary on Romans, with a new trans-
lation, is passing through the press.
It will soon be on the shelves, an om-
nibus work. The January number
of the Quarterly Review is on the
stocks, nearly printed. A vigorous
writer riddles "Pre-Admission," as
I warrant you will say when you
read it. Some old errors of sanctifi-
cation—revived in certain quarters—
receive some attention. What your
appetite for a feast prepared by one
who can do such things, on the
"True Manhood of Christ." The
publisher will present you with a
good variety in the January num-
ber; he is determined the Review
shall be a success.

Course of Study for Local Preachers.

The following is prescribed by the
College of Bishops, to take effect after
the present year:

For DEACONS' COURSE.—The Bible—History and Biography; Hume's
Theological Compend; Wesley's
Sermons on Justification, and
on the Witness of the Spirit.

RECOMMENDED FOR REFERENCE.—
Preacher's Text-books; Watson's Bib-
lical and Theological Dictionary;
Watson's Institutes; Rater, Gregory's
Church History; Catechism of
Church Government.

For ELDER'S COURSE.—The Bible
Doctrines; Discipline, with Man-
ual; Watson's Institutes; Wesley's
Sermons; Smith's Elements of Di-
vinity.

RECOMMENDED FOR REFERENCE.—
Palmer's Life of McKendree; Pre-
latical Succession Examined; Watson's
Life of Wesley; Watson's Sermons;
Clarke's Commentary; Sumners on
Gospels and Acts; Whedon's Con-
fessionary.

DEATH OF PROF. FORSTER.—A
note from Rev. G. W. Horn, dated
November 11, says:

Since writing yesterday I have
learned that Prof. Forster is gone.
He died on the night, and was buried
on the tenth of November. He leaves
a large family of children, most of
whom are grown and married.

Rev. F. N. Forster, D. D., will be
absent in Missouri; he was one of
the strong men of the faculty of Central
College. He will be missed in
Georgia, where he lived and labored
for years. He was, for a long time,
one of the faculty of Wesleyan Fe-
deral College. He will be missed in
South Carolina, where he was born
and brought up. We mourn him as
a loved and honored personal friend.
We hope to have a suitable memoir
of this holy and useful man. Wes-
leyan Christian Advocate.

"Shaw," writing to the Texas
Christian Advocate about the North
Texas Conference, says:

You have heard of Gen. Bob
Tombs, of Georgia. Would you sup-
pose he had any interest in Texas
Methodist education? He has. Bishop
Pierce was the bearer of a message
from Gen. Tombs to the Regent of the
Southwestern University. He
authorizes him to survey and locate
one thousand acres of his Texas land
for the benefit of the university—
have a deed made to same and for-

ward for his signature. Gen. Tombs
has vast land property in the State.
Gen. Bob says and does many good
things. Texans will be glad to know
of him.

Bishop Wightman, says the South-
ern Christian Advocate of November
27, has been improving slowly but
surely. Last week, however, he had
quite a back-set, and for several days
has not been so well. We are glad
to report, at this writing, he is under-
stood to be improving again. We
have little hope of his being able for
any service for several weeks yet. In
the meantime let the church remem-
ber him in their prayers.

Rev. Dr. Howard Henderson was,
says the Pacific Methodist of Novem-
ber 19, prostrated last week by an at-
tack which his physician pronounced
a severe attack of the spine, and
recommended his instant release
from the pastoral, and return to his
eastern home. The doctor left on
Monday last, so St. Paul's Church is
without a pastor. This will be felt as
a calamity all over our Conference.

—Bishop McTear has presided at
the North Georgia Conference instead
of Bishop Paine, as announced in the
Plan of Episcopal Visitation.

The Rev. Dr. C. F. Deems has
been elected Chancellor of the Uni-
versity of New York.

WATKINSON.—We are informed
that there is good navigation in
Red river all the way to Shreveport,
and that the river is rising daily.
The chief days of departure for Red
river boats, we believe, are Wednes-
days and Saturdays. The time from
New Orleans to Shreveport is likely
to be from four to five days. We sup-
pose the boats will take members of
the Conference at reduced rates, but
we have no definite information on
this point. The river route is likely
to be the cheapest and, in some re-
spects, the most comfortable.

By reference to the appointments
of the Virginia Conference, it will be
seen that Rev. John Hammon, pastor
of the Felicity Street church, of New
Orleans, has been transferred to the
Virginia Conference, and stationed
at Park Place Church, Richmond.
After a four years' trial of our cli-
mate, Bro. Hammon found that his
health required a more bracing at-
mosphere, and therefore, regretfully
on his part and on the part of many
attached friends here, he leaves the
Louisiana Conference. Since he came
among us he has shown himself a
good soldier of Jesus Christ, meeting
the yellow fever bravely, and giving
diligence to his pastoral work. Our
Virginia brethren will have among
them no nobler, no more self-sacrificing
or devoted spirit. We heartily
commend him to their love and con-
fidence as one who is worthy. May
God bless our brother in his new field
of labor.

Rev. Thomas S. Haskell, a Pres-
byterian minister, is preaching and
holding special services for children
at the Carondelet Street Church in
this city. In former years Bro. Has-
kell was connected with the stage
and the circus. He comes well en-
dorsed, and appears to be doing a
good work.

The Southwestern Churchman is
the title of a new paper recently
started in New Orleans. It is to be
published in the interests of the
Protestant Episcopal Church. Rev.
Edward Fontaine, D. D., is the
editor. We wish the enterprise a
successful career.

We are indebted to Rev. Dr.
Algren for a copy of the minutes of
the German Mission Conference.
Everything is in German, except the
figures and some of the advertise-
ments. Paper, typography and cover
are very fine.

The Texas Conference will meet
at Brethling, December 8 instead of
December 15. By this change of time
it is expected that Bishop Keener
will be able to be present during at
least a part of the session.

Rev. John W. Shelton, a super-
numerary member of the Louisville
Conference, died, in west Nashville,
November 18.

Alabama Conference Railroad Fares.

MR. EDITOR: I forward, for inser-
tion in the Advocate, a notice of
railroad rates to members of the Ala-
bama Conference, to convene in this
city next month, December 8. They
are as follows:

Louisville and Nashville, including
Pensacola railroad, three cents per
mile each way.

Alabama Central, one fare for round
trip.

Mobile and Ohio, three cents per
mile each way.

Selma, Rome and Dalton, three
cents per mile each way.

Western railroad, of Alabama,
three cents per mile each way.

Montgomery and Euclid, three
cents per mile each way.

The train from Pensacola Junction
leaves every day at twenty minutes
past three P. M. Let members of the
Conference note this fact.

C. A. BROSIE, P. C.

To the Members of the Mississippi Con- ference.

The following rates will be granted
to all members attending Confer-
ence:

The Chicago, St. Louis and New
Orleans Railroad Company will pass
delegates to Jackson, Miss., at full
rates going, and half fare returning
on certificate of conference secretary.

The Louisville and Nashville, be-
tween Mobile and New Orleans, will
sell round-trip tickets to New Or-
leans at three cents per mile. Sta-
tions at which tickets can be pro-
cured are East Pascagoula, Ocean
Springs, Biloxi, Mississippi City,
Pass Christian and Bay St. Louis.

The Mobile and Ohio railroad will
sell excursion tickets to Meridian
and return at three cents per mile
each way.

The Vicksburg and Meridian rail-
road will pass delegates at full fare
going, and return at one cent per
mile on certificate of conference sec-
retary.

The river packets have not yet
been heard from, but no doubt, their
usual accommodations will be ex-
tended.

Members arriving on the Vicksburg
and Meridian railroad will be met at
the depot, in the passenger office, and
assigned to their homes. Those arriv-
ing by river will report to W. G.
Paxton, at A. M. Paxton & Co., or at
the Methodist Church.

CHAS. B. GALLOWAY,
Vicksburg, Miss., Nov. 28, 1880.

Fare to the Louisiana Conference.

MR. EDITOR: It is the opinion of
the most experienced that we will
have fine navigation to Shreveport
by the middle of this month; at
furthest, by December 1.

2. The title of all Red river boats is
to charge only one-half fare. A mem-
ber of the Conference need only to
make himself known as such to get
the benefit.

3. Parties wishing to come by rail,
via Houston, may write to Col. A. M.
Hoxie, Palestine, Texas, and Col.
T. Noble, Marshall, Texas, and re-
ceive half-fare card over their re-
spective roads.

CLASS OF FIRST YEAR, MISSIS-
SIPPI CONFERENCE.—The class of
the first year will please meet the
Committee of Examination at Vicks-
burg, Miss., on Tuesday morning,
December 7, 1880.

J. W. ANDERSON,
Chairman of Committee.

Personal and Other.

The Athenaeum states that Mr. De-
cember has just discovered in a private
collection of objects coming from Car-
thage, a gem representing a priest
who stands upon a lion when sacrific-
ing. The worship of the lion by the
Shemitic tribes might be gathered from
the name of Deborah, which means lion.
This discovery may help understand-
ing the passage in Isaiah vii. 18: "And
I will build a lion in the day of wrath,
and the Lord shall hiss for the day that
is in the uttermost part of the rivers of Egypt
the Philistines worshiped the lion and
for the lion that is in the land of Assyria."
The lion is one of the marked objects
in the newly-discovered hieroglyphics of
the Egyptians, whose chief seal was Car-
thage.

A testimonial, of no less than a
thousand guineas and a gold chronom-
eter, was recently presented to Mr.
George Grove, at St. James Hall, London,
in grateful appreciation on the
part of many of his countrymen, for the
valuable services he has rendered bib-
lical history and geography and especially
in the foundation of the Palestine Ex-
ploration Fund. By introduction to
him through the American edition of
Dr. Wm. Smith's "Dictionary of the
Bible," there are not a few thankful be-
neficiaries on this side of the Atlantic
who would have been very glad to join
in such an expression of esteem.

Mr. Alderman McArthur, a very
earnest Methodist, has recently been
elected Lord Mayor of London, and
entered upon his office November 9.
He is the first member of the Wesleyan
body who has been elected to the
mayorship of London. Mr. McArthur
is the son of an Irish Methodist pre-
acher, and has himself been a loyal and
very generous member of the church,
a gentleman of wealth, of marked abili-
ties, a happy platform speaker, and en-
joying the respect of all classes. Phila-
delphia Methodist.

The report of the United Kingdom
Athletic claims that the agitation it has
conducted has made a deep and endur-
ing mark upon the political mind of
the country, and even in Parliament
ed opinion is no longer dimmed as a
craze or dream of enthusiasts, but
has taken its place within the sphere of
practical politics. The duty now is to
direct the voice of public opinion so as
to make it difficult for Mr. Gladstone
to recede from his promise of official aid.

At the next meeting of the Belgium
chambers an influential member will
propose that the pay granted by the
State to the Catholic clergy be reduced
in proportion to the number of people
now excommunicated. This would di-
minish the pay by about one-half. It is
also proposed to suppress the pay of all
curates whose services have, in conse-
quence of the wholesale excommunications,
become useless. N. Y. Inde-
pendent.

Professor Minor, of Heidelberg, at a
recent congress of zoology, held at Me-
lan, showed an excellent preparation of
a portion of the ear, and gave statist-
ics showing that engine-drivers on rail-
ways are peculiarly subject to certain
affections of that organ, which might
compromise the safety of travelers. The
congress moved an address to all Gov-
ernments, recommending serious por-
tended investigations into this matter.

A curious accident has just led to
the discovery of some remarkable Roman
remains at Bucerri. The hoof of a
horse broke through the ground in the

market-place, and after excavation on
the spot a Roman cemetery was discov-
ered. It dates from the second century.
Over twenty urns of all sizes have been
found, besides glass vessels, and
cups of strange shapes, and a few skele-
tons. All these have been removed to
the museum at Agrum.

A London paper thus shows up the
defects of Protestantism in a new light:
"The parish church at Thirsk, a town
infested with Quakers, has now been
turned into a building to rear it. A
correspondent of a Unitarian newspa-
per remarked on the circumstance that
the use of incense would chase away
bats, moths, and the like, which creat-
ures, he suggested, are essentially
Protestant."

Rev. Dr. J. A. Paddock, who has
been rector of St. Peter's Episcopal
church, Brooklyn, for over twenty years,
has resigned that office to become Bishop
of Washington Territory, to which
position he was elected by the recent
National Convention. He will be con-
secrated to the duties of his office on the
fourth of December, and will go to
his diocese in March next.

The Rev. Dr. Roswell D. Hitchcock,
who, for the last twenty-five years, has
occupied the chair of Church History in
the Union Theological Seminary, was
chosen by the trustees, on the ninth
inst, to succeed the late Dr. William
Adams as President of the Seminary.
Dr. Hitchcock is the author of A Com-
plete Analysis of the Bible, which was
published in 1859.

The beautiful little church on the
grounds of Cozzens's Hotel, West Point,
was built by Professor Vain, the histo-
riographer, as a memorial to his child-
ren, and is appropriately called the
Church of the Holy Innocents. The in-
terior is uncommonly effective and im-
pressive. The seats are free, and there
is a voluntary choir for young ladies
and eunuchs.

The late Dr. Samuel H. Cox is well-
known to have been a very rigid Pres-
byterian. But several of his children
strayed off to the Episcopalians. This
fact being known to a friend, the
doctor, with a sigh, said, "Yes, I have
had ten children; five of them were
Episcopalians, and five of them were
Episcopalians."

The Italian Court of Appeals has
condemned the indictment of the interior
commissioners, depriving the property of the
Propaganda Fide Society subject to
confiscation by the Council of Legisla-
tion, the same as that of other religious
associations.

Mrs. Abraham Lincoln receives a
pension of \$3,000 annually. She is de-
scribed as looking old and much worn.
Her hair is almost white, her form has
become heavy, and she displays but lit-
tle interest in what goes on about her.

An association of women has been
formed at Vevey, Switzerland, for the
repression among themselves, and
others, of the habit of gossiping, evil-
speaking, and unbecoming talk, espe-
cially in the presence of children.

A telegraphic report says that the
governor-general of Kasan, Russia, will
be surprised and soon tried for at-
tempting forcibly to convert to the faith
of the Greek Church.

The American Bible Society, the
American Board, and the Presbyterian
Board of Foreign Missions, each gets
\$5,000 from the estate of David N.
Lord, of New York city. Other bene-
volences are also provided for.

The Rev. Samuel Coley, one of the
strong men in the English Wesleyan
Connection, is dead. He held the post
of theological tutor at Headingly since
1873, and was only 41 years of age.

The South School, at Helena, Ark.,
under the auspices of the Friends, has
sent out 130 colored graduates, who are
now teaching in that "blessed land."
So says the New York Independent.

The three richest men in Georgia are
said to be Joseph E. Brown, of Atlanta,
Ferdinand Phinizy, and John A. White,
of Athens.

\$1,800,000 is to be expended in build-
ing a monument to Victor Emmanuel.

Books and Periodicals.

Scribner's Monthly, Volume XX,
May, 1880, to October, 1880, inclusive,
makes a noble octavo of 560 pages. It
is unsurpassed in the beauty and finish
of its many engravings, and its articles
embrace some of the choicest literature
of the period. It is an attractive and
valuable addition to any library, and
contains a vast amount of solid, enter-
taining, and instructive reading matter,
on scientific, historical, and literary
topics. We are indebted to the pub-
lishers for a copy of this superb work.

St. Nicholas, Volume VII, Part I,
six months, November, 1879, to May,
1880, inclusive, makes a noble octavo
of 560 pages. Each part is bound
separately, and the two make one
thousand octavo pages. The binding is
very handsome and substantial, and the
illustrations are unequalled in their
execution. We have in these bound
parts a work that has permanent inter-
est and value for the young people. No
publication in the world is probably
so popular to St. Nicholas as a maga-
zine for children. Its literary and artistic
excellence is very good, and so far as
we have noticed, its pages are never
the moral tone is uniformly good, and
much of the reading matter is decidedly
elevating and instructive. We are also
indebted to the publishers for a copy of
this splendid work.

"Heaven" is the title of a 12mo. of
107 pages, by D. L. Moody, P. H.
Rev. Dr. Moody, Chicago. The author
discusses on "where Heaven is, its in-
habitants, and how to get there, and
explains the certainty of God's promise
of a life beyond the grave, and the re-
wards that are in store for faithful
service. The work is in Mr. Moody's
characteristic style, and brims with
anecdotes and illustrations. It is prac-
tical, readable, and calculated to do
good. Price bound in cloth, sixty cents,
in paper covers, thirty cents.

Wide Awake, December, 1880, is a
charming number of this beautiful and
justly popular monthly for the young
people. Its spirited illustrations and
fresh and instructive and entertaining
articles will be sure to meet all expec-
tations. Among the many excellent
articles are: "Kiss the Monitor," "A Day
Nursery," "How to Kiss Christmas Gifts
for Little Brothers," "Five Little Peppers,"
"Saurin-Kold," "Five American Artists,"
"The Lady Artists of America," "How
Freddie's Tooth was Pulled," "Joe the
Chimpanzee," "The Christmas Dinner,"
and "The Christmas Eve." The work is
to be very great. D. Lothrop & Co.,
Publishers, Boston. Price \$2 per an-
num.

Our Little Ones, December, 1880, is
a beautiful and profusely illustrated
periodical for the young and the young
readers, for the little children, and it is
well adapted to amuse and instruct
them. Published by the Russell Pub-
lishing Company, Boston. Price \$1 50
annum.

Annual Conferences.

CONFERENCE.	PLACE.	BISHOP.	DATE.
Los Angeles	Sanita Ann.	Huggins	Nov. 3
N. W. Texas	Waco	Pierce	Nov. 10
Arkansas	Harrison	Lightman	Nov. 16
Memphis	Trenton	McTear	Nov. 17
North Texas	Bella	Pierce	Nov. 17
Little Rock	Yazoo	Whitman	Nov. 17
Virginia	Daquille	Keener	Nov. 17
N. Georgia	Rome	Paine	Dec. 4
East Texas	Kayumla	Dec. 1	
White River	Marshall	Whitman	Dec. 1
N. Carolina	Helen	Keener	Dec. 1
Alabama	Pensacola	McTear	Dec. 8
South Georgia	Wicksburg	Pierce	Dec. 8
Mississippi	Vicksburg	Whitman	Dec. 8
Texas	Fort Worth	Keener	Dec. 15
N. Mississippi	Patmos	Keener	Dec. 15
Florida	Orlando	Paine	Dec. 15
N. Alabama	Oxford	Whitman	Dec. 15
Louisiana	Shreveport	Keener	Dec. 15
N. Carolina	Marion	Huggins	Dec. 15
Indiana	Harrison	Huggins	Mar.

Bishop McTear has charge of the Mission in Brazil
and Mexico.

Publisher's Department.

"We shall do our best to exclude fraudulent ad-
vertisements of every description from the Advocate,
and trust our friends, in ordering goods from the leading
merchants of New Orleans and elsewhere, as represented
in our columns, will mention having seen the advertise-
ment in the Advocate, and we will take pleasure in
attending personally to any counterfeits for our friends
in the country with which we can be of service, while sus-
taining our usefulness as being worthy of their patronage."

KATE'S ANSWER.

"Oh, Kate, so young, it is thing,
But her eyes, like the sky, are so blue,
As her dimples so sweet,
As her ankles so neat,
Singular, as she looked at me,
Till one morning I was for a while,
When, dearie, as a bride, by my side,
The shadow she sat,
With the wistful look,
'Noddy and I' said, 'I'm not dead.'
An' my heart, an' this how I came
For my Kate looked so tenderly on me,
With black like the loss,
An' all the red roses,
You grow for her garden so late,
But I just sat in a state as the dead,
Till she said, with a toss of her head,
'I'll know that to-day
I'll have nothing to say
I'll have you with my cousin, instead.'
Then I'll myself grow very bold,
Don't know what I should if I could,
'By the way, my heart,
That would be my heart,
Though I lived to be wrinkled and old,
An' I said, 'I'll dare to do so,
For I'll give you the best, an' I'll show
Both arms round her waist,
An' she said, 'I'll be a wife,
I'll be a wife that is a wife to me,
Till she said, 'I'll be a wife to me,
As she said, 'I'll be a wife to me,
An' her eyes looked so blue,
Noddy and I' said, 'I'm not dead.'
Would you like me to do, Noddy and I' said, 'I'm not dead.'

W. C. SHEPARD & Co.—American
China dinner, brocade and velvet, 10 pieces, for \$15.
Equal in looks and usefulness to French China.

A man who was journeying to Texas
with his wife, thought he would enjoy the luxury
of shaving and shampooing. While this was going on
he concluded to surprise his wife, and as he was
hair, eyebrows and whiskers were changed from
gray to raven blackness. He hastened to the
bath-room, but was not at the door by his wife
encouraged by the intrusion of a stranger, as she
passed, and advanced toward the bath-room
her husband, she said he was an impostor. He
tempted to explain, it was too late. A crowd gathered
round and the bath-room became a scene. At last in his
perplexity the husband exclaimed, "Mary, look at my
face!" On glancing at the bath-room appendages, as
she said, "Yes, I did," she said, "I know them
face. They can come in, but keep that head out of sight."

The Advocate will be sent to all new yearly sub-
scribers for 1881 the balance of this year free.

It is said that Sir James Mackintosh
and Dr. Parr were one day riding together, when for
some reason the horse became very restive, threaten-
ing to overturn the carriage. Dr. Parr was quite
timid and said, "Handle him gently, James, don't
let him fall, always soothe your horse, James,
don't let me down, I am on your way, I fear." When
safely on the ground, however, the case seemed to
assume different proportions. Sir James turned to the
doctor, "You, then, James, don't let him fall. Never
let a horse get the better of you. Toss him up,
James, and let him walk home."

Hahnemann, the founder of the home-
opathic school, was one day consulted by a wealthy
English lord. The doctor listened patiently to the
patient. He took a small phial, opened it and held
it under his lordship's nose. "Smell, Well, it is in-
cured." The lord asked, "Smell, how much to take?"
The doctor said, "One drop, four times a day. Never
let a horse get the better of you. Toss him up,
James, and let him walk home."

The Advocate will be sent to all new yearly sub-
scribers for 1881 the balance of this year free.

A small boy of Bath, Maine, had just
gone to bed, some night, when he began to dream
about his horse. Some slight uneasiness took hold, and he
said, "Mamma, I saw a horse once." When asked,
"Where?" he said, "pointing to the ceiling."
His mother remarked that that was a queer place to
see cows, and the little fellow got chaffily angry and
said, "Well, I guess they could be seen in any
corner they liked."

These days no one is safe from the
charge of phlogiston. It went to church last Sunday
a true unsound, and when being asked his opinion
of the clergyman, said, "No," his sermon was very
good, but the prayer beginning with "Our Father I
think he is a phlogiston, I know I have heard some-
thing that it was strangely like."

Business Notices.

To The Consumptive.—Those who languish
under the fatal severity of their climate through
pulmonary complaint, or even those who are in
danger of relapse, by its means, there is
a safe and sure remedy at hand, and one easily
tried. "Roth's Compound of Cod Liver Oil and Iron,"
elucidated possessing the very agreeable flavor of the
oil as herebefore used, is endorsed by the Phlogiston
of time with cheerful property which renders the
illudiculous. Remarkable testimonials of its
efficacy should be to those who desire to see them.
Sold by A. B. Watson, Chemist, Boston, and all
druggists.

Those who suffer from feeling the should
know

Farm and Garden.

SEEDS TO BE SOWN IN DECEMBER.—Beets, cabbage, carrots, cauliflower, cucumber, endive, lettuce, mustard, onion sets, parsley, parsnips, peas, potatoes, radish, rocket, spinach, shallots, tomatoes, and turnips.

PEAS.—A good crop of peas should be planted, especially the late varieties; the extra early also does well.

CABBAGE.—Now early work, early flat ditch, and drumhead, exheart and winged-stalk. The late varieties should also be sown, as they make large heads in spring.

Tomatoes should be sown in the hot-bed for a very early crop.

Also, sow in frame the early Paris and erhart cauliflower; they will make plants for setting out in February.

SETTING OUT FRUIT TREES.—There is much carelessness and more ignorance displayed in setting out trees; hence the result that we see, which is generally disappointing. There are always sound trees and some orchards that are noted for their large yields, producing more profit than any other farm crop from an area of the same extent. They are the same sorts that others are growing, obtained from the same nurseries, and are put on similar ground. The difficulty to a large extent is in setting out, including the condition of the ground. First, the soil must be drained, either naturally or otherwise; else no success can be expected; no water must be permitted to settle and remain a long time among the roots. It will be sure to hurt if not eventually kill the trees. The very best condition of the soil through the whole life of the orchard, is required at the start, when the trees are wrenched from their original places, their roots torn and exposed, and the setting still further interfering. It is then that the most careful attention is to be given, endeavoring to obtain as many roots as possible, and to lessen the top in proportion. Always proportion the top by the quantity of roots, giving liberal, but some advantage to the latter, remembering—and this is important—that there can be only a certain amount of branch growth, limited to the capacity of the roots. If more branches are left the excess of evaporation will desiccate the tree and in a drought be sure to kill it. This is a common occurrence.

Prune close, therefore, and give the roots large and faultless.

Set the trees at the same depth it had in the nursery. Be sure there are no borers, or, if any, search out and kill with a wire. Select small trees. They will be large trees all the sooner, as the proportion of roots will be greater; there will be less wood to nourish, and hence more new wood formed. Next comes an important point, which is usually overlooked: In lessening the top, before transplanting, leave only such limbs as will be wanted to make the main division of the tree. A few will be sufficient, say three or four. If too many for the root power, shorten them rather than further lessen the number, making sure that you are on the safe side. In trimming the top, you are giving direction to the future tree. See what you want it to be, and make this your aim. Indeed the whole life of the tree should be considered, which includes that other hands must take it up after you leave it when it has outlived you, for an apple tree can be made to do service for a century. This is what the setting out of a fruit tree in its true sense means; and transplanting is only the beginning of the attention to be given, which is to continue, unintermitted, during the lifetime of the tree. It will be seen that it is no small undertaking. But, luckily, the benefit is equal to the task; and the true orchardist finds other remuneration besides the mere profit. He has an ideal interest, which holds the attention better. I mention this not so much to encourage the really worthy, who will do justice to an orchard, as to discourage the reckless from making the attempt, which would only result in failure.

Before setting the tree, see that it has been taken care of during the interval since it left its place in the nursery. If it has received any serious harm, discard it; discard it if there is a lack of roots, or the roots are dry; discard it if it is crooked, or has the bark injured, or is overgrown. If you want, if possible, perfect trees, as there is a long future of importance connected with them. The safe way is to get your stock sourced from a reputable nursery, or through some trustworthy source. Have your ground well prepared throughout, and well enriched with the trees—all the better if deep, and drained not less than four feet deep; this is important. Then the roots, by penetrating, will defy the frost, drought and sudden changes of the weather, something that is too little considered. The day, heavy rains will then readily pass through, leaving in the soil the fertility they possess, there will be no dead water to moulder and rot the roots. With such soil no mulching is required; no cultivation, after the first few years. The orchard may be kept in soil, a lawn made of it if so disposed, as the trees, which should be thirty to forty feet apart, will afford sufficient space for this. If not, give a little more, there must be plenty of air and sun between the trees and in among their branches. With a shallow soil this cannot be done, or not so well as it requires frequent manuring with the chances of dead limbs and now and then a dead tree, the whole orchard yielding at last prematurely.

The young tree being ready, straighten out its roots, avoiding all straining, and pack with fine soil, carefully and evenly, every inch of space. You cannot well give careful attention to the roots, being careful not to bruise them, of which there is some danger at first, till all are covered. However carefully and firmly the ground may be pressed upon and around the roots, the contact will not be as close as in the natural state before the tree was removed. Let it be remembered that the more the particles of the soil come in contact with the roots, the greater will be the absorption, and that is most wanted now at transplanting. Of course the work is to be done before the buds begin to push, if set in the spring, or after the leaves have fallen in the fall. If the location is not much exposed to the west wind, and the trees are small, no stakes are required to hold them in place; otherwise it is better to stake them, and in a full exposure to wind it is indispensable. Secure the stakes judiciously, so that no other driving is required. Set in the fall or spring, fall being best, if care is taken in setting.—F. B. in Country Gentleman.

THE COTSWOLD SHEEP.—Mr. Joseph Harris has the following in praise of this breed: "If well fed and provided with dry quarters, under foot, there are no sheep that will stand exposure to our severe weather better than the Cotswolds. The Cotswold ewes are good breeders and good nurses. They frequently have two strong lambs, and occasionally three at a birth. I have

never had a pure bred Cotswold ewe in the flock that would not breed. We let the ewes have their first lambs when two years old, and they frequently continue to be good breeders till ten years old. The Cotswolds are the hardest of all the English breeds of sheep. Of all the well established breeds the Cotswolds are the largest. The celebrated experiments of Lawes and Gilbert proved beyond all question that the Cotswolds produced more mutton and more wool than any other breed; and not only this, they gained more in proportion to the food consumed than any other breed.

REGULARITY IN FEEDING.—All feeders, who have studied the habits of the animals they feed, have discerned that they take special note of time, and are disappointed if the time is delayed only a few minutes. It is a cardinal point to observe great regularity in time and quantity for feeding sheep. It has been observed that a careful and regular feeder will produce a better result with inferior feed, given at equal times and in even quantity, than an irregular feeder will produce with the best quality of feed. It is said that "the master's eye is worth two of his hands," and it may as truly be said that "the shepherd's eye, which takes note of the individual wants of his flock, is worth a large amount of carelessly given food."—National Live Stock Journal, Chicago.

CLOVER AS A FERTILIZER.—A writer in an exchange gives the following proof of the value of clover: "I have twenty-one acres of wheat on this farm, which was so run down three years ago that it was not supposed capable of producing a paying crop. One-half of this field is now covered with stable manure at a cost of not less than \$100, the other half had the one crop of clover turned under, and the wheat is much heavier on the clover land—the ton and a half acres matured giving two hundred and forty-seven shocks, against three hundred and forty-three on the clovered half of the field. I estimate the average per acre on the twenty-one acres at twenty bushels per acre; but if it should thresh to the shock as well as my wheat did last year the average would be above thirty-three bushels. As long as clover will give such results as this, on my land I shall sing its praises loudly."

A DIFFICULTY WITH STRUBBERIES.—Shrubs, when set in the grass of a lawn, are often damaged by the turf which surrounds them. Spraying about them only partly removes the difficulty, as the spaded ground never extends to the length of the roots which always run at least a few feet away as the height of the shrubs. Besides, the ground is necessarily more or less defaced by the operation. The true remedy is top-dressing. Superphosphate, or such soils as are benefited by it, will answer a good purpose, and not present an unsightly appearance like coarse manure. Finely pulverized old manure will be a most desirable. In many cases liquid manure for small plants will answer well. The top-dressing should be done in autumn or very early in spring, and special care must be taken to extend it as far from the stems as above indicated.—Country Gentleman.

COMPOSTING is the art of mixing organic matter, such as straw, muck, dead animals, etc., that must undergo decomposition before they become available as plant food, with inorganic matter that will absorb and retain the valuable gases that the organic matter would otherwise let pass into the air and thus be lost. Such a mixture must be kept moist, but not exposed to rains, and must be turned over frequently, with which ashes, leached and fresh lime, weeds (not in seed), waste matters, etc., can be mixed.—American Agriculturist.

WASH FOR FRUIT TREES.—A fruit grower gives the following remedy for the codling moth: "One quart of lime, mixed with water, is used by plastering in 'white wash,' one peck of leached wood ashes, two pecks of cow manure, one quart of soft soap, and one large tubful of Paris green. I wet the mixture thoroughly, to make it like paste, leaving it thoroughly until it becomes tough. I added twelve quarts of water, or enough to give the trees a thorough coating. I find on the trees so washed that the old bark is dropping off, and leaving the new bark perfectly smooth. On all the trees I have washed I see a perfect improvement."

EARLY BREAKFAST FOR FOWLS.—In keeping fowls remember that the morning meal with them is the most important one of the day. They are cold and hungry; and for that reason need some kind of warm, cooked food. Fowls will eat almost anything if it is served up right. Boiled potatoes, turnips, carrots, anything in the vegetable line, mixed with cornmeal, oat meal, or bran and shorts, seasoned with pepper and salt, and fed warm, will suit them. Feed a few handfuls of wheat screenings at noon, and at night give a liberal feed of some kind of whole grain.

WATERING HORSES.—Horses should be watered in the morning before they are fed. A full drink of water immediately after being fed is a sure way of producing indigestion, if not inflammation. When water is drunk by horses the bulk of it goes directly to the large intestines, and little of it is retained in the stomach. Some old and worthless horses, by way of experiment, were fed with salt water and supplied with water immediately before being killed. It was found that the water had curdled the peas in the intestines, where no digestion took place at all.

Sun-dried seed, oil cake contains from thirteen to sixteen per cent. of oil, and thirty-five to thirty-six per cent. of nitrogenous matter, which is very rich for an oil cake. When fed to milk cows it has improved the quality and increased the quantity of milk. If raised for the sake of the seed, the stalks and all refuse should be gathered and burned, and the ashes returned to the land, otherwise it will impoverish the soil to a greater extent than the value of the seeds will compensate for.

THE ALPACA.—The alpaca, the camel of Peru, is found in the highest inhabited regions of the Andes. Acustomed to the vicissitudes of such regions, and to cold, damp, hunger and thirst, it is especially adapted to bleak hill districts, yet will do well where the air is pure and there is plenty of water for bathing, and the heat is not oppressive. Its three weights from seven to ten pounds, and is more valuable than wool.

In France, horses and vehicles exclusively employed in farm work are exempt from half the ordinary tax.

Household.

TO GET RID OF COCKROACHES.—A correspondent writes as follows: "I beg to forward you an easy clean and certain method of eradicating these loathsome insects from dwelling-houses."

The cockroaches (or 'clocks,' as they are called here,) and I was recommended to try cucumber peelings as a remedy. I accordingly, immediately before bed-time, strewed the floor of those parts of the house most infested with the vermin with the green peel, cut not very thin from the cucumber, and set up half an hour or more to watch the effect. Before the expiration of that time the floor where the peel lay was completely covered with cockroaches, so much, so that the vegetable could not be seen, so voraciously were they engaged in sucking the poisonous moisture from it. I adopted the same plan the following night, but my visitors were not near so numerous—I should think not more than a fourth of the previous night. On the third night I did not stir a pebble; but anxious to ascertain whether the house was quite clear of them, I examined the peel after I had laid it down about half an hour, and perceived that it was covered with myriads of minute cockroaches, about the size of a flea. I therefore allowed the peel to lie till morning, and from that moment I have not seen a cockroach in the house. It is a very old building; and I can assure you the above remedy only requires to be persevered in for three or four nights to completely eradicate the pest. Of course it should be fresh cucumber peel every night.

MAKING CHICKEN PIE.—Chicken pie is one of the good things in which epicures especially delight; and all the memories of Thanksgiving days tend with the delicious fragrance which emanates from the capacious tin pan, filled to heaping up with this old-fashioned luxury.

Take four good sized fat chickens, cut up all the joints, wash thoroughly, and put into a two-gallon kettle with just water enough to cover them, boil slowly, and skim nicely. When tender, throw in a tablespoonful of salt and a dash of butter as large as a coffee cup. Take the chicken, and stir up four spoonfuls of flour in a tumbler of cold water, and drop into the liquid that the chickens were boiled in. Stir it well, and let it boil about five minutes, then remove from the fire.

Take two quarts of sifted flour, and a lump of lard the size of a coffee cup. Rub the lard thoroughly with the flour, then take two coffee-cups of sour cream, add half a teaspoonful of soda dissolved in two spoonfuls of water, stir up quickly, and knead lightly. Butter a six-quart tin, and roll out the crust half an inch thick, and cover the dish inside. Now place the chicken in the dish, packing it closely, pour in enough of the soup to fill the pan within an half inch of the top of the rim. Roll out another crust, and spread over the top, plucking it down tightly round the rim of the pan. Now cut out from the remnant of the dough a scalloped edge and bind around; cut a ventillator in the centre of the pie, and spread a paper over the top so it will not scorch, and bake two hours. It is the best Thanksgiving dish that ever made a hungry child's mouth water.—Farmer's Wife, in Country Gentleman.

FRUITS WAY OF WASHING CLOTHES.—A system of washing clothes has lately been introduced in some French towns which is worthy of special mention. Its economy is so great as to greatly reduce the cost. This is the process: Two pounds of soap is reduced with a little water to pulp, which having been slightly warmed is cooled in ten gallons of water to which is added one spoonful of turpentine oil and two spoonfuls of ammonia; then the mixture is agitated. The water is kept at a temperature which may be borne by the hand. In this solution the white clothes are put, and left there for two hours before washing them with soap, taking care, in the meanwhile, to cover the tub. The solution may be warmed again, and used once more, but it will be necessary to add a half spoonful of ammonia. Once washed with soap, the clothes are put in hot water, and the blue is applied. This process, it is obvious, saves much time, much labor and fuel, while it gives to the clothes a whiteness much superior to that obtained by any other process, and the destructive use of the washboard is not necessary to clean the clothes from the impurities which they contain.

TO MAKE SALLY-AN'S CAKES.—To make sally-an cakes make a hole in the middle of the hand of flour in a pan, put in half teaspoonful of thick yeast (not bitter,) pour in a quart of a pint of milk, warmed as for huns, mix it up with a part of the flour, and set it to rise. When it has risen, put an ounce and a half of butter, one ounce of sugar, and a little milk, over a slow fire. While this is melting, break four eggs, and put the yolks, with half a teaspoonful of salt, into the flour and yeast. When the butter and milk are lukewarm, mix them with the other ingredients, and make all into a soft dough. Butter some cake hoops, and put them on buttered iron plates, all the hoops about an inch deep, and set in a warm place to rise. When quite light, bake them in a warm oven.

FOUR PERRINS.—AN ENGLISH RECIPE. Half a pound of flour, salt, two eggs, one pint of milk. Mix the salt well with the flour; break the two eggs in the flour and beat well together, then add the milk, and a pint of milk, stirring smoothly all the time until the batter is well mixed. Let the batter stand for one hour and then put it into a well-buttered mold and set the mold into a kettle of boiling water, where it must boil continuously one hour. When served it should be put on a hot dish.

BOILED CUCUMBERS.—Take half a dozen large young cucumbers, wash and quarter lengthwise; put them in a pint of boiling water, with two tablespoonfuls of salt, let them boil gently till perfectly tender, keeping closely covered; add more water if necessary, though the less water you use the better they are; drain perfectly dry and serve on buttered toast, with butter, salt if necessary, and a little white pepper.—Cultivator.

SODA BISCUITS.—Flour, one quart; lard, size of walnut; buttermilk, 1 pint; soda, a level teaspoonful; salt to taste. In using soda and sour milk, my rule is a level teaspoonful to a pint of milk, either clabber or buttermilk.—Ida.

Paste for making paper should be made about the consistency of cream, perfectly smooth, without lumps; the size will add to its tenacity, and a small portion of powdered alum will help it to dry.

Scientific.

THE AUGUST METEOR-STREAM.—The entry of this stream into the solar system probably dates back to a very remote antiquity—for there are several circumstances which conspire to prove that such must have been the case, and that it preceded, by many ages, the apparition of the Leonids, Andromedids, and some of the other periodical meteor-showers. The fact that it constitutes an unbroken ring leads to the inference that it must have existed from the earliest times in order to bring about so complete a dispersion of its particles, formerly introduced, as a comet, to the earth. It is to be assumed that it formed a condensed mass like the Leonids, and only appeared as a meteor-shower when the comet returned to perihelion. A very slight difference in the periodic times of the individual meteors following the nucleus must have eventually distributed them (by its cumulative effects) along the entire orbit. In other words, the original group must have undergone a process of lengthening out, until, at the present time, it consists of a parabolic zone of meteoric pellets, through which the earth passes annually on August 10th. Moreover, the radiant point of the shower often fails to become sharply defined. Several concentric streams of similar meteors appear to diverge from the region about a Perseid, and their physical identity is unquestionable. They are merely the deflections or offshoots from the original system which must be greatly disturbed and contorted as the earth annually intersects it. The fall effects of these perturbations can hardly be estimated; many of the particles must be diverted into new orbits, and one of the results upon the main stream may be a constant widening out, so that the apparent duration of the shower must go on increasing. It now actively extends over at least eight nights; hence the width must exceed 10,000 miles. And some diminution in its intensity must occur at each return, unless there is a source of compensation for the expenditure of its materials upon the earth. But, though many millions of meteors are annually 'consumed' in our atmosphere, the effect of the phasing out will be very gradual in making itself appreciable, as compared with the vast assemblage which constitutes the main ring, the proportion which encounters the earth is small indeed. As it is enveloped in the stream, comparatively few of the meteors are actually intercepted. By far the greater number pass by untouched. If a ball is thrown up in a thick shower of rain, it will only encounter a few drops. This may be taken as an illustration. The earth, with its diameter of 8,000 miles, can only meet with a few meteors in its rapid flight through a zone extending 10,000 miles in width.—Mr. W. E. Beuning, in Popular Science Monthly.

A NEW PLANETARIUM.—A novel and remarkably ingenious planetarium has, after five years' work, been completed by its inventor, Signor N. Perini, of Garrick street, London. In all previous attempts the globes representing the planets moved in circular orbits. In the device just completed by Signor Perini, the orbits are elliptical and are rigidly tenues it is possible to make them the planets, and to represent a construction fourteen feet in diameter by fourteen feet in height. The observer takes his position underneath, and looking up finds himself under a representation of the 'celestial vault,' on which the constellations are indicated and stars down to the third magnitude marked. Suspended from the roof is the central globe, a lamp representing the sun, which rotates on its axis and is placed at the lower focus of the ellipse. Surrounding the central luminary are the planets, each suspended by a small and almost invisible wire. The planets revolve according to their relative approximate positions, distances and velocities. The earth has its diurnal rotation, and the moon revolves around it in its approximate orbit; all the mechanism being invisible and noiseless. The motion continues for five hours and a half with one winding, can be stopped and re-started instantaneously, and can be regulated to any required velocity.

The curious Maiden Hair Tree (*Salsola adanifolia*), also known in gardens by its Japanese name of 'Ginko,' is the solitary survivor of an immense group of conifers which existed ages ago and of which we find but scanty remains all over the Temperate and Arctic Zones of the Northern Hemisphere. Professor Oswald, a learned German palaeontologist, enumerates eight genera and sixty-one species of trees allied to this sole survivor that have already been found in fossil state; and, though the experience of palaeontologists shows that many supposed species are actually believed to be identical, there will probably be enough new ones found, as the earth's crust becomes more thoroughly explored, to increase, rather than lessen, the number of species now recorded. It would be wise in this curious old survivor to study the modern principles of evolution, and give us a few more species by gradual modification, before the last summons shall come to join its fossil brethren.—N. Y. Independent.

Formerly, 222 species of Mollusca were known to exist in the Mediterranean which had not been found in the Atlantic. Dr. G. Jullien has just counted a list of forty-one other species which have been found in both seas, thus showing the number of supposed exclusively Mediterranean species to one hundred and eighty-one. The believes that when further researches have been made by dredging in the North Atlantic, the difference in the Mollusca of the two bodies will be still more diminished. If it do not in time altogether disappear.

Professor Langley has lately been working very successfully with his new substitute for the thermopile, which he calls the 'thermal balance.' Its principle is the same as that of the Stemon's pyrometer, depending upon the change of electrical resistance produced in a thin strip of iron by the heat to be measured. The new instrument proves to be much more sensitive and accurate than the thermopile, and bids fair to replace it in a wide field of scientific work.

Iron is rolled so thin at Pittsburgh, Pa., rolling mills, that 10,000 sheets are required to make a single inch in thickness. It is as flexible as tissue-paper, and quite as thin.

By means of an improved telephone the sound of the chimies at the Post-office in Adelaide, Australia, have been transmitted to a distance of two hundred and forty miles.

A catalogue of books and papers relating to electricity and magnetism, recently published in London, gives a list of 13,000 such works, in all languages.

Pastur believes that there are valid grounds for maintaining that boils, osteomyelitis, and puerperal fever are due to minute organisms.

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ADVOCATE OFFICE.
New Orleans, Monday, Nov. 29, 1880.

Our readers should bear in mind that our quotations represent prices for forward lots, and that in filling small orders higher prices must be paid.

SOUTHERN STAPLES.

Cotton, P. B.	Today's	Nov. 29
Low ordinary	10 1/2	10 1/2
Good ordinary	11 1/2	11 1/2
Low middling	12 1/2	12 1/2
Middling	13 1/2	13 1/2
Good middling	14 1/2	14 1/2
High middling	15 1/2	15 1/2
Sales today	2,750 bales	
Receipts since last	16,500 bales	
Receipts previously	821,925 bales	

Sugar, P. B.	Today's	Nov. 29
Full fair	10 1/2	10 1/2
Prime	11 1/2	11 1/2
Choice	12 1/2	12 1/2
Yellow clarified	13 1/2	13 1/2
White clarified	14 1/2	14 1/2
Crushed	15 1/2	15 1/2

Molasses, in Hk., P. B.	Today's	Nov. 29
Common	30	30
Fair	35	35
Prime	40	40
Choice	45	45

Rice, Louisiana, P. B.	Today's	Nov. 29
Common	4	4
Fair	5	5
Prime	6	6
Choice	7	7

Butter, P. B.	Today's	Nov. 29
Western	12	12
Eastern	13	13

Cheese, P. B.	Today's	Nov. 29
Western	14	14
Eastern	15	15

Candle, P. B.	Today's	Nov. 29
Best tapers	12 1/2	12 1/2

Corn Meal, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2

Flour, P. B.	Today's	Nov. 29
Superfine	3 1/2	3 1/2
XX	3 1/2	3 1/2
XXX	3 1/2	3 1/2
Choice XXX	3 1/2	3 1/2
Choice family	3 1/2	3 1/2

Wheat, P. B.	Today's	Nov. 29
Choice No. 1	4 1/2	4 1/2
Choice No. 2	4 1/2	4 1/2
Choice No. 3	4 1/2	4 1/2
Choice No. 4	4 1/2	4 1/2
Choice No. 5	4 1/2	4 1/2
Choice No. 6	4 1/2	4 1/2
Choice No. 7	4 1/2	4 1/2
Choice No. 8	4 1/2	4 1/2
Choice No. 9	4 1/2	4 1/2
Choice No. 10	4 1/2	4 1/2

Oats, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
Choice No. 5	2 1/2	2 1/2
Choice No. 6	2 1/2	2 1/2
Choice No. 7	2 1/2	2 1/2
Choice No. 8	2 1/2	2 1/2
Choice No. 9	2 1/2	2 1/2
Choice No. 10	2 1/2	2 1/2

Beans, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
Choice No. 5	2 1/2	2 1/2
Choice No. 6	2 1/2	2 1/2
Choice No. 7	2 1/2	2 1/2
Choice No. 8	2 1/2	2 1/2
Choice No. 9	2 1/2	2 1/2
Choice No. 10	2 1/2	2 1/2

Starch, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
Choice No. 5	2 1/2	2 1/2
Choice No. 6	2 1/2	2 1/2
Choice No. 7	2 1/2	2 1/2
Choice No. 8	2 1/2	2 1/2
Choice No. 9	2 1/2	2 1/2
Choice No. 10	2 1/2	2 1/2

Grain and Feed.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
Choice No. 5	2 1/2	2 1/2
Choice No. 6	2 1/2	2 1/2
Choice No. 7	2 1/2	2 1/2
Choice No. 8	2 1/2	2 1/2
Choice No. 9	2 1/2	2 1/2
Choice No. 10	2 1/2	2 1/2

Hay, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
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Choice No. 10	2 1/2	2 1/2

Cow Peas, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
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Provisions.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
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Choice No. 9	2 1/2	2 1/2
Choice No. 10	2 1/2	2 1/2

Meat, P. B.	Today's	Nov. 29
Choice No. 1	2 1/2	2 1/2
Choice No. 2	2 1/2	2 1/2
Choice No. 3	2 1/2	2 1/2
Choice No. 4	2 1/2	2 1/2
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Butter, P. B.	Today's	Nov. 29
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Butter, P. B.	Today's	Nov. 29
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Butter, P. B.	Today's	Nov. 29
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Butter, P. B.	Today's	Nov. 29
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Butter, P. B.	Today's	Nov. 29
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Butter, P. B.	Today's	Nov. 29
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NEWS OF THE WEEK.

DOM

Bishop Foster, says the General Conference. Advocate, is not at all surprised at this. He says: "The prevalence of a few days ago for increased denominational loyalty. 'My memory,' he said, goes back to the 10th of May of our history. We were then intense Methodists. We had been at war with other sects and were regarded by them as something like a pest. We were a busy people, retreating with us, and the blows were provoked, and we grew fat and full of life by fighting. Now we have a day of peace, but it remains to be seen whether we shall be as successful in peace as in war. I think every church ought to be intense for its convictions and doctrines. Wherever we are disposed to congregate and hold back for the sake of peace, truth is sacrificed. Every honest man is anxious to himself to believe that he has the truth. If he has conviction or he has not. I sincerely believe that in this intense-ness lies the power of individuals, and of the churches as well. The danger is that if we keep on we shall not be able to tell why we content or what we content for, in the way of convictions and doctrines, and why we should, we may be interested in some other denomination? It is peculiar to us to have intense convictions, but we have largely lost our denominational love. There was a time when this love and pride were immense. It is characteristic in all sects, and survives in all the others. Yet no people are more inconsiderate than those to whom we belong, and none more unkind than we are. When Methodists Church has more its people what they are, and it is exceedingly difficult to find any man that ever wrought any thing into the denomination.

Christian Advocate.

THURSDAY, DECEMBER 9, 1880.

For the New Orleans Christian Advocate.

"SINISTE COUTURE."

BY INVAILIN.

While, dear "Hope," I cannot meet thee,
O'er my fondly loved one,
I will pray that thou wilt meet thee,
And that thou wilt meet thee,
And that thou wilt meet thee,
And that thou wilt meet thee.

Would that the birds that sing would tell me,
Gladness I now would send thee,
From my woodland nest,
Where the birds are sweetly singing—
Sitting all the while and singing—
Shedding me to rest.

Would that the glad songs could cheer thee,
Would that I could ever hear thee,
In thy home, sweet friend,
But while others are cheering thee,
I will pray that thou wilt hear me—
Sweetest, my dear friend.

While we hear the cross of anguish,
And on beds of pain we lie,
We know that we are here,
For beyond the sky above us,
Christ will play, bless and love us,
And our refuge be.

While the waves are dashing o'er us,
Lo! the land lies just before us,
Hear the Saviour's voice,
How His loving words should cheer us,
When we know that He is near us,
Lifting us to glory.

Then, dear "Hope," while here we languish,
Hearing all our pain and anguish,
Thou, the years so long,
In the midnight hours of sadness,
Let us sing in joy and gladness,
Some sweet, happy song.

Soon the long night of our sorrow
Will be ended in "the morning"
Of eternal day,
Bright will be the glorious dawning
Of that fair, unclouded morning—
"Till we pass away."

Pain and sorrow will be ended,
Hope will turn us more to heaven—
There shall be no night,
In that land of fadeless flowers—
Perfect bliss will then be ours—
We shall "walk in white."

Death, our dear friend, I hope to find thee,
God, our dear friend, I hope to find thee,
Thou, the years so long,
In the midnight hours of sadness,
Let us sing in joy and gladness,
Some sweet, happy song.

We will sing our hymns in glory,
Sing with angels that sweet story,
And a happy crown we'll wear,
We will sing our hymns in glory,
Sing with angels that sweet story,
And a happy crown we'll wear.

Oh! how glad will be that morning,
And how sweet will be the greeting,
Of our loved ones there,
By the river of life's pleasures—
We shall find our dear friends there,
In the mansion fair.

There, dear friend, I hope to find thee,
God, our dear friend, I hope to find thee,
Thou, the years so long,
In the midnight hours of sadness,
Let us sing in joy and gladness,
Some sweet, happy song.

For with his hand he'll write them,
And no breath of air shall lift them—
Till then, adieu!

The Moral Heart.

Regeneration and "a change of heart" are held to be identical by all bodies of orthodox Christians. When a man is converted he is spoken of as having a new heart, &c., his old heart has been changed; he is now a new creature; he has a change, a new heart. In other words, to be born again is to be converted, to be made holy, pure, to have a new moral character. These are synonymous expressions among theologians, and it were an easy task to prove from Scripture that they are correct.

But what is meant by the term "heart"? If it be regenerated it follows that if we can define the term "heart," and get at its exact meaning, we can hence tell what regeneration is, and what we mean by the expressions "a new heart," "a changed heart," etc. The object of this paper is to find out exactly, satisfactorily, and to define what the moral heart is, as spoken of in the Scriptures; and, first, we call attention to the following well-established propositions:

1. Moral character determines destiny; if a man is a sinner he will go to hell; if a saint, he will go to heaven.

2. We are responsible for our characters, whether good or bad. If I am a sinner nobody is to blame for it but myself. I was not forced by any law into such a state; it was voluntary with me; if this is not so then a man might be compelled to go to hell against his will, or to heaven either. I hold that these two points are affirmed to be true, both by reason and revelation, and so is the third, viz.

3. Moral character cannot attach to any involuntary state or act, i. e., to those states of mind or acts which are not under the direct or indirect control of the will; this is a first truth of reason, whether among barbarians or the civilized; otherwise a man might be condemned or praised for having black or blue eyes, for dreaming this or that; in fact, there would be no end to the absurdities resulting from the opposite of this principle.

Premising, then, the correctness of these principles, we inquire now: What is the moral heart of the Bible? When a man, in conversion, is said to have had a change of heart, what do we mean by the term heart? Before venturing to answer this we must not forget that the word "heart" in the Bible is used in various senses; for instance in the passage, "if our heart condemn us," the term is synonymous with conscience, for that is the only faculty within that condemns. Again, when Paul was speaking of certain things that were not known by sinners, he uses the word "heart," saying that these things have not "entered into their hearts." The word here has refer-

ence to the perceptive faculty of the mind, the intellect (see Luke ii, 19), etc. Of course when we speak of the regenerate heart, we do not mean that the intellect or conscience are regenerated. This is clear; but what do we mean? The Bible represents the heart, not only as possessing moral character, but as being itself the source, the fountain of sin or holiness. "But those things which proceed out of the mouth come forth from the heart, and they defile a man, for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here and in similar passages the heart is said to be not only the seat of moral character, but as possessing it in itself, and this is the heart that must be regenerated, changed. Now, in this Scripture the term heart (that is to be changed) cannot mean:

1. The seat of physical life; the physical heart in the body, nor

2. That the body, the physical man undergoes any change whatever, nor

3. That the soul, the substance of the soul, is changed, for in either case this were to change personal identity.

4. Neither is it a change of any faculty or attribute (this would only be a partial change), nor the impartation of either (this were to change identity also).

5. Nor is there any constitutional propensity, appetite or affection to be destroyed. However, much we may find among the elements of the human constitution to regulate, the most careful scrutiny furnishes us with nothing to destroy; nor

6. Can it mean any involuntary state of the mind whatever. It were unjust to condemn any man for that over which he has no control; but the Bible condemns the sinner, both for having a wicked heart and for what proceeds out of it. Hence the moral heart, the heart to be changed, cannot be an involuntary state of the mind. The very idea of moral character suggests and implies the idea of liberty, voluntary action.

From what has been said it is seen that the term "heart," when applied to mind, is figurative, and means something in the mind that resembles and is analogous to the bodily organ of that name. The moral heart sustains the same relation to the spiritual man that the physical heart does to the body. If this is not so, then the Holy Ghost has used a figure of speech in His teaching that proves not to be figurative, when we attempt the analogy between the thing represented and that by which it is represented. But let us attend to the physical heart. What is its use and office? Why, it is the seat of physical life, it propels the vital current, and sustains organic life. Give that the fatal blow, and life is dead. Keep that secure, and all is well. It is the fountain of life or death. So also we are told that the mind has a heart, which is represented as a fountain, out of which flows good or evil, according as its moral state is. It is the propelling power of the soul, and out of it comes all virtue or vice; change it, and its issues will be changed; if it is a wicked heart, changed into a holy heart, its fruit will be unto righteousness; if it is a holy heart, changed into a wicked one, its fruit will be unrighteousness. Hence we see that the moral heart is that the radical change of which constitutes a radical change of moral character.

The moral heart, then, the heart that is to be changed, and which only possesses the characteristics last named, can be nothing more nor less than the supreme ultimate intention of the soul—the end for which a man lives—his choice. This, and only this, is the moral heart that must be changed on pain of eternal death, and the complete change of this is the complete change of the heart—regeneration. Now, that the term "heart" is the end or design of life, and can be nothing else, is seen from this fact: It is the only state of mind that answers in the soul to the function of the physical heart in the body. If this is so, then the position, the definition above given, is confirmed beyond the possibility of successful contradiction. I desire the reader to remember particularly that the moral heart, according to the word of God, is that out of which good or evil, sin or holiness comes, and that they come from nothing else. Now, if we find that in the mind, out of which flows either of these, we have found the moral heart, that which constitutes moral character, and gives moral tone to all our actions.

My position is this: the ultimate intention of the soul is that which produces external conduct, good or bad; it comes from that and nothing else, and that it decides moral character. As to the first, my appeal is to facts, consciousness. What produces all or any of our outward actions if it is not the end for which we live; for instance, if I am consecrated to self-gratification as the end of my life, if that is my aim, if I have chosen that as the end of living, then the volitions of my will and the external conduct must, by unchangeable laws of mind, be in perfect accord with my intention. This no one can deny or doubt for a moment. With this in view I may rob, lie, drink, dance, gamble, or do any other abomination in the sight of God, according as such conduct (means) tends to secure the end. I have in view, viz., self-gratification. A selfish intention is sufficient to account for every (external) sin that ever was or ever will be committed. And so on the contrary, if the glory of God is the ultimate choice of the soul, if I am consecrated to this end, why it follows that out of such an intention, out of such an attitude of the will, will flow holiness

of life, uprightness, purity of conduct, etc., with such an end in view the soul can't help but bring forth good fruit. Good conduct will come as a result of such an ultimate design, as sure as that water seeks its level. Remember, then, that the ultimate aim or intention of the soul governs external conduct. But what constitutes moral character? Listen. "If there be first a willing mind, it is accepted according to what a man hath," etc. "Whoso looketh on a woman to lust after her hath committed adultery with her already in his heart." That is in both cases the design; the willing was the doing, and showed the character of each. So likewise, in harmony with this, we are told, "the Lord pondereth the heart;" certainly the intentions of the soul are meant. If I shoot at a man, with intent to kill, but fail to do so in fact, the word of God declares me to be a murderer; but this point is so clear I need say no more to establish it. Now, if the ultimate choice and design of the soul governs my conduct, and gives color to my character, then the position above taken is established beyond the shadow of a doubt that the moral heart is the soul's ultimate design, choice or intention.

MACHATHRA.

Waiting for To-Morrow.

The work of to-day is ever cut short by plans for to-morrow. To-day should do its own work, pay its own debts and cancel its own obligations, for the duties of to-day are scarcely ever performed that are crowded into the unwritten diary of to-morrow. But yet, with this truth fairly before us, what a vast multitude do we find, with good resolutions and fair intentions, waiting for to-morrow. How often does man endeavor to deceive his God and quiet his own conscience by waiting for to-morrow. This is a common and oft-repeated excuse, to gain an extension of time, and, if possible, to prolong the day of probation. Man, however, cannot deceive his Maker, though he may be woefully deceived himself. His excuses only add deception to crime, and sink him still lower in sin. In fact, sin feeds upon excuses, and death will, at some future day, riot upon the victims that it makes.

One of man's greatest errors consists in his not fully appreciating the true value of time with reference to his immortal interests. He considers not that the entire span of life is but one extended day of probation, each moment of which is being distinctly photographed upon the walls of eternity, and that this present life, instead of being the principal act in the programme of man's existence, forms only a short prelude to the grand scenes yet to be enacted in the audience of God and angels, upon the broad extended plains of heaven. The epoch's horizon forms the limit and boundary line of his highest aims and hopes, and the vain things of time and sense enclosed within this narrow circle form the all-absorbing objects of his thought and attention. With reference to these earthly objects and their acquisition, man has learned but too well the value of time. Like the restive war-horse, scenting the battle from afar, he rushes into the arena of competition in eager haste to bear away the earthly prize. Every nerve is strung to its utmost tension, and the very heart-strings almost snap asunder under the strain of the mighty pressure. In this vast throng of struggling humanity it is not difficult to point out the men destined to wear the laurel wreath of success. They are the men who wait not for opportunities, but make them, and to whom all seasons are alike convenient. They are the men who know the full value of time, and to whom the loss of time is an almost certain indication of failure. The farmer, for instance, who waits on his own convenience to sow, and delays until the seasons are more favorable, generally reaps a short harvest as the result of his delay and procrastination.

The general rule is always behind time is almost certain to meet with an ignominious defeat, while, on the other hand, the military commander who is always in advance of time gives the silent signal for a forward movement, in the mid-watches of night, before the camp-fires have scarcely died out on the tented field, and, before the morning sun has lit up the eastern hill-tops, one more brilliant victory is recorded on the page of history.

The calculating business man counts time, not by hours and minutes, but by dollars and cents; who studies not his own convenience, neither does he sit still and wait for the revolving wheel of chance to turn up for him some lucky fortune. The far-seeing politician, too, knows full well the great value of time and prompt action, as he pens a swift telegram, as a swift message, to be borne with lightning speed over the land, to change the current of a nation's thoughts. The man who arrives a little too late to take passage on the vessel just leaving port may lose a fortune just within his grasp on some distant shore.

If, then, time is of so much value in the affairs of this life, and its loss so hazardous to our earthly prospects, of how much greater value must it be when applied to the great issues of eternal life and death, especially when we reflect that in one moment's time an immortal soul may be saved or lost. Everything calls upon us to hasten to meet our God in peace; the voice of Prophecy cries unto us, "now is the accepted time," and the roar of the earthquake, just ahead on life's turbid stream, loudly warns us to make for shore before we are borne headlong over its

steep precipice into the deep, dark abyss below. How vain and foolish thou for man to risk his immortal hopes and prospects upon events and contingencies now looked up in the secret vaults of futurity.

He considers not that his earthly passions and appetites, already in the ascendency, are gaining increasing strength from day to day, and growling with his growth. He considers not that the force of habit is daily growing stronger and stronger, and that sin is fast throwing out its roots, and sending them deeper and deeper to bind him in a perfect network to earth. He has forgotten that the Spirit of God will not always strive with man, and that every mercy slighted only hardens the heart that disregards it. It may be that the reader's intentions are good, and you may tell me that to-morrow will be a more convenient season, and you will then retrace your steps and come to Jesus. To-morrow is yet only a bird, and that bird may never bloom for you. Besides, we need hardly remind you that the road to endless perdition is paved with the polished stones of fair intentions. We warn you then not to travel this fair, smooth road to death, for in this way many before you have delayed, procrastinated, waited for a convenient season, and have ended by never coming to Jesus.

Rest assured that procrastination has cheated many a ruined man out of his soul. It is this that pours the oil of content upon the wounds of conscience, allays the pangs of guilt and softens the bed of sin. In fact, procrastination is the key-note in that mournful dirge, by the sad music of which many are slowly but surely marching to the grave and funeral of their immortal hopes. How many hoary heads have blossomed for the grave, with fair promises upon their lips from youth to old age! It is worse, then, than madness and folly to wait for a convenient season to come to Jesus.

You may tell me that you see no danger nigh, that life is buoyant with high hope, and that your sky is bright and clear overhead. This may be all true; joy and pleasure may fill your sails to-day, and speed your bark over a calm and untroubled sea, but yet you know not what a day may bring forth, nor what adverse wind to-morrow may drive your vessel upon unseen breakers ahead.

That small, unheeded cloud in the distance, no larger than a man's hand, may gradually overspread and obscure your bright sky with its blackness, and brown upon you with a dark and angry brow. Seek, then, a place of safety to-day, while your sky is still bright and clear, and before the red gleaming lightning traces its fiery path along the approaching storm-cloud, and it bursts upon you with all its gathered strength and fury. Come, then, to Jesus to-day, before your last hope of heaven is forever swept away by the storm of to-morrow.

A. M. WAILES.

Conversion First and Joining the Church Afterwards.

I think it is the absolute duty of all persons to be in the church. This follows necessarily from the supposition that Christianity is an undeviating rule of conduct. The two propositions are but different modes of stating the same thing. Then it might as well be inquired if this or that person was eligible to tell the truth, or be virtuous, to keep the commandments, as to inquire if he is eligible to church membership. To inquire now to be in the church, or is eligible to membership therein, by reason of age, stature or moral fitness, is to show that such inquirer has yet to learn what the church is.

I have a reverent and venerable friend and brother in the ministry whom I fear is a little troubled on this subject. He thinks that conversion must always be first, and joining the church must be afterward. After conversion, and the pastor is satisfied of it, he may join the church. And there may be others hampered in the same way.

My friend once upon a time illustrated his objections to membership before conversion in an argument embodying the following fable.

"On a fair day he chanced to sit beside a nice little girl of perhaps twelve years, and introduced a conversation, intending to give it a religious turn. He inquired of her home, parents, etc. Her father was a Baptist, her mother a Christian, and she was also an elder sister. And thus ensued the following questions and answers:

Q. Do you belong to the church?

O yes, sir.

When were you converted?

I do not know, sir.

Did you repent of your sins, and pray to God, for Christ's sake, to forgive you?

No, sir.

Then why did you join the church?

Well, I always learned that I ought to believe in Jesus Christ as the Saviour, and be baptized, and then I would be in the church, and I thought this was right and did so.

"Now," said my friend to me, "look at that picture. This is the kind of church of unconverted people. You say everybody ought to be in the church. This girl, mistaken and deluded, is in the church. What sort of church will you soon have?"

My reply is this: From what my friend stated of this little girl, I do not know whether she was or was not converted. She was a good girl, religiously inclined, whose religious instruction had probably been poor. Few men of

large experience have not known persons of more piety and experience than this child, of sound, holy life, and who would not likely have sufficient self-control and confidence to declare promptly to a stranger, in categorical answer to a direct question, "I am converted." Young Christians are sometimes timid and hesitating.

I was sorry my friend had yet to learn that there are many pious children whose piety you must learn in a more indirect and delicate manner than by a bold and open question, put by an elderly man, a stranger, in a hasty railway conversation. Many religious children might have answered no better or more promptly than did this girl in such circumstances.

My friend is a Bonhomme, confident, outspoken, of threescore years and more, and the recipient a timid, modest child in presence of a stranger.

Secondly, the child had probably never had the advantage of better religious training than an unfavorable view of her answers would indicate. But it is strange my friend should have failed to discover what her error really was. She was certainly in an error, and though it was as big as a barn-door, my friend failed to see it. Overlooking her real fault, he blamed her for doing right, for obeying God. That she ought to have joined the church when she did, no reasonable man can question. That was a plain and universal duty. She ought to have done this long before. But there was another plain duty which she seems to have done, if at all, very imperfectly. As is the case with many, whether in the church or not is not material, she probably failed in a thorough repentance, or to so conduct herself as to be converted. She did one thing exactly right. A more proper thing never was done; but she failed to do another vitally important thing. Her error was not in doing what she did, but in what she failed to do. And these two things being co-existent and co-essential, the thing done availed nothing in all likelihood.

If my friend had continued the conversation with the little girl, which he no doubt would if there had been opportunity, it would, of course, have been on this wise:

"My dear miss, I am sorry to see you in such religious error. I am an old man, as you see, and a minister. I have had much experience among religious people, and if you will listen to my advice it may be of fasting benefit to you. I am glad to see you religiously inclined, for it is the best thing anybody can do to be religious. But you did very wrong in joining the church. That was very irregular. None but converted people must be in the church. It is very well to join the church after conversion, but very sinful to do it before. People must be converted outside the church, not inside. Inside the church is the place to live a religious life, but not the place to become religious. The only proper place to become religious is outside, among irreligious people. Inside the church is a mighty bad place to be converted. The rule is to be converted first and join the church afterward. Now, my young friend, remember this."

"So the proper course for you to pursue is first to undo the wrong you have done, get out of the church. Go to your pastor and tell him to take your name off the list of members. And if he asks you why, tell him frankly you want to get converted. Tell him you have had this subject explained to you by an old Methodist minister, and that the Methodists understand all about it. Go out of the church first, and out there, among irreligious people, among sinners like yourself, pray and repent of your sins, and when you seek religion long enough God will convert your soul. And when it is certain you are converted, and your pastor is perfectly satisfied that you are, he will then take you in. Then you will be rightly in. Now you are wrongly and sinfully in."

This is the doctrine of my venerable friend. He wants to keep the church pure. He does not believe the church is a "hospital," a place for people to grow better, to rise from a low and defective religious state to a higher and better one. This would degrade the church in his estimation. He thinks the business of the church is to take care of the church. I think the business of the church is to take care of the world. He thinks all those in the church of doubtful conversion, in the estimation of the pastor, ought to go out. I think they ought to be converted. He thinks sincere seekers of religion ought to be outside. I think they ought to be inside. He thinks outside is the only proper place to be converted. I think inside is a very good place. He thinks those who desire to flee from the wrath to come, and be saved from their sins, should fight the battle outside the church. I think inside is the safest place. He thinks outside the church is the best place to do many things. I think it is the worst place in the world to do anything. He thinks the church is an institution. I think it is a brotherhood.

H. ARNEY.

The Episcopal Mission has forty-six foreign missionaries, including clergy-men, physicians, and Christian women; 175 workers, natives of the several countries, of whom 29 are in Holy Orders. The Greek Mission, which is chiefly educational, has Miss Marion Miras as chief of staff, and there are eight assistant teachers and 70 pupils, including Jews, Christian Jews and Greeks from all parts of the East. Among them, during the year, has been the daughter of a Greek priest from Egypt. The property is valued at \$4,076.54.

Marriages.

MURPHY-DICKSON. At the residence of the bride's father, Mr. R. E. Hammett, in Nashville, Tenn., October 28, 1880, by Rev. Jesse Polk, Mr. John R. Murphy and Mrs. Fannie Polk.

WALLACE-WALLACE. At the residence of the bride's father, Mr. R. E. Hammett, in Nashville, Tenn., October 28, 1880, by Rev. Jesse Polk, Mr. Henry C. Wallace and Miss Jessie Wallace.

LYLE-JONES. At the residence of Mr. James M. Lyle, in Nashville, Tenn., October 28, 1880, by Rev. Jesse Polk, Mr. W. L. Lyle and Miss N. Ellen Jones.

ARMISTEAD-QUARTER. On the night of November 11, by Rev. W. W. Graham, Mr. John C. Armistead to Miss Emma E. Carter. All of this county, Alabama.

STANLEY-ROBERTS. At Nashville, Tenn., November 11, 1880, by Rev. S. H. Smith, Mr. J. A. Stanley to Miss Hattie C. Roberts. All of this county, Alabama.

BOGEMAN-KIRKLAND. November 11, 1880, by Rev. J. W. Shores, Mr. W. Bogeman to Miss Hattie C. Kirkland. All of this county, Alabama.

FLANNERY-SMITH. November 17, 1880, by Rev. W. Shores, Mr. J. T. Flannery to Miss M. A. Smith. All of this county, Alabama.

Obituaries.

RICHMOND ALLEN, one of the signers of the Georgia Ordinance, died at his residence in Cheshire county, Alabama, October 30, 1880, aged sixty-seven years, one month and twenty-nine days.

He embraced religion in early life, joined the Methodist Church, and for forty-five years was a faithful and zealous member of her communion. Well and truly did he perform the duties of a church member. He was called to the office of steward of the church, and he showed this love by the untiring devotion to the interests. He had taught in some thirty-five or forty camp meetings. He was always a warm friend and supporter of liberal preachers, and his home afforded him a welcome and comfortable home. He is remembered by all that this church has lost, a thorough church-going and church-working man.

We shall all miss Bro. Allen at camp meetings, quarterly conferences, district conferences, and at the Alabama Annual Conference. He has left behind him a wife and four children, and we would have met the bereaved at Pensacola, Florida, next, but his sanctified soul has gone to the glorified on the eternal shore.

With his family, and in his private life, his character was pure and beautiful, and he has left behind him a legacy more precious than houses or lands or gold. May his soul and devotion to the cause of God abide in the hearts of his children.

A most devoted wife and eight children are left, and deeply mourn the loss. But they sorrow as those who have no hope. And before he died, his eldest son asked him if he had any last words to say about it. He replied with emphasis, "Yes, my son, and this was his last word, 'I am a Christian, and I am a member of the church.'"

And this we are assured, both by his dying testimony as well as by the stronger evidence of his life, that an entrance was ministered unto abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, where he rests in his Father's arms, and his works will follow him.

At the Fourth Quarterly Conference, held at the residence of the deceased, the following resolutions were adopted: Resolved, That the death of Brother Allen is a great loss to the church, and we sympathize with his family in their bereavement. Resolved, That we sympathize with his family in their bereavement, and we sympathize with his family in their bereavement.

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Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, DECEMBER 9, 1880.

Fraternal Words.

We published last week an account of some fraternizing between the two Methodisms in Dallas, Texas. Bishop Pierce's reply to the fraternal messengers of the Austin Conference was in the right spirit, and couched in right words. He told them in effect that he saw no necessity for the Methodist Episcopal Church in the South, and that "he could but regard it as unfortunate that our Northern brethren seem to think differently." The Bishop's language was candid, and expressed the convictions of the Southern Methodists. Where the Southern Church already occupies the field, and is capable of ministering to the people, the spirit of a true fraternity would leave them to do the work. And so, on the other side, there should be a loud call, and a strong array of circumstances, to justify the Southern Church in organizing Conferences in the North. Antagonisms, bitterness, and unfavorable impressions upon the outside world, are sure to attend this planting of altar against altar by those who have the same doctrines and a similar church polity. All the fraternal powwows in the world, and all the formal interchanges of fraternal delegates conceivable, cannot do away with the appearance and the reality of antagonism and unfriendliness.

There may be localities where the two churches can be established side by side, and where there are reasons for the presence of both, but in many instances the operations of the Methodist Episcopal Church in the South have had the character of a war for conquest, and, though the famous watchwords, "disintegration and absorption," are not often uttered, the spirit of them is not dead.

Bishop Pierce seems to look with some hope to the Ecumenical Conference, and that by it some plan will be developed "by which all the Methodisms shall be even more closely united in the bonds of brotherhood and Christian charity." We do not share with the Bishop in this hope. We doubt whether the Ecumenical will touch the relations of the two American Methodist Churches. Such a disturbing question will be ruled out, and, if not ruled out, the decision of that tribunal is not open to doubt. It is yet too soon for justice to be done the South, or for her history and character to be understood by the world at large. The relation of Southern Methodism to slavery is not fairly understood by our brethren in the Northern States, nor by the English Methodists. Possibly our delegates to the Ecumenical may help to enlighten them, and to bring about a juster conception of our affairs. But their eyes will be but partially opened. It will take several Ecumenicals to cure the blindness of an inveterate and chronic prejudice. The Millennium will not come with the Ecumenical.

Lay Preaching.

A brother, whose communication we have published, wishes to know the position held by our church with regard to lay preachers or lay evangelists. That provisions are made in the Discipline for the licensing of local preachers and exhorters is as well known to him as it is to us. The point of inquiry would, therefore, seem to be whether our members are permitted to officiate as preachers or exhorters without being formally licensed by the Quarterly Conference.

In the Manual of the Discipline, in the section "Of Exhorters," we read: "As early as 1781 it was a solemn Conference deliverance that 'no one presume to speak in public' without a written license from the pastor, subject to renewal by him, after examination with respect to life, qualification and reception." In 1781 it was said: "Let none exhort in any of our societies without a note of permission from the assistant." The Quarterly Conference now is alone authorized to license preachers and exhorters. We quote the above to show the intent of the requirement that preachers and exhorters shall be duly licensed.

To preach, or to officiate as an exhorter by holding meetings and conducting public services, without a license would be an irregularity. The purpose or reason of licensing local preachers is not alone that they may have the advantages of the authority and endorsement of the church, but that the church may be protected from an irresponsible and unworthy ministry. If a man feels called to preach, he should apply to

the Quarterly Conference for license. If the church or leader's meeting decline to recommend, or if the Quarterly Conference refuse to grant him license, he may well doubt his fitness for the work. The Quarterly Conference seldom refuse license, except for very good reasons.

But what is a man to do who feels that he must preach, and to whom license is denied by the authority of the church to which he belongs? He is not at liberty, of course, to join some other church, or to withdraw altogether. The better course is to defer to the judgment of the church, and to wait, and in the meanwhile do such work as he can.

There is no disposition in our church to abridge the liberty of its members. Lay preaching is a special and prominent institution of Methodism, but it is very properly and necessarily held under control, and subject to disciplinary regulations. To leave it at loose ends, and to make every individual the sole judge of his duty and qualifications, would inevitably introduce endless confusion and trouble, bring lay preaching into disrepute, and strip it of its efficiency and of all claims to the respect and confidence of the people.

Religious Comfort.

In a general way it will be found, that those who do not feel the need of religious comfort in prosperity, will have no religion to comfort them in adversity. If we are satisfied with riches, pleasure and health, we have not in us the springs that will yield consolation in the hour of sorrow. Religious comfort, when all goes well, is the assurance of it in the time of affliction. The rich need it quite as much as the poor, but because they did not feel the need when rich, they will be incapable of it when poverty overtakes them. In all of its phases the world is a blank desolation without Christ. The bleakest, most barren and most isolated peaks, are those that seem always bathed in the light of prosperity. The Christian who has lived in ease, and perhaps in influence, has not thought much about the consolations of religion, and, in fact, has had none of them, except some very remote sense of a provision against death and the judgment, and, when trouble, more bitter than death comes, there is no grace to meet it.

Our truest conception of a religion of comfort is an experience of divine things so heavenly and supernatural that the best of earthly conditions is a wilderness without it. Whether our religion will be a support and solace to us in the days of darkness depends upon what it has been to us when the world was fair and bright. If we have not felt the need of Christ when we had all that heart could wish, we shall find ourselves without Him when all earthly joys are fled. The most wonderful manifestation of grace is the possession of comfort, religious comfort, in those who would seem to be independent of it. The most of us talk of the vanity of riches, and the hollowness of fame, and the emptiness of the world, when these things have been lost, or have never been attained. But for one to have them, and yet not to prize them, and to gather supreme comfort from God and the unseen, is wonderful grace indeed. The element of comfort is a test of the genuineness of the religion of prosperous people. They need it, and they should have it, and, having it, it will abide with them when outward and earthly comforts are gone.

While there is no condition in which divine support is not needed, we very naturally think of the valley of tears as the place where it should most abound. And it does if we have the grace which lifts all hearts above the love of the world. It is well if we come to Christ even after the world is taken from us, and through the influence of a great and chastening sorrow, but the joy of coming will chiefly flow from the discovery that Christ is all that, under any circumstances, is worth seeking or having. The riches and pleasures of the world are nothing in comparison with the happiness that Christ brings to heavy-laden hearts. We may justly and fervently thank God for the tribulations which are made the occasion of His great and strong consolations. The consolations are not for the tribulations, but the tribulations are for the consolations. God must have a canvas, and a background, on which to paint the picture of His love. We are prone to reverse the divine order, as if God comes to us because we are in sorrow, when, in truth, we are in sorrow that God may come to us. There are many precious seeds that will never sprout in the soil of prosperity, and therefore the field of weeping and suffering has been prepared. God loves those whom He chastens, and He scourges every son whom He receiveth.

But it is neither in prosperity nor in adversity alone that religious comfort should be looked for. It is an every day consolation. It is support

and an inspiration along the common walks of life. It is in the average days, those days of neutral tints, neither dark nor bright, in which there are no deep shadows nor glaring colors, that we realize religious comfort as a perpetual possession. A slugging heart, amid the drudgery and weary commonplaces of life, is the divine gift. "Always rejoicing" is the privilege of believing souls. Always tolling, always laden with each day's duties, always plodding along the path of motherhood, of fatherhood, of bread winning, and yet always rejoicing. Heaven is never far from the patient, uplooking soul. Angels throng the path of toil, as we may see them later hovering around our dying couch. Unconsciously to us the inward glory is growing to meet the excellent glory above. Grace is rising higher and higher, and glory is coming down, till they shall touch and become one in the hour of our translation. The clouds drop fitness as they sweep threateningly over our heads. The daily Christian life should be filled with comfort. The religion of comfort is not an impracticable ideal, nor is it confined to exceptional passages in experience. Our God is "the God of all consolation." Christ is the consolation of Israel; and "the day spring from on high."

But solid comfort must flow from a deep realization of our oneness in Christ, of our heirship with Him, and from the presence of the Holy Ghost in our hearts as the comforter. We must have the faith that is the substance of things hoped for, and the evidence of things not seen. Faith, hope and charity must abide in us, and love, as the bond of perfectness, must reign with a queenly grace and with a sovereign power. If we live comfortless, it is because we fail to appropriate the treasures of consolation which Christ has gathered for us.

Business Perils.

Of what use is the mere speculator to society or to the world? The men who deal in futures for instance. They produce nothing, and they are not necessary middle men, whose skill and capital are used to transfer the products of industry from the producer to the consumer. For the most part, they make the future prices of these products the basis of money stacked, and to be lost or won by the turn of the market. So far as we can see the commerce of the world would be infinitely better off if speculation in all futures were ruled out, and all business were done upon commodities actually sold and delivered. These speculators would have to turn their attention to work of some sort, in which they would become producers and helpers in the world's industry. It would be good for them and for the general welfare.

We can look about and count up a good many pleasant and comfortable homes that have been recently lost through the enze in futures. There are many men engaged in legitimate pursuits, doing well in their work and business, who, by dabbling in futures, have lost the accumulations of years of industrious toil, and are now penniless. These wrecks have become alarmingly numerous here since the Cotton Exchange of New Orleans has inaugurated the dealing in futures as a part of its regular transactions. The tendency is to draw nearly all classes into the whirlpool, and to create a general distaste for real work, and for all slow and plodding methods of gain.

We sometimes think there is little to choose between the Cotton Exchange and Howard's Lottery. Hundreds invest in futures, just as other thousands invest in lottery tickets, and just as recklessly and as blindly. In futures there is room for the exercise of some sagacity, and there is the shadow of a business element in it, but the chances of gain are little better in the one case than in the other. A ticket for futures, however, is the more costly, and the loss much heavier. Our business friends are generally ready to admit the evils of the business, and they distinguish between what is legitimate and what is not. It is difficult, however, for us to draw the line. We can only insist that it is a perilous business altogether, that it is unfriendly to the spirit of industry and useful enterprise, and that the tendency is simply to commercial gambling. The ruin, poverty and misery which are left in the track of this cyclone are sufficient to brand it as an evil of giant magnitude.

There ought to be legislation to repress and to modify this future business. If there is a legitimate element in it, and a basis of wholesome commercial movement, let it be kept within these bounds. As a protection to society and to trade something will have to be done, or the whole business world will fall into the bottomless pit. There can be no confidence where merchants, mechanics and planters are risking their capi-

tal, securities and homes on the future value of cotton or pork or wheat. To invest in this way is to stand continually upon the brink of a precipice, and with the certainty of plunging headlong after a catastrophe. Large capitalists, men of shrewd and sagacious minds, can balance losses and gains, get up corners and manipulate the markets; but men of small means must invest all they have, and with the probability of losing it.

The disposition of many is to take the chances, and to lose what they have, or to become suddenly rich. The desperation and the abandon of the gambler are exhibited in the manner in which men, under the semblance of business, put up their houses and lots, the subsistence of their families, and their last dollar, upon the click of the next telegram from New York. This phase of business has come along with rapid transit, fast mails and the telegraph. These have brought about a revolution in commercial methods, and have made possible the speculative madness of the day. People at a distance from the commercial emporiums can send orders to their brokers hourly, and the remotest hamlet is kept stirred and excited. People visiting the cities are in danger from the gambling dens, from temptations to risk their money in games, on races, in lotteries, and in futures. We advise our friends to keep clear of them all. We will not argue that it is sinful to deal in futures under all circumstances. It is dangerous to all, to mind, body and estate.

Religion, perhaps, suffers most. How can spirituality be maintained in the churches when the business community is kept in this fever of excitement, and when nearly every other man is burdened with the possibility of being a bankrupt in an hour, or of seeing his wife and children homeless in a week? This mania for speculation, call it business, or call it gambling, or what we will, is the enemy of prayerful and holy living, and destructive of a good conscience and of God's peace in the heart. The cancer is eating into the churches, consuming the spiritual strength, and ridding many souls of the sweetness, power and comfort of the Holy Spirit. It seems to us that there is peril to the business of the country, to the industry and virtue of the people, and also to the church of Christ. It behooves men of reason, and men of piety, to see the evil and to take heed.

Autumnal.

MR. EDITOR: If you live only in the city there are sweets of life which you know not. Come go with me on a morning walk in the country. The air is so fresh and cool that walking is a pleasure, and breathing is an inspiration in a double sense. See there in that field those caterpillars that come late in October to eat up the tender second growth of the cotton plants. The temperature is getting too low for them. The cool evenings, long, damp nights and chilly mornings, have checked them in the midst of their devouring work. They have stopped eating, and are busy weaving their own winding sheets, and hanging themselves up, head downward, from the tips of limbs or leaves to die, but not forever. Each of the loathsome worms, wrapped in those aerial tombs, will shortly be transformed into a delicate and beautiful moth. A wonderful type of the resurrection! Almost before our eyes the worm shrinks and shrivels and perishes in part, but not utterly, for we see by unfolding that silken shroud the distinct lineaments and mummy-like form of the moth that is to be. The change goes on, and there bursts forth a pretty fly, with soft, downy wings and umble feet, as unlike the old caterpillar as well could be, and yet the same, only transformed and renewed.

But we set out to walk among the trees. These logs, decaying by the way, are like so many carcasses undergoing dissolution. If they were as complex in structure as animal bodies, they would fill the air with bad odors, making it both offensive and malodorous. But, happily for us, their disorganization is rather a combustion than a putrefaction, and so we are saved from the ill consequences of our reckless and often almost wicked destruction of the forests with which God has beautified and blessed our earth.

Now, we enter the wood, following this unfrequented path, already too much covered with leaves to be easily traced. We need have no fear of snakes; they are all gone into winter quarters; and those insects which might annoy in summer have disappeared for this year. What a broken country this is! Long, narrow ridges, with precipitous sides, and here and there a short branch running out from the main ridge, make this one of the ruggedest countries in the world. Let us stand on the point of this hill, and try to take in our sur-

roundings. What majestic trees! Is not every tree one of God's embodied thoughts? Here are poplars a hundred feet high, straight and smooth, and white oaks, almost as tall, and with a more massive trunk. The ship-builders of the world might be furnished with timber here. There stand gnarly black oaks, with leaves of rusty brown and the soft-wooded black gums in crimson array. That grand magnolia shows for all it is worth, especially while its neighbors are losing their summer attire; it displays to great advantage its stiff limbs and leaves of leathery, thick-ness and dusky green, regardless alike of heat and cold. Yonder beech has lost its vernal crown. Its head is quite bald, and the frosts have shined its sides with light brown; but under the brown, and toward its root, there is still to be seen an abundant foliage of soft, sweet, shining green. Hollies are getting to be much more abundant than formerly. Here and there, through all the dark forests, it shins afar, a splendid tree. No growth of the land is more attractive in winter than the conical holly, the favorite for Christmas trees, with its angular, thorny leaves of brilliant green all intermingled with crimson berries. In deep ravines and shaded spots the witchhazel grows. It is a remarkable shrub. Though autumn's frosty breath has robbed its companions and itself of summer leaves, in spite of chilling winds, it spreads its fringing blossoms of greenish yellow to the feeble rays of the November sun, and at evening's dewy hour sheds a sweet perfume on all the wintry death around.

The sunbeams are glancing silently and gently through the branches of the trees, and loosening the ripened seedlets from their stems.

One by one they lose their hold,
Some are crimson, some are gold,
Some are white, and some are brown,
Veering ways in the air,
Mentioned here was never heard
Which such counsel as we read:
Mother earth herself adorns
With the gifts of all her sons.

The happy birds are singing, while taking their breakfast in every tree. Acorns and worms, insects and berries, furnish a varied selection. There are five tomits taking their morning meal on the mossy bark of that rugged oak, chatting as merrily as the sitters at any breakfast table, even when Holmes was the dictator thereof. Polltiness does not forbid them to turn tails toward each other. Hence the freedom of their motions, pinching them in every conceivable relation to one another, and to space in general. But they do not cease to talk. I do not understand their language, but they evidently do, and enjoy the chat very much.

That sap-sucker is boring into the thick bark of that tree after a worm, I suppose, and not after sap. He is an active worker. There is a *picus* of a different sort. He wears a crimson cap and a coat, with collar white as snow, and forked tail, as black as jet. He carries a barbed dart with elastic shaft in his mouth, and pierces many a luckless insect in summer. Now he has found in that hollow tree a store-house for acorns, and is laying in his supplies for winter. Hear that flute-toned wren nipping the woods and walking ring with his strong silvery notes. Yet he is a very little bird, and the wonder is that one so small can send forth a sound so loud and so musical. The birds fill the air with songs of varied sweetness. There comes a dashing jay sweeping by, and piercing all the gurgling harmony with a scream as coarse and sharp as his own cruel bill, which he ever holds in readiness to devour the eggs or young of any other bird. He is evidently a valuable and concealed fellow, determined to be noticed. Like many other conspicuous creatures, the jay is handsome, but not lovely. However, I am not able to authenticate the story of his weekly communications with the lower regions. See how the birds are shaking the acorns down. The prone-nosed hogs are ready to eat them. Birds feeding hogs is a sight that only country people may see. Trees, birds and beasts, the creatures of God, He nourisheth them and us. How sweet is this sunlight. Everywhere it beams and blesses. The sky looks blue from the depths of these tall trees. Heaven seems nearer. It is good to be here. But the advancing sun bids us return to the business of the day. If you have enjoyed this, we may take an afternoon stroll in the fields at a future time.

FORESTER.

YAZOO COUNTY, MISS., NOV. 1880.

Notes from Nashville.

Thanksgiving day was not signally observed in Nashville. Dr. Dodd preached at a union service in the First Presbyterian Church, and Dr. Wright at another in the Central Baptist Church. The weather was foul. At night the literary societies of Vanderbilt University and a celebration in the University Chapel, which was well attended, despite the darkness and rain. Col. A. L. Colyar

presided at the debate, and a committee, of which the Rev. Dr. West was chairman, awarded the palm to the Philosophics, though the Dialectics also did well. Music, pronounced, made it an enjoyable occasion to young and old. The improvement in oratory has been great in Vanderbilt. All the work of the University goes on well. Students are still coming in; occasionally one leaves for satisfactory reasons; none have been expelled. The orderly character of the students elicits general commendation.

A considerable number of the literary students have been recently converted. The interest continues. The Biblical students are zealous in the work. Meetings are held every night in West End Church. The pastor, the Rev. J. W. Hill, manages it well. We want to see every student in the University fully committed to the cause of Christ. Dr. Granberry's sermon in the Chapel, yesterday afternoon, on faith, was admirably adapted to bring them all to the Saviour.

Our Presbyterian brethren have a successful protracted meeting going on in the First Church. Dr. Hoyt, the pastor, is efficiently aided by the Rev. Mr. C., pastor of the First Presbyterian Church in Louisville.

Our Cumberland brethren have a meeting going on in Edgetfield. Elder B., of Kentucky, is preaching there with success. He is an attractive speaker.

Our Churches generally seem to be doing well. I preached yesterday at Philip Street Church, and despite the rain and mud there was a good Sunday School and congregation.

I get a letter nearly every day from Dr. Mood, one of Bishop Withnights' physicians. A week ago we were buoyed with hope that his convalescence would be advanced so that he might attend the session of the South Carolina Conference. But the last advice are not so encouraging. The Bishop has had returns of fever, and is considerably jaundiced—so all is not right yet. Let the church pray earnestly for his recovery, and the prolongation of his useful life.

Dr. Lipscomb is better. He has been lecturing at Macon Western Female College. The mild climate there has done him good. He has returned to his Athens home. We hope he will soon be able to resume his much loved labors at Vanderbilt. I am glad to see that his "Herald of St. Paul" is to be published by J. W. Burke & Co. It is a development of the magnificent discourse which I have heard him deliver at Macon, Ga., in 1861.

But my sheet is full. I hope to meet you, Mr. Editor, at Pensacola, the seat of the Alabama Conference, next month. God bless you.

THOS. O. SUMMERS.

NASHVILLE, TENN., NOV. 29, 1880.

North Mississippi.

MR. EDITOR: Shall we have the pleasure of seeing you at our Conference at Columbus, Miss., December 15? You ought to come. We will not feel like you had done your duty if you do not come. Have you ever been to Columbus? If not you ought to go there one time. It is a beautiful place, filled with good people. They are able and willing to take care of a Conference. If you will steal up there Steel will put you at a good place. We will work you well, feel you well, and take your paper. It is most as good as the Western Methodist, our Conference organ. W. C. Johnson will be there, and I suppose we will have with us that "Flax" fellow who runs the editorial department of the Nashville Advocate. If we can get you there the North Mississippi Conference will be well edited. We are looking for Bro. Lambuth and his wife, all the way from China, on the other side of the world, and Bro. Ransom, from Brazil, a corner of the world further south than New Orleans, where you live. This will be a good time for this Conference to begin to do what it ought to do for the salvation of the world. We ought to make a forward movement. I hope we will do so at this time. I hear that we have a large class of capital young men coming up for admission. What are we to do? Our Conference is pretty full now. We have cut up our circuits, and divided and subdivided, till we have nearly reached the point of indivisibility. Some of us must locate or die, or move off to new countries where there is room. Location is not dangerous or dishonourable if the needs of the work demand it. No man likes to die while he can live to profit, and numbers of men ought to heed the Macdonald calls that are coming from the West. Two of our men, Taylor and Mathews, have transferred to Arkansas Conference. They were received with open arms, so I hear, and both of them sent to good circuits, with parsonages on them. A friend who has been there writes me that the northwestern Arkansas country is the finest country

WHOLE NO. 1332

the in North Texas Conference; A. D. McVoy, to North Mississippi Conference; M. E. Butt, to North Alabama Conference.

Christian Advocate.

THURSDAY, DECEMBER 16, 1889.

THE BEARD.

A STORY BY MRS. J. M. GALT.

I would not come like lightning's flash to light,
Nor through the heavens in thunder claps to roll,
For there is light which stills the bill to kill,
And noise which hushes, but does not raise the soul.

Nursed in the bosom of the silent night,
Pure like a gentle dew-drop would I come,
Born of a sky which yet distils such light,
As glides the wayward wanderer in his dream.

A simple messenger, with shining face,
That wanders here and there among the flowers,
Working while nature sleeps with undisturbed grace,
Dismissing fragrance to her hidden bowers.

A modest worker, sleeping down to loss,
Even when the weakest hands are dropping dead,
And ever seeking by each soft caress,
To make a garden blossom and the dead to glad.

Though ever working, moving here and there,
And the lightest trifling, I would not be slain,
Yet will I seek a boon and gentle care,
As show their presence by the breath of pain.

And when the gentle shines shall wither, I will come,
With soft, unobtrusive, and yet bright light,
To save the world from pure and simple harm,
To be the bosom of a light of light.

Seems the weeping beauty of the years,
It glows like dawn, the sunset, and the dawn,
It passes the sleeping world through our tears,
Imparting beauty which shall never die.

—The Christian Advocate.

Thirty Annual Conferences.

PERSONAL RECOLLECTIONS OF THE SAME.

BY REV. J. M. GALT.

1. Alabama Annual Conference, held at Mobile, 1851-2.

Started from Elyton, with Rev. S. D. Worrell, on horseback. Rode to Summerville, and spent the Sunday before Conference. Took train Saturday with Rev. Dr. C. H. Mitchell, where I met Bishop Andrew and wife, on account of whose marriage the church divided in 1844. Rode to Selma, where Rev. James L. Cotton was senior preacher, and heard a sermon by Dr. Wightman, editor of the Southern Christian Advocate, who began by saying, "I sympathize with the congregation, and hope they will sympathize with me in their disappointment of hearing the Bishop," who was somewhat indisposed. His text was *Hebrews viii. 12*.

Bro. Cotton concluded the service with a short valedictory. Selma was then considered a "hard place," and the Methodist Church was principally supported by the two brothers, Norris, T. W. Street and a few others. The house of worship was a small frame building on the outskirts of the city limits. A few wealthy and wicked families seemed to control the sentiment. Gambling and racing were the principal amusements of the times. We took passage on a middle steamer on the Alabama river, the "Lowndes, Jr.," and spent some thirty or forty hours on the trip to Mobile. The "ministers" showed the names of some fifteen or twenty preachers, including Bishop Andrew and wife, Dr. Wightman, Dr. Mitchell, and other prominent preachers. They were charged only half fare, and the fare of the Bishop and his wife was paid by the other preachers. At Cahaba the Rev. Walter H. McDaniel sat on board, accompanied by a little niece, Miss Thrasher. Bro. McDaniel was the presiding elder of the Tallapoosa district, which covered a large and mountainous portion of east Alabama. He was then famous for his controversies with the Calvinists and the Baptists. He carried in his hand an enormous ivory-hand walking cane. Mr. Mitchell saluted him with "Bro. McDaniel, why do you carry that heavy cane?" "O, brother," said McDaniel, "up in the district where I travel, they say an ounce of fear is worth a pound of love." As we floated down stream many agreeable hours were spent in conversation in the cabin, or in viewing the scenery from the deck. Vast cotton fields occasionally opened up to view, but the prevailing aspect was that of a low, swampy growth of cotton-wood, cane and long moss. This last-named growth is a parasite which clings to all trees indiscriminately, and hanging in tangled tresses from the lower branches almost to the ground, it gives a somber appearance to the Southern forests, and is frequently alluded to as "the graveyard moss." At White Bluff, Alabama, and other places the cotton bales were shot down from the warehouses above a sort of tramway, each bale sliding with accelerating velocity until it would leap or plunge upon the lower deck of the steamer with a shock that might be felt in any part of the boat. No sooner did I rebound from deck than it would be attacked by a couple of roustabouts in their old flannel jackets, with bon-bonks in their hands, with which they would give the bale another dart or twist, and turn it into the hold, or fling it up like a brick to its place in the wall.

Dr. Wightman and Bro. Cotton fell into an interesting conversation on Shakespeare. Bro. McDaniel pronounced Shakespeare "a hog," and sought to entangle the aged and admiring of the great poet in a controversy in behalf of their favorite author, but they understood McDaniel's love of disputation, and refused to come to time.

My home in the city fell with Bro. Josiah Barker, the poet-preacher, at the house of Billy George, then and long afterward an active member of the Franklin Street Church. I have heard one who was his pastor say that Bro. George gave more money, in proportion to his means, than any Methodist in the city, although there were some princely givers there, two of whom will never

be forgotten for their frequent and liberal contributions to the church—Robt. A. Baker and Duke W. Goodman. That neat little house, those elegant meals served by his wife, and the big family Bible in that home of piety and Christian hospitality, will never be forgotten, though the hands that there ministered to Christ's servants have long been folded upon the silent breasts of our benefactors.

The morning the Conference was to open we went round to the place of meeting. Crowds of preachers were standing about the door, but presently the Bishop arrived, and we went in. Not having "come up to join," but only to see whether I would be willing to join the next year, I was all eyes and ears to hear and to see the strange proceedings. It was not idle curiosity that had brought me five hundred miles to visit an Annual Conference, but I sincerely desire to learn whether I would be willing to devote a lifetime to the toils and humiliations of the Methodist itinerancy.

Before I returned home two things were firmly impressed upon my mind. 1. That the Methodist preachers were an older body of men than I had taken them to be. 2. That they were in general more pious than I was. My eyes were opened to another fact. I had supposed they would be quite proud to receive a young man, of talents and education, into their ranks. Before Conference adjourned I found that I would have to rise considerably above my previous estimate of myself to be found worthy of their association. The very first question that was taken up, "Who remain on trial?" and the second, "Who are admitted into full connection?" astonished me by the results.

As a name was called the presiding elder would represent him. "Bro. A. B. had served such a work, had done a good year's work, there was nothing against him, but he desired to be discontinued." "Those who will grant a discontinuance say 'Aye.'" "Aye," "aye," all over the house. What, thought I, will nobody try to prevail on this brother to go forward? After about a dozen had been thus summarily disposed of, and only a few continued on trial or received into full connection, I concluded that the work would soon have to be abandoned for want of new preachers. I could not understand this recklessness, and, as it seemed to me, irreparable waste of men. But when the next question was taken up, "Who are received on trial?" and I found the number knocking at the door for admission, it was accounted for some what. But here again the sitting process was pretty thorough. If the brother recommended was too old, if he had a family, if his life previous to conversion had been disgraced by any immoral conduct, it was found hard work to pass him through. Then there were literary requirements, social requirements, moral requirements, religious requirements, and all sorts of conditions attached to his admission. *When one case was brought up of this sort: He had been a bad boy, and it was reported he had once been accused of cursing his father or his mother. "How long since this happened?" inquired a grave elder. "Some seven years ago," was the reply. "Well, I should want at least seven years to elapse before we admit such a boy as that to the Conference. I should want every particle of matter in that boy to have time to get out of him, and an entire new material to take its place."*

At this Conference the name of a distinguished lawyer and politician, who had been recently converted and licensed to preach, was presented for admission on trial. "What is the date of the recommendation?" inquired Bro. Blue. "The date was given." "Was not that brother a candidate for the office of Secretary of State before the Legislature now sitting in Montgomery?" after the date of his recommendation? "Answer in the affirmative." "Then it appears that the brother's mind was not fully made up whether he would become a member of this body or not until his defeat before the Legislature?" Inference admitted. "And if he had been elected Secretary of State it is not probable we should now have had his application before us." This brought to his feet Bro. Hamilton, who was, in fact, the spiritual father as well as the spiritual adviser of the distinguished applicant. He pleaded earnestly for his admission, alluded to his past habits of life, his advancing age, his large family, his recent conversion, and admitted the doubts which such a man might have as to his own qualifications for the itinerant work. But he believed the brother's way was now clear; the hand of Providence had closed all other doors, and had pointed him to this one; should we now close that? He was a man of extraordinary pulpit ability, a man that could fill any station, a man the people would gladly support, notwithstanding his expensive family, and so he was admitted. But these instances will serve to show that it is no easy matter to be received on trial into the Methodist itinerancy. Next came the examination of character of preachers already in orders. "Are all the preachers blameless in life and in official administration?" This inquiry brought to light several interesting cases. The Rev. Robert S. Finley and the Rev. W. E. M. Linfield, both of whom are now distinguished preachers in the Southwest, were the senior and junior preachers on the same circuit the preceding year. Bro. Finley was an old and noted revivalist, and was preacher in charge of the famous old T. A. Koger once said that he had rather hear Bro. Finley call sinners to the altar than any other man. An attempt had been made to divide the circuit, which was a large one in west Alabama, so that Bro. Finley might travel the one portion and Bro. Linfield the other. I believe the Quarterly Conference had sanctioned the division, but that did not make it legal, and Bro. Linfield, who was a right young man, did not agree to the plan of division. He had persisted in traveling the entire circuit, and the people had sustained him. When the case came up Bro. Finley and the presiding elder explained it. Bro. Linfield, then almost unknown, sprang to his feet, and in a few words, rapid, eloquent and resistless, vindicated himself, demolished his antagonists, and laid the foundation of his future fame. Never was such surprise manifested in a deliberative body. "Is not he a single-ent?" Did not he make the circuit?" were expressions heard on every side. Linfield's peculiar appearance and expression will never be forgotten.

The Rev. Varian L. Hopkins was a starchy old bachelor. He wore a small but elegant diamond pin on his shirt bosom. This was an offense to the older brethren, and at this Conference it had to come off. But a few years before this another preacher was taken to task, for a similar offense, by a good old sister in Demopolis. "Bro. Mc., why will you wear that miserable little breast-pin?" "O, Sister Jones, you know a little metal is a good thing to keep the witches off!"

The name of William H. Milburn, the "blind" preacher, now famous throughout the world, was called. The presiding elder, the Rev. Greenbury Garrett, one of the pioneers of Methodism, answered that there was something against Bro. Milburn. He had preached things unlike the standards of Methodism, and he had attended the "Striker's Ball" in Mobile. The good Bishop Andrew indicated to Bro. Milburn that he was now permitted to speak for himself. Who that has heard for the first time that strong but melodious tenor voice will soon forget it? After thirty years his rich vibrations still roll through the silent chambers of the memory. "It is true, Bishop, that I have preached some things not in accordance with old-fashioned Methodism. I have thought, perhaps I have said, that the preaching of theology is the duty of the church. I have left the dogmas of scientific theology to preachers like our blessed Lord, the duties of practical Christianity. Have not you yourself, Bishop, set an example in your excellent little work on 'Family Government?' As to my faith, I believe in the same creed and doctrines that John Wesley believed. I believe in justification by faith, and in the witness of the Spirit. I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord; and here, with inimitable pathos, he repeated the Apostles Creed. As to his attending the 'Striker's Ball' on New Year's Eve, he said that he had been preaching to young men on the manner of spending their time and money, that he desired to counsel them to use their means in a better way, to found a library or to open a reading-room, and that he went among them to show his interest in their pursuits, and to learn their sentiments, that he might the better know what counsel to give them. Moreover, he had seen his worthy presiding elder standing on the street and watching the procession as it moved on. He had preached an appropriate sermon on the occasion after seeing it for himself. After some explanations of Bishop Andrew, on the use of the term theology by Bro. Milburn, his character passed.

On Sunday, at eleven o'clock, Bishop Paine preached at St. Francis Street, on John xiv. 1-2. When he took his text Bro. Hattelinson looked at me and smiled, because we had heard Bishop Andrew preach on the same text the preceding Sunday at Summerville. "Ye believe in God, believe also in me," said Bishop Paine's statements were that there are the same reasons for believing in our Lord Jesus Christ as in the Father. This point was suggestive, but he did not develop it in that sermon. At three P. M. Dr. Edward Wadsworth, at that time president of Lagrange College, preached on "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened." One lady remarked on that sermon that it contained a good recipe for making light bread. It was, however, a powerful sermon, as the writer had occasion the better to know from hearing it repeated in his own pulpit at Demopolis several years afterward.

At night Dr. Wightman preached an eloquent sermon on Galatians ii. 8: "If we, or an angel from heaven, preach any other gospel to you than that which has been preached, let him be accursed." This was thought by some to have allusion to the reputed heresies of Milburn, then so popular in the city of Mobile. But this was probably unjust, as Milburn afterward used the columns of the Southern Christian Advocate, of which Dr. Wightman continued to be editor, for his celebrated Hurry Hill letters from New Orleans. But these things have long been forgotten. A resolution of the Rev. James L. Cotton made a lasting impression on my mind. "Resolved, That in view of the increasing demand for ministerial labor, we observe the first Friday in May as a day of fasting and prayer, that the Lord of the harvest would send more laborers into the harvest." This resolution was religiously observed, and, as an answer to prayer, at the next Annual Conference thirty preachers

were admitted on trial. This is the largest number, perhaps, ever admitted at one Conference, except the Virginia Conference, at which William McKendree was admitted, where he states that forty were received at one time.

The first day of January, 1852, found the city of Mobile covered with snow—a thing almost unknown in that climate. The evergreens bowed beneath their unwonted burden, and presented a strange and beautiful appearance.

On our homeward voyage up the Alabama we enjoyed the dangerous excitement of an old-fashioned boat race. The "Southern Belle" was out steamer, a proud craft, and the "Frank Lyon," which plied the Bigbee river, an equally fine vessel, left the wharf at the same hour. They steamed up the noble river above Mobile for fifty miles, almost side by side, the boilers gelling hotter and hotter, till at last, to the relief of all on board, we reached the junction of the Bigbee with the Alabama, where our rival was constrained to depart from us on her upward journey.

This ended my first Conference, long to be remembered, and never to be forgotten in the annals of this fleeting life.

"Trichotomy."

Bro. Ellis, of Paulding, Miss., wishes information on what he calls the "threefold division of human nature," viz: the soul, body and spirit. Why he should expect me to explain the matter I do not see. But the little I know on the subject lies very near the surface, and is cheap.

In the first place, I think the inquiry, however valuable the matter may be in itself, grows out of a serious, but common misapprehension of Scripture terms and teachings. It supposes that everything spoken of in Scripture may be subjected to philosophical examination. This is by no means the case. Much of its teachings relate to another and essentially different mode of existence from this. Of the constituents of being in that future life we can have no conception.

There are two kinds of theological knowledge, the high universal and the low limited. Bro. Ellis and myself must be content with the latter. The Scriptures are full of both kinds. The terms *soul* and *spirit* are numerous in Scripture and with a great variety of different meanings, the full of which I am sure I do not understand. Indeed, I am not quite certain that any man has more than a very partial comprehension of any of these meanings.

Some theologians explain everything. They seem to think that religious teaching consists in a philosophic explanation of biblical terminology, and so they can tell you all about the resurrection, its physical, constitutents and phenomena, the so-called "intermediate state," paradise and many other things that border upon and fringe into the confines of the infinitely. Bro. Ellis says: "There are but two substances entering into man's nature, the material and immaterial."

That may be so, but how it is I am sure I do not know. So far as I know there may be forty, or but one. But whether there be many or few, I hardly think that "some of our philosophers ought to be able to point out precisely the difference between them," though I do not know what the philosophers might do.

While I would encourage all diligence, labor and enterprise in the acquisition of knowledge, especially biblical knowledge, I would not recommend fruitless efforts to acquire a knowledge of spiritual things which lie beyond our reach. And while I would not say the inquiries of Bro. Ellis are wholly of the latter character, I doubt if researches of a philosophical kind would enlighten us beyond the teachings of our ordinary church text-books, with which Bro. Ellis is familiar. He has certainly pursued the inquiries as far as I have, and most likely farther.

Revelation throws as much light on the subject as is useful for us here; over yonder we will have more. The Scriptures everywhere indicate the existence of inner thoughts, facts and considerations, which are not to be described by human language, because they are not to be conceived and comprehended by human thoughts. The terms *soul* and *spirit* are, I suppose, the most convenient, but still very feeble and incompetent representatives of those inner thoughts. Our nomenclature is of the lower, not the higher range of knowledge. The latter class of terms would be quite unintelligible if we had them.

"The Dance of Death."

This little book is and ought to be largely circulated. Hear some of the opinions of the press of this little volume:

"The author has undertaken a good work, and we regard his book as a powerful sermon against a most detestable and dangerous amusement."—Chicago Post.

"We are decidedly of opinion that the case against the waltz is proved, and we may say that the most alarming proof of a general decadence of morals conceivable would be the fact that this book had exercised no influence in causing the waltz and its congeners to be discarded by society."—Sacramento Daily Union.

"It is not blatant, frothy or bloated; it is cool, clear, logical, deadly only with facts within the author's range of knowledge, and subject to his proof. It is so thoroughly possible that any father can tolerate the thought of 'ball rooms' after reading 'The Dance of Death,' or

any woman can compromise herself by entering one."—San Francisco Evangelist.

"This book has created a greater flutter in social circles than anything published within our remembrance. Its pages should receive the careful perusal of parents, and attention of the young."—The New Northwest.

"It shows a picture easily recognized, and will, we think, work a needed reformation."—San Francisco Daily Hotel Gazette.

"That remarkable book, 'The Dance of Death,' the clergy generally endorse, and recommend its circulation, while the so-called 'worldly' and pleasure-loving people denounce it as utterly immoral and bad. This fact cannot be without significance."—Fitzgerald's Home Newspaper and Educational Journal.

"This is the most remarkable book of the age; it has almost entirely stopped round dancing in California."—St. Helena Star.

Hear some individual endorsements. Rev. Father Accetti, S. J., an eminent Catholic clergyman, writes: "Having carefully perused your excellent book, 'The Dance of Death,' I cannot forbear expressing my full approval thereof, and I endorse every line contained therein."

"The Rev. Father Bacchi, S. J., writes: 'I am glad to endorse every word of your valuable work. I should also be glad if it were put into the hands of every father and mother.'

A Rev. Father of St. Ignatius College, San Francisco, Cal., writes to a friend: "The author describes one of the greatest evils of present as well as past times. His colors, no matter how heavily laid on, are far from exaggeration. I would that every father and mother should read it."—with us Catholics the matter is settled; we know all about it."

Some Catholic priests say the confessional reveals some ugly things about the waltz. Gen. Albert Pike, of Washington, D. C., writes: "I think it true, every word of it."

Mrs. Gen. W. T. Sherman writes: "I have read your book, 'The Dance of Death.' I admire your courage in defense of virtue, and your determination of what is so calculated to drive it from the hearts and minds of fashionable women."

Mr. W. T. Carson, of Hess' Grand-English Opera Troupe, says: "I can only record my entire concurrence in your views. All who read 'The Dance of Death' should carefully familiarize themselves with the preface, and should they then censure the author, their objections will surely be based upon vicious bigotry of a wilful blindness of the truths expounded."

"This is only a fractional part of the commendations. Yours,"

NOVEMBER 2, 1889.

From the Bed of Affliction.

Mr. Editor: I send you some lines, composed by a lady who has been confined to her bed by a spinal affection, for several years. She said to me: "It is worse than being in prison, for the prisoner can walk around in his cell." She also has the misfortune to be nearly blind, yet she is patient and sweet-spirited. She is one of Christ's chosen ones, yet not always remembered by those who say: "Lord! Lord!" Too often the busy throng, and sometimes the priest and the Levite, pass by on the other side," leaving this afflicted saint to wrestle with a hard fate, as best she may, forgetting that the awards of the great day will be given thus: "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

"SICK AND IN PRISON."

BY ELIZABETH.

I was sick and in prison, yet, one of the best, shut by walls of Heaven's light home, yet she came an angel of mercy to me, I was sick and in prison, and you of Heaven's messenger came.

I was sick and in prison, and you of Heaven's messenger came, Not for crime, but for the love of Heaven, and I was sick and in prison, and you of Heaven's messenger came.

I was sick and in prison, and you of Heaven's messenger came, Let a full cup, the strong and his rod.

I was sick and in prison, through that dear came home.

All her freshness and beauty she wore.

The only four walls, and two who were ever, Ever saw the sweet offering she bore.

I was sick and in prison, no violence sweet, That ever my prison life knew.

She wore her soft robes, and her smiling smile, True light in my darkness—a rest.

I was sick and in prison, she was the light, I will say to the Lord in that day.

When the weeks for pure justice to all the world crown.

Be the word in Eternity's day.

THE DANCE OF DEATH.

CLARK, GLENN.—At Black Hawk, Mississippi, November 24, 1889, by Rev. J. S. Oakley, Mr. W. F. Clark in Miss Willa Elton.

BROWN—ROATNER.—At the Methodist Church, Columbia, La., December 1, 1889, by Rev. R. S. Ishell, Dr. Archie E. Brown, of Caldwell parish, La., to Miss Marcelle Roatner, step-daughter of Rev. R. S. Ishell, of the Louisiana Conference.

VAN HORN—BRIDGES.—At the residence of the bride's father, Jones R. D. Bridges, near Columbia, La., December 2, 1889, by Rev. R. S. Ishell, Dr. William L. Van Horn, and of New Orleans, La., to Miss Fanula Bridges, of Caldwell parish, La.

PLUMME—VARNER.—At the residence of the bride's father, near Columbia, La., November 16, 1889, by Rev. R. S. Ishell, Mr. Breckinridge, Philo to Miss Willa Varnar, All of Caldwell parish, La.

LAUGHTON—BARRETT.—At the residence of the bride's father, R. Laughton, Esq., in Franklinton, La., December 2, 1889, by Rev. R. S. Ishell, Mr. Laughton, of Franklinton, Miss, to Miss Mary N. Barrett.

STAFFORD—BRUMFIELD.—At the home of the bride, October 1, 1889, by Rev. H. S. Rogers, Mr. James Stafford to Miss M. L. Brumfield.

JAMES—BICKHAM.—At the residence of the bride's father, T. W. Bickham, Esq., December 1, 1889, by Rev. H. S. Rogers, Mr. C. H. James to Miss C. J. Bickham.

WHITFIELD—JAMES.—At the residence of the bride's mother, December 2, 1889, by Rev. H. S. Rogers, Mr. Eli Whitfield to Miss Emily J. James.

OBITUARIES.

LYDIA FARANDI USTICK, was born at Albany, N. Y., June 11, 1808, she was the daughter of Joseph and Eleanor Lloyd. At the age of sixteen she removed with her parents to Virginia, and after a few years, she joined the Methodist Episcopal Church.

On the eighth of September, 1889, she was afflicted with a severe cold, which terminated in pneumonia, and she died at Livingston, New York, on the 16th of the same month.

Her husband preceded her in the same way, and she was left a widow, and to be with her three children, who were all at home, and she was a devoted mother, and a faithful wife, and a true friend.

She was a member of the Methodist Episcopal Church, and she was a faithful and devoted member, and she was a true friend, and a true friend, and a true friend.

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any woman can compromise herself by entering one."—San Francisco Evangelist.

"This book has created a greater flutter in social circles than anything published within our remembrance. Its pages should receive the careful perusal of parents, and attention of the young."—The New Northwest.

"It shows a picture easily recognized, and will, we think, work a needed reformation."—San Francisco Daily Hotel Gazette.

"That remarkable book, 'The Dance of Death,' the clergy generally endorse, and recommend its circulation, while the so-called 'worldly' and pleasure-loving people denounce it as utterly immoral and bad. This fact cannot be without significance."—Fitzgerald's Home Newspaper and Educational Journal.

"This is the most remarkable book of the age; it has almost entirely stopped round dancing in California."—St. Helena Star.

Hear some individual endorsements. Rev. Father Accetti, S. J., an eminent Catholic clergyman, writes: "Having carefully perused your excellent book, 'The Dance of Death,' I cannot forbear expressing my full approval thereof, and I endorse every line contained therein."

"The Rev. Father Bacchi, S. J., writes: 'I am glad to endorse every word of your valuable work. I should also be glad if it were put into the hands of every father and mother.'

A Rev. Father of St. Ignatius College, San Francisco, Cal., writes to a friend: "The author describes one of the greatest evils of present as well as past times. His colors, no matter how heavily laid on, are far from exaggeration. I would that every father and mother should read it."—with us Catholics the matter is settled; we know all about it."

Some Catholic priests say the confessional reveals some ugly things about the waltz. Gen. Albert Pike, of Washington, D. C., writes: "I think it true, every word of it."

Mrs. Gen. W. T. Sherman writes: "I have read your book, 'The Dance of Death.' I admire your courage in defense of virtue, and your determination of what is so calculated to drive it from the hearts and minds of fashionable women."

Mr. W. T. Carson, of Hess' Grand-English Opera Troupe, says: "I can only record my entire concurrence in your views. All who read 'The Dance of Death' should carefully familiarize themselves with the preface, and should they then censure the author, their objections will surely be based upon vicious bigotry of a wilful blindness of the truths expounded."

"This is only a fractional part of the commendations. Yours,"

NOVEMBER 2, 1889.

From the Bed of Affliction.

Mr. Editor: I send you some lines, composed by a lady who has been confined to her bed by a spinal affection, for several years. She said to me: "It

Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, DECEMBER 16, 1880.

Annual Meeting.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the office of the ADVOCATE, 112 Camp street, on Wednesday, January 12, 1881, at ten o'clock A. M. A full attendance is desired.

The Wind and the Clouds.

There is such a thing as too much caution. It may be carried so far that all effort is paralyzed. The wise man thought so when he declared: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." The wind would blow away the seed, and hinder the sower in his work; and cloudy and rainy weather would damage the grain in the reaping. And yet the husbandman who pays no attention to the weather would be considered as lacking in common sense. Our weather bureau, and the appliances for weather forecasts, have come in since Solomon's time. Planters and farmers are not indifferent to the value of meteorological science as it is now developed and applied.

But within certain limits it is true to-day, with all the advantages of modern science, that men must move forward with their sowing and reaping, and that where no risk is incurred nothing will be done. The season for each kind of work is brief, and there cannot be much delay without losing everything. There may be failure anyhow, but there can be nothing but failure if we do not strike out, and do the best we can. Some labor will be lost, some seed blown away, some of the opening harvest injured, in almost any average season, and it may turn out even worse, so that all shall be blighted. The tiller of the ground must be hopeful, brave, and have faith in his work and in his God. He cannot wait till the time of sowing is past; he cannot be idle in reaping time till life is sure no foul weather will come. Besides, he must often go forth to sow even when the wind seems to be rising, and he must trust in his sickle when the clouds are gathering. The result may be better than he feared, and sowing with careful apprehension, and reaping with a dismayed heart, his gains, nevertheless, may be filled.

Some people are always watching for the open door of usefulness. They would do something in the way of benevolence. But circumstances seem to discourage effort. There is sure to be something in the way. Some obstacle to success is suggested as often as the desire to perform any good work comes upon them. Thus they spend their lives observing the wind, regarding the clouds, and they die before the favorable time arrives. They neither sow nor reap.

Better is that disposition for active usefulness, which impels us to be ever doing the good that is nearest, helping the afflicted, working for Christ in humble ways every day, without stopping to ask whether it will come to much or little. It may be much, little, or almost nothing, but it may grow like Robert Raikes' Sunday-school. Sow in the morning, and also in the evening withhold not thine hand. "Give a portion to seven, and also to eight." As the husbandman, dependent and short-sighted, must trust in Providence, and do his work without too anxiously regarding the weather, so must we work for Christ and for human welfare.

People eminently useful have had credit for sagacity and foresight when, in fact, they did not look ahead at all, but simply went about their Master's business, and doing with their might what their hand found to do. They labored better than they knew, or rather they did not know that they were building anything. They wrought at no problem. They were neither inventors nor discoverers, but users of the plentifully provided, and doing precisely what earnest souls had always done. Columbus stumbled upon a new world while seeking a path to an old one. Methodism is called the child of Providence, because it has grown without a plan, and with little provision on the part of its master workmen. Wesley saw the world around him going to perdition, and dead churches, sunk in formalism and in spiritual decay. We dare say he looked neither to the right nor to the left. He observed neither wind nor clouds, but went forth to sow, and also to reap. He did not dream that a great church would come out of what he was doing, nor did he stop

to consider what might be the results. He snatched the brands from the burning where he could find them, called sinners to repentance, put his converts in schools, and left the matter of church making to God.

The preacher may be over-cautious about casting the gospel net, or he may doubt at the point where he might have had a revival. The signs are not propitious, as he thinks, for church building. A domestic mission is needed, but there are winds and clouds. The wise ones thought, the pioneer missionaries were beside themselves, but such men as Carey, Judson, Heber and Morrison went forth leaving the weather to Him who governs the winds and the clouds. Even now there are weather-wise Christians, who shake their heads and say beware! when any forward movement is broached.

The true missionary spirit is not that of cloud-watching. The heathen are perishing, and we can reach them with the message of salvation. It is not necessary to inquire what the Millennium will come, or whether it will ever come. Nor need we calculate how long it will take to convert the world, or whether it will ever be converted. It is the time of sowing, and the ground is fallow. It is the time of reaping, and the fields are white to harvest. There are winds adverse and wasteful, and clouds dark and ominous. But it matters not. We must work now, and do our best, and perhaps leave to future generations the knowledge of what has been done.

There is a cautiousness that works more harm than recklessness; a conservatism that does not conserve, but rather tends to decay and to death. There is a divinity that shapes the end of the real and irrepressible conflict for Christ. Men marvel at his eternity when he begins, and are struck with wonder at the success that crowns the endeavor. Let us move on, and let God take care about the weather.

"As Though He Needed Anything."

God needs nothing; all is His, and He giveth to all life, breath, and all things. God has personally no religion, and can have none. He cannot worship, nor offer prayer. The revealed religion of the Old and the New Testament is God's gift; it is meant solely for men. So the Divine Redeemer is an unspeakable gift—so all the helps, offices and "fruits of the Spirit" is the gift of God. The Bible is not for God; it is from Him, and for us. Secular and heaven are not necessities of God, but most generous and godlike provisions for men.

All this may seem like an obvious truism that needs not to be said. But considerable observation has led me to the conclusion that these statements are not to many "obvious truisms." I think the idea obtains, in many minds, that somehow religion is a thing for the benefit of God rather than man; that religion is, in fact, a burdensome and expensive obligation imposed upon men, which many are anxious to escape. So many think of the Sabbath; they do not recognize the revealed fact that "the Sabbath was made for man." God needs no such day; it is His gracious gift to a working and a weary world. They think it is meant for God, and is so much of time and opportunity abstracted from the uses and possibilities of men. And so I think many regard the institution of the church, and the duty of being identified with it; it is somehow for God more than for man. I doubt not quite a number of people who think it may be more highly of themselves than they ought to think imagine they would confer no small obligation on God and His church if they would only join it. All this is, of course, most preposterous and absurd, and capable of preposterous and absurd imaginings.

There are a great many who, in their shallowness and short-sightedness, have wished in their hearts that God would build churches as He builds mountains and worlds, without charge to them. That He would send the gospel to the heathen, as He sent by the angels to the shepherds, and rid them of the whole cost and trouble of the missionary enterprise. So, too, when the fiscal agents of the church have urged them to assist in the support of the men who give their whole time and strength to serve them, that God would somehow, as He did for Elijah, for example, feed them by other than human agency.

We say all this is shallow and short-sighted, really just the same as if a silly child should say: "I wish my teacher would study, and say all my lessons." Or a lazy boy or man should say: "I wish some one would take all my exercise, and leave me on my back to uninterrupted rest." Compliance with such requests would be stupid ignorance and ruined health. Religion, in all its influences,

and in its duties, is meant for our improvement, happiness and final salvation. It is one of our most glorious prerogatives that we may be co-workers with God in His noblest work on this earth.

"Which Perish With the Using."

In youth one hardly realizes the intense earnestness of the Psalmist as he prays: "The work of our hands, establish Thou it." To the young, just entering the lists of this world, the earth is solid, its principles are time-tested, its conclusions certain, its achievements permanent. Let him read history, and every battle is a decisive action, every revolution in government breaks chains and insures freedom to slaves, who shall never groan in bondage more. The march of centuries is a triumphal progress of an invincible army marching on to conquest. He has little sympathy with what he thinks the faint heartedness or despondency of the good man. "Are not yonder the pyramids? Is not that city nestled in the green coves of the mountain Danubius, that furnished to Abraham his most trusty servant? Is not this coin one of Alexander's medals? Are not these verses of matchless sweetness and pathos the same that Alceus sang?"

Leave that young man while he goes out "to make history," instead of reading about it. Let him make a volume covering a quarter of a century in length, and of infinitesimal breadth and thickness. Let him put in the large capitals and small to suit himself, or, at least, the last he knows how. Let him have his own way about colored letters or dashes, periods, commas and other points. Let him endure the mishaps consequent upon his awkwardness, rashness or impatience, together with the disappointments, "What blast the dearest hope or best design." Let him bury three out of five of the playmates of childhood, and be hopelessly severed from forty-nine out of fifty of those who survive. Let him have a taste of success after a drought of defeat, a halcyon day after a week of hurricane, that he may calmly look around and see the cost of coming out alive. After this tell him "there are the pyramids," and he will answer: "Yes; but what have they preserved? In what is Cleopatra better than the humblest hollander?" History is now a memoir of the dead. He now begins to understand why living men do not have historians. The living world cannot have its history written; about the dead world we may write what we please; and believe what we can of its mighty issues settled. No doubt every battle settles something, but that something relates more to the slain than the survivors. No doubt the triumphal progress is going on, but it is that, at last, of the valorous captain who "marched up the hill and down again." Said my mother to me one day: "I cannot tell the feelings I had on finding the first gray hair in my head. Till then I had lain down at night thinking that to-morrow will find me as to-day. But that night a deeper shadow—one through which the stars shone sickly and dim—came upon me. To-morrow would bring another gray hair. The hairs of my head were numbered, and so were my days. After that night I never went to sleep without thinking of the last time I should ever wake. Now nothing stays. The days fly away, and every night I know that I am nearer the caving bank of the great river."

But let us look more closely to those things to which the apostle alludes, viz.: The sources of pleasure or the means of their procurement, as sought by the world. These are not merely the sensual, much less is so often narrowly construed to have particular application to intemperance. Little would be the need of discussing the subject if it had no wider meaning. But the apostle says, "Which are all to perish with the using." Alluding to the rudiments of the world. Of course what we eat, drink and wear perishes with the using. We make the fact of their perishability a pretext for diligence in seeking more. Doubtless this is a good argument too. Why do I work today for a loaf to-morrow? Because to-day's loaf will perish with the using.

But we notice that this law goes higher. For example, credit and friendship, based merely upon the financial idea of ability or profit, perish to the extent that we use them. Again and again does it recur in one's experience that he must not accept a friend's invitation to "make any house your home," or the assurance of a neighbor that his horse and saddle are at your command just any day. He will soon learn, if not of Beelzebub himself, that Solomon had known such people, and had said of them: "Remove thy foot from thy neighbor's house lest he be weary of thee and so hate thee." If he can ride the horse more than three times with any comfort, he is fonder of

riding than I am. Said an old man, showing fifty pieces of gold, and twenty dollars: "These are my fifty best friends for I never expect to invest them." Friends will not bear investment to any serious extent. They are "nest eggs," and every time one is used there is one of the fifty pieces gone. Let it be remembered that this is the world's friendship based upon business probity. When friendship leaves these out of the question, and regards the friend as a treasure in himself, and not because of what he can procure for him, the above is not applicable, because such a friend is not governed by "the rudiments of the world."

The athletic enjoyments perish with the using. In vain one tries to whip himself into the same raptures he had upon the first sight of a sublime or beautiful scene. In vain one endeavors to feel the same sense of relief that he had after the passing of the first total eclipse. Poetry, painting, music, architecture have lost the enchantment they once had. I remember the first night I ever heard a violin. I fell upon the floor, rolled, kicked, and spun round in indescribable ecstasy. It was but the sawing of a cornfield negro upon "Old Dan Tucker." Since then I have heard better music they say. But I never was so moved as by the scratching of a rooster's comb over a frizzled cat-gut. But let us go to the highest glory in the world's estimation—fame. Here is a forbidden tree, planted by man and guarded against himself in his eagerness to keep all others away. "He that would be great must be the servant of all." He who would have the worship of mankind must never once worship himself. If his votaries discover him kneeling at that shrine, he is doomed. His glory perishes with the using. He that makes the music which entrances the millions never listens to catch its echoes. He that moves the world must be unmoved. "He that would be a king must cease to be a man," said Frederick the Great. "He that wins the applause of mankind must not drink the cup of joy in which the world pledges health and drinks its toasts. These are trophies that may be hung in the temples of the gods, or inscribed upon the walls of the public halls, but woe to him who thinks that they may be used in daily life to alleviate pain, drive away care or soothe the aching heart. They may be used, but they spill the heart's blood of a Cincinnatus, or redne to ashes a temple of Diana, or bring mortal fever to the debauched conqueror of the world who would prove himself a god by making himself a dog."

And what of drafts upon posthumous glory? Vanderbilt, Girard, Smithsonian, Harvard! How many know now that these colleges owe their existence to these men? But grant that all the world knew it, not one of them dared say while living, *Exegi monumentum ære perennius*. To grasp the bubble were to burst it, and he who would wear next year's fashions, though all paid for, would be counted a fool for having spent his money so.

Songs of the Salvation Army.

The religious press for months past has had much to say about the "Salvation Army"; its origin, organization, methods, purposes and prospects. A division of the "Army" has invaded our shores and planned a charge upon the strongholds of sin.

So far as this novel procedure accomplishes good, wins souls to Christ and destroys the works of the devil, all Christians will rejoice. But in many of their methods there is sensationalism akin to superstition. This is evidenced in the employment of military titles. The military figure is a popular one in Scripture, especially in the writings of St. Paul, but by this new sect it is carried to the extreme of puerility. They have a general, colonel, lieutenant-colonel, major, captain, first and second lieutenant, sergeant, corporal, etc. This is also illustrated in the songs they employ. William Booth, "General of the Army," has recently published "Salvation Soldier's Song Book." Not having seen the work I am indebted to the excellent Christian at Work for a review and liberal extracts from it, a few of which will be reproduced. It is divided into six sections, entitled "Calls to Surrender," "Heavy Guns," "Flags of Truce," "Salutes," "Royal Marches," and "Battle Cries."

As specimens of poor doggerel and travesties on some of our good old hymns, they provoke ridicule rather than inspire worship. Read the following:

Can you tell me what army is going to win?
O glory, halloo! halloo!
Why the Salvation Army, halloo! halloo!
Can you tell me what is the commander's name?
Why, the Lord is his Commander, halloo! halloo!
Do you think He liable to lend his men?
Well he always lends to victory, halloo! halloo!

Under the head of "Calls to Surrender" are "There is a fountain,"

"Come ye sinners, poor and needy," etc.

The following has the odor of sulphur:

O, millions now in hell are crying, "All is lost!"
And eternal damnation they're crying, "All is lost!"
The sinners' cry, the damned cry,
The die, the dreadful die, is cast;
And thro' that die is coming at last! All is lost!

In the "Salutes" section this is found:

For a happy soldier on my way to heaven,
Though to sin I've wandered, I'm forgiven.
When the Savior saw me on the mountain side,
He brought the wanderer to his fold.

Free from the bondage, free from the fear,
Crowned with salvation, Heaven even here.
Shouting Hallelujah, as we march along,
To come and join our happy throng.

Another song that has become quite popular in Sunday school music books is thus plagiarized and mutilated:

Ho, ye comrades, see the millions
Dying, soon to die,
Plunged into ocean of God's decree,
Endless with night!

Fight the fight, Salvation Army,
God has given the call,
Earth and hell can never withstand us,
We shall conquer all.

See the mighty host advancing,
Startle feeling on,
Drink and sin men's souls destroying,
Hope will soon be gone.

The following travesty of that splendid triumph of martial poetry is almost enough to disturb the lone of good old Isaac Watts:

I am a soldier of the Cross,
A follower of the Lamb:—
I will not fear to own his cause,
Nor blush to spread his name.

Oh! not go slinking to the sky,
And hiding at my ease,
While others miss the heavenly prize,
And die of sickness.

Others might be given but I forbear, and will conclude with a shameful parody of Peronne's soul-inspiring hymn, a hymn that has been translated into many tongues, and has held the world with its thrilling music:

All hail the power of Jesus' name,
And down before him fall,
To all the world his love proclaim,
And glory him a part of all.

I'm every drunkard, every sinner,
Who hears the Savior's call,
On that his guilty burden roll,
And crown him Lord of all.

Let all our soldiers never the
In stocks, in bonds, in jail,
The rebel Gospel shut for fire,
And crown him Lord of all.

The spirit and theology of a religious sect or movement are embodied in its hymnology. With every great revival God has raised up some child of song to voice its depth and power in inspiring melody. In the Methodist reformation as a co-laborer with John Wesley, the great organizer, ecclesiastical statesman and theologian, He raised up Charles Wesley, the world's grandest hymn-writer. While Methodism is indebted to John Wesley for its ecclesiastical polity and systematic theology, Charles was the author of its glorious liturgy.

Judged by this standard and the above specimens, the "Salvation Army" movement is lacking in some essential elements of spiritual power and success. If their workers could be relieved of ranks and titles, and be ordinary but earnest private, and their hymnology could be revised, the "Army" would have more dignity and humility. Think of Col. Paul, Maj. Peter, Capt. Barnabas, etc. Away with such sensational folly.

Mississippi Conference.

Mr. Editor: At your request, in a moment of leisure, I will drop you a few lines—as the Sherman said to the fish. Our Conference is fairly under weigh I am almost persuaded, through force of current usage, to spell this word another way. There is a pretty full attendance of the preachers, but comparatively few laymen. The faces of such men, however, as Wimberly, Watts, Rencher, Nugent and Thompson prove the interest and prominence of our lay element.

Many of the members have come up literally through deep waters. The Chicago, St. Louis and New Orleans road was submerged for miles, the water at times running over the coach steps, although that enterprising company have raised their track about eight inches since the memorable spring freshet of 1874. The Vicksburg and Meridian road was even worse, the skid transfer line running about five miles between Jackson and Brandon.

No Bishop is present, nor do we look for any. Dr. C. G. Andrews was elected president on the first ballot, Dr. H. F. Johnson receiving the next highest vote. This election made a break in the secretaryship, which has been filled by Dr. Andrews for many years. The vacancy was admirably filled by the election of the Rev. J. A. B. Jones. Revs. T. W. Brown, H. M. DuBose and W. C. Black were soon efficiently discharging their doubly clerical duties as assistant secretary, recording secretary and statistical secretary.

President Andrews, whom yesterday's Herald describes as "tall, upright and handsome," possesses, as you know, many other good qualities, and if the voice of rumor ever utters a true prophecy, this is not the

last Annual Conference over which he will preside.

Dr. McFerrin arrived in due time, and, as the Conference commenced, the touching allusion to his late afflictions drew toward him the sympathy of all his brethren. As I write, he is sitting opposite me at the table, his gleam head bowed intently over his absorbing occupation—the Publishing House interests. I am acting as a sort of clerk to him, and, while we are alone in the room, his tearful references to his early life and his long, arduous service cause me anew to join fervently in the prayers of the church for his health and success. The presence of our old men is a benediction to the young. It is an inspiration to me to move about among them to have their wrinkled hands laid on my head, and to hear their trembling voices say: "God bless you, my boy." Truly, if the rising generation are the hope of the church, these patriarchs are her faith. They are the accumulation and embodiment of her best treasures—her past history and her present experience.

But the presence of those who are here renders the absence of their comrades more conspicuous. Among these war-worn veterans one seeks in vain the venerable Watkins and the eloquent Linfield. "The fathers, where are they?" Alas! sadful home circles watch tenderly over their sick, perhaps dying, beds, and instead of coming to the Annual Conference, they may have already given up to the great "general assembly."

And so the Conference progresses. Its sessions and services are well attended. Three of our brethren are "knocking at the door." Despite the general and heavy rains, the collections are pretty well up. No editor present yet. Fitzgerald, of the Nashville Advocate; Graham, of the Mississippi Methodist; and Parker, of the New Orleans Advocate, are all snubbing us.

Pastor Caldwell makes a charming Conference host, and his provided arrangements are thoroughly executed by his most hospitable flock. And the preachers, in turn, minister to the people. The wide thing does of generosity do not permit the ringing of "harsh-sounding gongs." But the Mississippi Conference will leave Vicksburg a nobler gift than the price of a night's entertainment. "Silver and gold have I none, but such as I have give I unto you."

Vicksburg, Dec. 16, 1880.

W. R. SHER.

A Sunday-School Visitor.

Mr. Editor: I recently enjoyed a pleasant Sabbath in your city, of which allow me to make a short note in your popular ADVOCATE, and especially of my visit to Felicity Street Church and Sabbath-school. The school was not as large as I had expected to see, but it seemed to be under good management, and both teachers and pupils in earnest attention to their lessons. I was pleased, too, to find they use our Methodist literature; would that all our Methodist schools did the same.

After the lessons of the day were over, the school held their "missionary exercises," the form of which was new to me. The superintendent called over the classes by name, "Lands of the Field," "Little Soldiers of the Cross," "Christian Cadets," "Violets," "Children of Faith," "Buds of Hope," "Pearl Seekers," "Sunbeams," etc., when, in rotation, a member of the class came forward and reported, by envelop, the amount of the contributions of the class which was announced by the superintendent, and the messenger who presented the report declared the *harmless boy or girl* as the class might be, of his or her class, which I learned was the honorary reward, for having contributed more largely than any one of the class.

After all the classes had thus reported the sum total was announced, and the "Wesleyans" 4 note the union as truly orthodox—proclaimed the "Banner Class" for the ensuing month," as reward for having contributed the largest amount to their mission work.

After all the classes had reported the superintendent announced two contributions from the State of Mississippi, one of several dollars from a lady in Warren county, the other from a young boy in Raymond, who had sent "his dollar" for the China mission.

Then followed the election of several members to the society, among them the little Raymond boy, Will J. Cislenger. This was a very pretty compliment by the Wesleyans, for the vote of the children was cordial and unanimous, and I learned it took five dollars to constitute a life member. Each class, when their contributions amount to \$5, is entitled to nominate a life member, for election by vote of the school.

A neat and appropriate certificate of life membership, of the "Felicity

Christian Advocate.

The President's Message.

From a summary of this document, published by the New Orleans Times, we give the following extracts:

SECTIONALISM.

Continued opposition to the full and free enjoyment of the rights of citizenship, conferred upon the colored people by the recent amendments to the constitution, still prevails in several of the late slaveholding States.

It has, perhaps, not been manifested in the recent election to any large extent in acts of violence or intimidation. It has, however, by fraudulent practices, in connection with the ballot with regulations to places and manner of voting, and with counting, returning, and canvassing the votes, been successful in defeating the exercise of the right and preservation of all rights—the right of suffrage—which this constitution expressly confers upon our enfranchised citizens.

It is the desire of the good people of the whole country that sectionalism, as a factor in our political life, should disappear. No section of the Union should be united in solid opposition to any other section. The disposition to oppose prompt and hearty obedience to the equal rights amendments to the constitution, is all that now stands in the way of complete obliteration of sectional lines in our political contests.

As long as either of these amendments is flagrantly violated or disregarded, it is safe to assume that the people who placed them in the constitution are not yet fully satisfied with the result of the year for the Union, and who will continue to act together to insist that they shall be obeyed. The paramount question still lies in the enjoyment of the right by every American citizen who has requisite qualifications to enjoy said his vote and have it honestly counted.

With this question rightly settled, the country will be relieved of the enormous burden of the past. Bygone will indeed be bygones, and the people will be able to devote their energies to the advancement of the country and the preservation of the Union, and the people will be able to devote their energies to the advancement of the country and the preservation of the Union.

The inviolability of the amendments to the constitution, which are the basis of the government. They are the basis of the government. They are the basis of the government. They are the basis of the government.

First, the house of representatives in the senate, which have a right to judge of election returns and qualifications of their own members, will see to it that every case of violation of the amendments is promptly investigated, and that no benefits from such violation shall accrue to any person or party.

It will be the duty of the executive, with sufficient appropriations for the purpose, to prosecute vigorously all who have been engaged in depriving colored citizens of the rights guaranteed to them by the constitution. It is not, however, to be forgotten that the best guarantee of the primary rights of citizens is to be found in that right of self-protection which can be given only to a people whose right to self-sufficiency is supported by universal education.

The means of amendment of the local and state authorities, in many cases, shall be inadequate to furnish a remedy to all who need it. This is especially true where, before emancipation, the education of the colored people was neglected or prevented in the most of slavery.

Finally, in the conviction that the subject of popular education deserves the earnest attention of the people of the whole country with a view to a wise and comprehensive action by the government of the United States, I respectfully recommend that Congress, by suitable legislation, and with proper safeguards, supplement the local educational funds in several States where grave duties and responsibilities of citizenship have been developed on uneducated people by devoting to the purpose grants of public lands, and if necessary, by appropriations from the treasury of the United States.

What the government can fairly do to provide free popular education, ought to be done. Whether general education be found, peace, virtue, and social order, and civil and religious duties are secured. In my numerous addresses, I have asked the attention of Congress to the urgent necessity of the government of the civil service system of the government. My views concerning the danger of patronage or political influence for personal considerations have been strengthened by my observation and experience in the executive office, and I believe these dangers threaten the stability of the government.

At times so serious in their nature as to be permanently tolerated. They tend to become more alarming with the enlargement of administrative service, and the growth of the country in population, and the increase of the number of officers and men employed.

The reasons are as follows: For the regulation of appointments, promotions, and discharges, establishing uniform methods, having exclusively in view, in every instance, the attainment of the best qualifications for the position in question. Such a method alone is consistent with the equal rights of all citizens and the most economical and efficient administration of public business.

Civil service reform. He then refers to the system of competitive examination and says the result of these practical trials have confirmed his opinion in favor of the system, and recommends an appropriation of \$2,000 per annum to meet the expenses of a permanent commission to be appointed by the president in accordance with the terms of section 1753, revised statutes, whose duty it shall be to devise a just, uniform and efficient system of competitive examinations, and to supervise the ap-

plication of the same throughout the entire civil service of the government. Continuing on this subject, he says:

The most serious obstacles, however, to an improvement of the civil service, and especially to a reform in the method of appointment and removal, has been found to be the practice, under what is known as the spoils system, by which the appointing power has been so largely encroached upon by members of Congress. The first step in the reform of the civil service, must be a complete divorce between Congress and the executive in the matter of appointments. The corrupting doctrine that "to the victors belong the spoils," is inseparable from congressional patronage as the established rule and practice of parties in power.

MISSISSIPPI RIVER. The two great rivers of the North American continent—Mississippi and Columbia—have their navigable waters wholly within the limits of the United States, and are of vast importance to our internal and foreign commerce. The permanency of the important work on the South Pass of the Mississippi river seems now to be assured. There has been no failure whatever in the maintenance of the maximum channel during the six months ended August 31st. This experiment has opened a broad, deep highway to the ocean, and is an improvement upon the permanent success of which congratulations may be exchanged among the people abroad and at home, and especially among the communities of the Mississippi valley, whose commercial advantages they will realize in the most direct and safe manner.

A comprehensive improvement of the Mississippi and its tributaries is a matter of transcendent importance. These great waterways comprise a system of inland transportation spread like a net work over a large portion of the United States, and navigable to the extent of many thousands of miles. Producers of various commodities, geographically, they are the strongest link between the various sections of the country. These channels of communication and interchange are the property of the nation. Its jurisdiction is paramount over their waters, and the plainest principles of public interest require their intelligent and careful supervision, with a view to their protection, improvement, and the enhancement of their usefulness.

The channel of the Columbia river, for a distance of about one hundred miles from its mouth, is obstructed by a succession of bars, which occasion serious delays in navigation, and heavy expense for lightering and towing. A depth of at least twenty feet at low tide, should be secured and maintained, to meet the requirements of the extensive and growing inland and ocean commerce at subsides. The most urgent need, however, for this great waterway is a permanent improvement of the channel at the mouth of the river.

I recommend to the attention of Congress the great services of the commander-in-chief of our armies during the war, General Sherman, whose wise and far-sighted policy, and his successful administration of the military and naval forces, have been a source of great benefit to the country. The legislation of the United States contains many precedents for the recognition of distinguished military merit, authorizing rank and emoluments to be conferred for eminent services to the country. The act of Congress authorizing the appointment of a captain-general of the army, with suitable provisions relating to compensation, retirement, and other details of his office, is a precedent which should be followed in the case of General Sherman, and would be vigorously approved by the country.

The Drummer Boy.

It was on the morning of September 21, 1862. Few rising suns ever shone upon a more terrible scene than that presented this morning on the battle-field of Chickamauga. The forms of hundreds of brave men lay cold and silent in death, remaining as they fell in the heat of the conflict, while bravely fighting. The silence of death brooded over the field, and death indeed was there in all its terror—silence rendered doubly so by the closing echoes of the terrible carnage of the past two days. The wounded had all been carried off as far as possible, and now was assigned to the survivors the solemn duty of burying the dead. The remains of those fallen warriors. There lay husbands, fathers, brothers, with no one to shield or protect them except their sturdy companions in many a weary day of battle and of strife.

Suddenly there rang out upon the scene of stillness the sound of a drum, long and loud, repeated on the morning of battle, startling both men and officers, coming as it did from the midst of where all was thought to be silent in death. The surgeon was sent to investigate. Far out among the dead he found a little drummer boy. He lay as the silent bodies around him, his face resting wearily upon his rifle. The surgeon saw at a glance that all would soon be over. Both legs had been broken by a shell, and from the mangled limbs the current of life was fast ebbing away. Strong men that he was, and used to death in all its various forms, he could not resist the thought that his young soldier should die, and he turned away, and back he went. The officers went to the boy, and placing his hand softly upon his shoulder said: "My boy, you are badly wounded, but you will be better soon." "I know it," answered the boy, "all night long I have lain, and I feel only know my sufferings through the long, weary hours, but I prayed that I would never live to see the morning sun, that I might once more hear the reveille sound the men to duty as I have so often done before, and he has answered my prayer."

"God is very merciful," kindly answered the officer.

"He is always good," said the boy, "but I know what you mean by my being better soon. I am going to die, but I am not afraid of death."

"You are a brave boy," said the officer, "and you are not afraid of death."

"I am not afraid of death," said the boy, "but I am afraid of the morning sun, that I might once more hear the reveille sound the men to duty as I have so often done before, and he has answered my prayer."

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MISCELLANEOUS.

WATER CURE

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MISCELLANEOUS.

FARMER'S AND MECHANIC'S

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MISCELLANEOUS.

THE NEW DICTIONARY HOLDER.

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MISCELLANEOUS.

THE NEW DICTIONARY HOLDER.

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A. McIERNETT, Manufacturer
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BY W. M. L. JAY.

...and a satisfaction in spirit.
...rinsity predominates in our
...a desire for knowledge being
...and unclouded. And the
...things lie in a sphere beyond
...not quiet this desire. Still it

"A Young Preacher,"

in the *Advocate* of June 24, was one of the best articles in the paper that attracted my attention. And it is no disparagement to the paper to say that I felt more interest in it than any other. My sympathies have always been given strongly toward this class of men. It has ever seemed almost, if not quite a miracle to me, that they struggle along and surmount difficulties as they do. There is the heroic period of ministerial life. We can become accustomed to almost anything. It is the salutatory period that tries men. It is not easy to combine strongly and without a flaw the reigning modesty of Christian humility and youthful sensitiveness with a firm and dauntless manhood of the situation. It was no easy season of the apostle: "Let no man despise thy youth." And then the timid

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a troubled name,
Sowing the seed of eternal shame,
(Oh, what shall the harvest be?)
Such are the tares that the enemies of
Christ and His kingdom are sowing,
While the servants of God are sowing

The physician must have the confidence of his patients, or his reputation

one is baptized is called upon to stand
the font and declare to the congrega-

waiting and watching" for the heavenly home.
 the heavenly rest. She died Sabbath evening,
 October 28, 1880. Pastor.

curiosity predominates in our nature, a desire for knowledge being inherent and unaltered. And the fact that things lie in a sphere beyond us does not quiet this desire. **Still** it is

In the *Advocate* of June 24, was one of the first articles in the paper that attracted my attention. And it is no disparagement to the paper to say that I felt more interest in it than any other. My sympathies have always been drawn strongly toward this class of men. It has ever seemed almost, if not quite a miracle to me, that they struggle along and surmount difficulties as they do. There is the heroic period of ministerial life. We can become accustomed to almost anything. It is the lullatory period that tries men. It is not easy to combine strongly and without a flaw the refining modesty of Christian humility and youthful sensitiveness with a firm and dauntless mastership of the situation. It was no easy lesson of the apostle: "Let no man despise thy youth." And then the world

under manured with richest excrement; and the snow wrought had melted, I have watched the busy plowmen in the brown furrows, plant the seed and leave them. Soon the tender blades came forth, dew-drops gemmed their verdant leaves, and the dew-drops kissed them, and the crystal dew-drops descended upon them in holy baptism, until the plain became as an emerald. How often these laborers wondered, as they toiled in the fields, what the harvest would be; and I thought of the fields afar, "white unto the harvest," where so many faithful servants of our Lord had gone out to labor. Oh, how white the deluge of how many the trees sown by the

Mr. Editor: Will you permit a layman to say a few words in just his own plain straightforward way? I desire to how to the line, disregarding the reaction the chills may fly," or these proprieties and euphemisms rounding up of sentences to which more selected and elegant writers give no attention. Finances are a necessary adjunct to religion, and should not be overlooked or neglected. The clergy are the proper persons to furnish the same, and very often are negligent and remiss in duty. For this they deserve an occasional reminder, and, sometimes in bad cases, a regular *curriculum lecture*. Let the minister, at home in the family, do not seek it too often from the pulpit, and look it on the street corners, and refer to it in every commendation in the advocate, and go back into the musty records of the past, to draw lividious conclusions and distinctions—too much religiousness impairs the digestive organs and undermines the constitution, and ends in a disinclination to try remedies any further. The physician must have the confidence of his patients, or his reputation

Agey, J. R. Wolfe tells, in the Word and Work, of a visit, seven years ago, to Chak-Tu, a large city in the northern part of the province of Peking. It was a great day in the town because the foreign men had come.

The people ran in crowds to listen as they went through the city and as they made a great noise and commotion. There sat a blind man, seventy-five years of age, who inquired but all the noise was about him. They said: "Don't you know that we are going to hear the foreign man who has learned a religion talk?" Then the old man said: "I will go too." They took him by the hand and led him down the street, and brought him to the church missionary chapel. The missionary got up at the other end of the chapel and said, in this text: "God so loved the world that whosoever believes in Him shall not perish, but shall have everlasting life." When the old man jumped from his seat, and clapped his hands he said: "Thank you, sir, very much; that is just what I have been longing for and praying for many years." The people said: "He is mad," but he did not. He answered: "No, I am not mad, but I know what I want, and I have been praying for it many years."

Six months after that I went to the same place. Seven men were brought me for baptism. Among them was a poor old blind man. Every one of us baptized is called upon to shed the font and declare to the church,

[illegible]

Her father was a native of South Carolina and a member of the Methodist Episcopal Church, in Holston county, Mississippi. She was a true worshiper of God, and rich in the love of God, bright and faithful child. Her only thought was to be home in heaven with her dear and dear mother. When she died she was only 15 years of age. She was a true worshiper of God, and rich in the love of God, bright and faithful child. Her only thought was to be home in heaven with her dear and dear mother. When she died she was only 15 years of age.

[illegible]

Christian Advocate.

ORDERS OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE

REV. LINUS PARKER, D. D., Editor.
THURSDAY, DECEMBER 23, 1880.

CHRIST SONGS.

FROM THE GERMAN OF LITTLE.

Come, Saviour of nations wild;
Of the meek and lowly child;
With wonder all the earth
Should adore thee in thy birth.

Not of man's flesh or man's blood
But of the Spirit of God;
Thy word a man became,
Thy word a man became.

Maiden, thou wast found with child,
Hast thou not said and said;
Many a year from her home,
Thou wast found in this home.

From the Father came thy word,
And thou wast found with child;
Thou wast found with child,
Thou wast found with child.

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Annual Meeting.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE, with their annual meeting in the office of the ADVOCATE, 112 Camp street, on Wednesday, January 12, 1881, at ten o'clock A. M. A full attendance is desired.

Christmas Greetings.

There is a great deal of empty formality in this season of friendly salutations, of social gladness, and of general relaxation from the strain of business care and toil. And yet there is much of real kindness and of honest good will. The world is a brotherhood, and in spite of the alienations, enmities and rivalries in it, there are some grounds on which all but the incorrigibly malicious, and the desperately hardened, meet with something more than the mere semblance of fellowship. It may be that there is deep down in the hearts of men, the sense of a common ruin, and also of a common deliverance and hope; and thus are they drawn to each other, even as voyagers in a sinking ship, to clasp together at the sight of the sail that is bearing up to their relief.

It is well to pause for a day, and relaxing the wrinkled brow of care, and forgetting the struggles that absorb and separate, to give at least a brief period to a laudable effort to make each other happy. As in war the soldiers of opposing armies mingle in friendly intercourse during an armistice, or in burying their dead after the battle, so let there be for a little time at least, a cessation of the din and clash of the stern warfare of business competition, and let us gather after the conflicts of the year to bury all animosities and all uncharitableness, and all that is hard and unkind. Let there be the spirit of good will in all, the sense of a common humanity that has overshadowed our world, and of the revelation of a redemption in which all may rejoice.

Pence on earth was a part of the blessing which the new-born Saviour was to bring. May that peace be felt in all hearts, and be exhibited in the amenities and courtesies of the day that has been set apart as the natal day of the earth's Redeemer. The good tidings of great joy "shall be to all people." So the angel said to the shepherds in announcing the wonderful birth. There is in this unspeakable gift nothing of "narrowness." None can monopolize the grace that has come through Him who was God manifest in the flesh. By reason of Him the angels sing and men rejoice. The Babe of Bethlehem has opened heaven, that its light and glory may shine upon us, and that we may reach its heights of life and blessedness. Whatever of differences there are in human conditions, and whatever the outward circumstances that distinguish men among men, Christ belongs to all as God's best gift and boon to the race.

Can we have a religious Christmas? As to some it will doubtless be so, but what is the import of this strange admixture of religion, intemperance, sensuality and revelling? With a religious idea, and a great religious fact at the foundation, we have a structure that is mostly carnal. And yet there is a truth in this incongruous assemblage of things that are so different. There is an ideal to which we are perhaps tending, and which may be attained sometimes. Christ is to be recognized as the source of all pleasure, as being connected with them, and as controlling them. We have at least the trace and promise of what shall be, when Christ reigns in all hearts, and when holiness to the Lord shall be stamped upon the bells of the horses. There will then be pleasure beautified by righteousness, and rejoicing in Christ without carnal revellings, and without this prevalence of the sensual over the spiritual.

There is something for us here besides mere sermon-hearing, praying and psalm-singing. There is the enjoyment of the fruits of the earth, the refinements of social intercourse and recreating pleasures. But these are all to be purified, controlled, and elevated by the Spirit of Christ. They are to be cleansed from the defilement of sin, and to be recovered and restored to their true uses and ends. The powers of darkness have perverted this festival of general gladness, and almost robbed it of its Christian character and significance. Abominations of desolation have been set up in the holy place.

True pleasure and true religion are not incompatible. Let them go together in our Christmas enjoyments. Let us have a happy Christmas, made happy by Christ in our hearts, and by the moderate and sanctified use of the blessings and pleasures which come to us through Him. Let there be good cheer, but let us not desecrate the holiest of memories by intemperance, riot, or by unhallowed lusts.

GEORGE MACDONALD.

Going to Conference.

The Maria Louise is probably the largest and most comfortable boat that plies between New Orleans and Shreveport. The distance is estimated at from 650 to 700 miles. Leaving New Orleans on Thursday, December 9, we reached Shreveport the following Tuesday, a little after mid-day, and in good time for the preachers to find their homes before the shades of evening gathered. Starting with about fifteen preachers, our number swelled to over thirty before we landed at Shreveport. In such a company we had a royal time, and time enough to get our talk nearly out with the considerable section of the Conference on board. There is no letter company than that of Methodist preachers, and we had the best, and much of it, and for days and nights, with nothing else to do but to enjoy it.

The weather was also bright and perfect, after the long weeks of rain and gloom, so that we could be on deck much of the time. The pilot-house was our special delight, where we found the brothers, Charles and John Boardman at the wheel, and with whom we were glad to talk of mutual old-time friends, of the scenes and beauties we were passing, and of steamboating and the art of managing steamboats under way. Red river is one of the most difficult streams in the Southwest for navigation. It is crooked exceedingly, very narrow in many places, and infested with snags. But our watchful Capt. Brinker, and his vigilant pilots, brought us through without an accident. To Capt. Brinker, and to Mr. Brown in the office, and to all the officers of the boat, the company are under obligations for many kind intentions and unceasing courtesies. The charges were greatly reduced, and in some instances none whatever were made. Resolutions, appreciative of our treatment, were passed on board and ordered to be published. On Sunday morning Dr. Walker gave us an appropriate and profitable sermon on the manna, and the Lord was present. It seemed as though the Conference had already begun, with the baptism of the Comforter.

Shreveport looks to be thriving. During the eleven years since the Conference was held here the town has grown, many fine business houses and residences have been built, there is a line of street cars, and considerable paving has been done. In that time the Presbyterians and Baptists have each erected handsome brick churches, and the suburbs have spread out with pleasant and beautiful homes. The population is now about nine thousand. Our Methodist Church is the same frame structure that it has been for long years, and in part the same we preached in thirty years ago. Bro. Daves, at this Conference, closes a laborious and successful term of four years in the station, and he will leave it beloved and regretted by all. Shreveport is noted for its hospitality, and the Conference is warmly received and generously entertained. Bishop Keener, after straining every nerve to reach the Texas Conference, failed to do so on account of some detention on the road between Orange and Houston. Spending Sunday in Houston, he arrived at Shreveport on Tuesday, and opened the Louisiana Conference on Wednesday, at nine o'clock.

Of course the Conference hymn, "And are we yet alive," was sung, and, on roll call, more than three-fourths of the clerical members answered to their names. Bro. J. T. Sawyer was elected secretary, Bro. J. M. Beard assistant, and by the end of the morning session, business was progressing steadily and briskly. We were much gratified to meet two of our venerable superannuates, Rev. W. E. Doty and Rev. Joel Summers. It is a number of years since they had been able to be present. They were heartily welcomed by the Conference.

At this writing, Thursday morning, it is too soon to obtain definite information concerning the collections and other items. It is thought, however, that the rainy and inclement weather, which prevailed during October and November, will affect the receipts very unfavorably. The preachers are generally looking well, and seem to be in good health. One has died during the year, Bro. J. Y. Pointer, who passed suddenly away just as he was preparing to start to Conference.

The Death of Lazarus.

The narrative speaks of a "certain rich man," no doubt in his time, and community well known, but his name is not recorded in the Book that ennobles for immortality. The narrative gives us the name of the beggar, "Lazarus," perhaps but few knew or cared to know his name. In God's account this estimate was reversed; they that are sometimes honorable among men are "lightly esteemed" by the Lord, while those that are de-

spised by men are sometimes honored by the great "I am," for with Him the first shall be last, and the last shall be first. It may be that the beggar died first, because best prepared, and because God would remove him from his pinching wants, and woes extreme.

Lazarus comes to the end of his dependent and suffering life. We see him on the last night of life's painful and weary march; he is at the rich man's gate; he has no other earthly home. He has been brought there to be fed with the crumbs which fell from the rich man's table. He is lying on a miserable pallet, shivering in the damp chill air of the night. His person is covered with sores and wasting sores. He has no human company nor sympathy, no companions but the wild and homeless dogs of the street to break the loneliness and solitude of his dying hours. Exhausted nature is shivering fast, and cold and inexorable death is driving in life, from each outpost of his falling body, to the fastnesses of the vital organs, where life is rallying for its last defense, but the struggle will be brief. While this last mortal battle is being fought, Lazarus turns his dying eyes toward that heaven of rest where he expects to find a secure retreat from every ill. While he looks he beholds a shining chariot coming through the sheen of the stars; it moves with more than eagle swiftness, sweeping earthward, attended by angel bands, with silvery wings of light. Lazarus is looking—looking with longing eyes—for he knows there are more to greet and hail there than there will be to bewail him here. Perhaps in the humility of self-forgetfulness he wonders as he gazes on the glorious vision, to what splendid palace they are bound, and what grand monarch they are commissioned to bear to the courts above. But they draw nearer, nearer, and Lazarus' ear begins to catch the loud and mellow numbers of their song. Lazarus is dying; his vision dims, his lips move, and faintly asks:

What's this I hear?
What's my name, what's my name?
What's my name, what's my name?
What's my name, what's my name?

The world recedes; it disappears! His pulses cease to play, and the chariot and angelic band, on snowy wings, sweep past, his soul is caught away, and heavenward the celestial escort flies, and loud and sweet the song of triumph swells. They upward fly—sun, moon and stars forgot. The new Jerusalem, with its glittering spires, its jeweled walls, its pearly gates, and streets of shining gold, appears, the escort sweeps through the gates, and Lazarus, the beggar, the heir of immortality, the splendid and glorified citizen of heaven, is resting in Abraham's bosom, the paradise of God.

The Anti-Semitic Movement in Germany.

It is conceded that the Jews and Jesuits are identical in regard to the utter want of patriotism. They have no country, nor love of country. Yes, there are men

Who never to themselves have said:
This is our own, our native land.

Both are cosmopolitans in the widest sense of that term. Wadded to expediency, they pliantly accommodate themselves to the customs and manners of the country in which they happen to reside. They differ in that they worship at different shrines. While the Jesuits mainly strive for political power, for the reins of government, the Jew hounds up the wealth of the country. A correct diagnosis of the pecuniary and political condition of the civilized nations would indicate that the Jewish programme has proved the more successful of the two.

In Germany and France the Jews have become almost masters of the political situation by means of their immense wealth.

Their native shrewdness has led the Jews to discover another source of power. Money can do much, but knowledge can do more. Though habitually hoarding, miserly holding fast to the ready cash which finds its way to their coffers, they shut not their sons in giving them a most liberal education. I exaggerate not when I declare that a Jew generally pays four times as much for the education of his sons as the Christian. Of the population in Germany the Jews are but a diminutive minority, yet in many of the first-class universities one-fourth of the students are Jews. It is principally jurisprudence to which the young Jews devote their attention. In some provinces more than one-half of the lawyers are of that race; even the judiciary is largely in their hand. Court-chaplain Stoecker, caricaturing this anomalous state of things, recently remarked: A poor old man had been found dead on the marble stairway of a rich Jew. The corpse was conveyed to the police court. Here it was ascertained that the departed had died of hunger and cold. All the parties connected with this post-mortem affair were Jews; the

judge of the police court, the coroner, his clerk and a witness (the inhabitant of that marble mansion) were all Jews—only the dead man was recognized to have been a Christian.

Next to jurisprudence it is the press which the young Semites select as their field of operation. The majority of the secular newspapers published in Berlin, Vienna, and even Paris, are the property and are being edited by Jews. These papers, as German patriots and theologians assure, are sapping the country of all that is noble, grand and glorious—even the faith that was once committed to our fathers. In order to make their enterprises pay, they enter to the lowest appetites of the vulgar and debased. The Christian religion and its votaries are constantly ridiculed and ludicrously exposed to the laughter of the low and wicked.

In short, the Semitic influence is proving a curse to Germany, a curse to its material resources by subverting its mercantile interests, a curse to the Christian morals.

This state of things has led a goodly number of ministers of the gospel and others to petition government to recommend legislation calculated to check the evils above indicated. But this has brought a deluge of invectives upon the heads of the originators and supporters of said petition. Recent press dispatches, which appeared in our papers, are but the faint echo of their wild antics. Feigning to be persecuted, they court the sympathy of the world.

The so-called Liberal party which, under Bismarck, after the Franco-Prussian war, effected the consolidation of Germany under the emperorship of William I, was and is largely composed of Jews. Among these Lasker was specially prominent. It was this same party which afterward foisted upon the country the so-called "May Laws." For some time the government seemed to suppose that it owed them the Semitic members a debt of gratitude. But it has now learned that said "May Laws" are a two-edged sword; ostensibly enacted to curb the arrogance of the Ultramontanes, they proved equally oppressive to the Protestant Church, engendering and fostering infidelity, secularization and materialism.

In the paper alluded to, presented to the government, and signed by many thousand names of Germany's best and truest citizens, the petitioners aver:

That, notoriously, Jews will not perform manual labor. In the work and machine shops, in the field and forest, you find no Jews.

That an increased influx of Semites will endanger the peculiarly German characteristics. That Germany was their country. It had been wrested from morasses and dense habitations of the bear by their forefathers; it was their inheritance. Its soil had been hallowed in a thousand battles by the blood of their fathers and sons.

That the Jews are the declared enemies of the Christian religion. Though pretending friendship, they seek and avail themselves of every occasion of heaping calumny and ridicule upon our religion and its votaries.

That, if matters would continue to develop as they had been doing during the last decade, the Germans proper would soon be doomed to be nothing more than "hewers of wood and drawers of water" to the bloated Semite oligarchy of millionaires. Hence they recommend:

1. That the immigration of Jews from the East be forbidden, or, at least, restricted.

2. That Jews shall not be eligible to the judiciary.

3. That Jews shall not be appointed teachers in the public schools.

In our country the movement faintly indicated above is but little understood. Our own press, owing to advertising patronage, is largely under the influence of Jews. Yet, it is well known that in some of the villages and towns of our own country the Christian churches are crippled by Christian merchants succumbing to their Jewish competitors.

One Simon Wolf, a rabbi, I believe, recently lectured on the subject of our superscription, and published his language in the National Republican. I subjoin one sentence from it as indicative of his opinion of the Christian clergy and of the Jews. He says: "The clergy of Germany, like those of other countries, see their power over the minds of men departing. The Jews have contributed more to the freedom of thought and conscience than all other classes combined. The fewer that frequent the church the less money flows into the coffers of God's elect, and to cut off the revenue of these pious charlatans is to be worse than a heathen."

The North Mississippi Conference.

Mr. Editor: At your request I am here, in the beautiful little city of Columbus, attending the pleasant

sessions of the North Mississippi Conference as a modest representative of our ADVOCATE. In this Conference I am not a stranger, having been one of its charter members. But at its first session, in 1870, I transferred South, leaving behind many pleasing memories and appreciated friendships.

The personnel of the Conference is excellent. I notice an unusually large proportion of young men of splendid presence and evident culture. Some of them will take rank among the leaders and honored chiefs of our Southwestern Methodism. Quite a number of visitors are present. Among others the Rev. E. E. Hoss, of Martin Washington College, Rev. J. C. Hooks, of the Memphis Conference, Drs. Young and McFerrin, from Nashville, Dr. W. C. Johnson, editor of the Western Methodist, and Revs. A. T. Heard, J. W. McLaurin and Dr. J. W. Lambuth, with this correspondent, from the Mississippi Conference.

Bishop Paine, so familiar in the chair of our Conferences for years, looks more vigorous, and presides with more comfort to himself than the brethren anticipated. As the epigrammatic editor of the Nashville Advocate said of another Bishop at another Conference, he is "presiding in the imperative mood." He holds the reins with a steady hand, and conducts the business with dispatch without hurry. His address to the class for admission into full connection will not soon be forgotten. Southern Methodism has produced no truer son, grander character, wiser counselor, abler administrator and purer spirit than Bishop Robert Paine. Bending beneath the weight of over four score years, his presence among us is a benediction, and, when gathered to his fathers, his memory will be an abiding inspiration.

From very, very many I heard kindly and appreciative words of our ADVOCATE. While in no sense an agonizing other paper, it has an enduring place in the generous heart of the Conference. For the attention accorded me as your representative I hereby make profound acknowledgment, and only regret the editor could not have been here to speak for himself. Dr. Johnson is much encouraged at the brightening prospects of the Methodist. His removal to Little Rock was the policy of wisdom, and will no doubt greatly multiply the friends of his well-established and well-sustained paper.

About Columbus, and its splendid hospitality, I could become extravagant if not eloquent. For its wide, well-kept streets; elegant residences; handsome churches; distinguished culture and social refinement and beautiful women, etc., it holds a prominent, if not pre-eminent, place among the towns and cities of the Southwest.

Your correspondent has an elegant home with the charming family of Capt. E. T. Sykes. Quite a number of friends of my boyhood days at the University of Mississippi insist upon a longer stay than pastoral engagements at home will allow. Rev. S. A. Steel, the accomplished pastor, makes an excellent Conference host. He has deservedly a warm place in the affections of his church. Few men of his age have such remarkable gifts in the pulpit, and such enterprise and moral courage in the pastorate. He is making a grand fight here against Sabbath breaking and intemperance, a struggle that must be joined in every town and city of Mississippi.

With many regrets I am compelled to leave this afternoon for home without the privilege of filling two appointments—a missionary speech to-night and a sermon to-morrow. No cause is dearer to my heart than missions, and no privilege is greater than preaching the word. But other and abler tongues will speak for the Master, and blessings from above will descend. Dr. Lambuth, our veteran China missionary, is here, and will address the vast congregation with interest and edification. If his visit here shall prove such an occasion as his presence with us at Vicksburg we may thank God for the providence that has brought him home again after twenty-six years of toil among the heathen millions of the Celestial Empire.

The Conference will probably adjourn on Monday night.

Among the Editors.

Richmond Christian Advocate.
"The time was when a young preacher 'contemplating matrimony' consulted his Elder and was governed accordingly. We fear the Juniors of our day are a trifle backward in hiving the matter even before the Lord. Of course the Lord does not communicate by 'open vision' or by Urim, or by dream."
"We have a notion that if any divine response came it was very brief, and in one word: 'Don't!'"
As the Conference, as it were, offers a premium for married men, and as the heart of the undergraduates are fully set in them to "load about a sister," we will venture a sentence or two of counsel to quit our conference

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Tampa, G. W. Mitchell; Port Daniel, W. H.
Parker; Alafia, C. E. Polak; Pine Lake,
T. A. Hancock; Manatee, E. K. Hadden;
EE F. Gates, supply; Port Manos, W.
C. Miller; Cedar Water, ———; Pine
Crest, ———, supply; E. M. Dittum,
Sunday-school Secretary, A. A. Robb,
son.

W. WILLMAN.

GEORGE ROBERT, half son of George R. and Nancy K. Hoy, was born in Amaran county February 6th, 1874, and departed this life, October 24th, 1880, age two years, eight months and fifteen days.

The subject of this sketch was an amiable child. His parents were truly devoted to him, and upon him their affections were centered. Louis George was but young, yet he possessed all the fine qualities of character which are required to lay the foundation of a virtuous and moral life. He still is placed on Heavenly Father to remove him to a better world before these bosoms were sullied by sin and corruption. Heaven is his Father's new to the kind and loving parents. Two precious little ones they have now in this celestial home. May they live and ever realize "earthly parents sorrow that Heaven can't cure." "Suffer little children to come unto me." "Father I will that they also when thou hast given him, to whom thou

Christian Advocate.

ORIGIN OF THE ALABAMA, MISSISSIPPI AND
LOUISIANA CONFERENCES OF THE
M. E. CHURCH, SOUTH.

REV. LINUS PARKER, D. D., Editor.

THURSDAY, DECEMBER 30, 1880.

Annual Meeting.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the office of the ADVOCATE, 112 Camp-street, on Wednesday, January 12, 1881, at ten o'clock A. M. A full attendance is desired.

Our New Year Call.

It is now nearly a generation ago that the ADVOCATE began its rounds, making New Year calls upon its friends. It has been regular in its visits all the year through, but "on the first day of the first month" it drops in "with the compliments of the season," and with "a happy New Year to all." Of course we expect to find our friends—the ladies especially—arrayed in their best, and dispensing smiles, and temperance refreshments only.

The cause of teetotalism was already under headway when the ADVOCATE was born, but it remembers the time when not a few decanters and wine glasses lingered on the board even of some Methodists, and when the matrons and maidens of other circles, where we sometimes called, dispensed the intoxicating cup, along with the more wholesome cakes, jellies and sweetmeats which their skillful hands had provided. It is not often so now. May we venture to hope that our present New Year call will not be embarrassed by one glimpse of a darker age? We used to witness some unsteady walking, occasionally a reeling form, and a face unnaturally rubicund, in our annual calls. The world is something more sober now, or, at any rate, the people who are at home to the ADVOCATE have put away the unclean thing.

We should think from the brightness of the homes, adorned with flowers, and furnished with things both ornamental and useful, and from the rich costumes and the abundant display of creature comforts, that there is something left after the week of years. The look of impoverishment, sometimes indulged, has been exchanged for one of self-satisfaction and of prosperity. And it may be real. There may be something of exaggeration in the brightness of good things, and in this profusion of fruits, flowers and substantial edibles. It may be that custom and the decree of fashion have had something to do with it. But do not people love to be agreeable, and to make their friends happy by regaling them with the best they have, and with even better than they can afford? Where is the real self, and the true character? Let us hope and believe, and be firmly persuaded, that what we see is the expression of a genuine friendliness, and of the side of experience that glows because there is sunshine in the world.

Of course we must silently notice how time is dealing with our friends. It is polite enough to tell the world how old it is, and to put the label of its age upon the forehead of the new year, but it would not do, perhaps, to remind our fair acquaintances, who preside in parlor and banquet hall, that time has left any traces on them. Father-time does not mind being questioned as to his age. It is supposed that he rather enjoys it, and that the older we make him the better he feels. But it is not so with his children. They would be always young, and "the compliments of the season" are largely made up with "how young you look," and "how unchanged." If there chance to be some struggling gray hairs, or here and there a wrinkle, they are premature, and as out of place as ripening fruit while the bough is laden with bloom. It is the world that is growing old, and not we. This ADVOCATE strikes the volume and its "whole number" at its head, as if it were something to be proud of, something to glory in. But our friends make no such display of their ages. We may not say to any, except, perhaps, the very aged, "how old art thou?"

For itself the old ADVOCATE does not mind such a question. It is the egoism, and the vanity of old age, to love to be considered old, and to elicit a certain deference on that account. Possibly there is some merit in being old; after all. Does it not speak well for our prudence, our temperance, and our faithful allegiance to life? Does it not expound providence, and is not God's hand in it? Our feeling about age is, thus, diverse, like the ocean's tide, that runs one way for a period and then, with increased momentum, runs another. Up to a certain point we almost resent the hint that we are old,

and after that we exact the credit of our many years. The ADVOCATE calls alike upon the old and the young, the rich and the poor, the glad and the sorrowing. In its best clothes, and in its heartiest manner, it comes this New Year day to the abodes of care, sorrow and suffering. "The compliments of the season," in its Christian meaning, we would bring especially to weary souls, to the grief-stricken, to homes not open to the gayeties of the world, and upon whose inmates have settled dark shadows of trouble. "A happy New Year" may be for them more real and true than for those who revel in luxury, and who rejoice in earthly prosperity. To them our old-fashioned visits are perhaps most welcome. It is certain that the ADVOCATE delights to hold communion with God's lowly and afflicted ones, and to carry to them the salutations of Him who bids us all be of good cheer in the darkness and tempest of misfortune and pain.

To chastened souls the thoughts of death and eternity, of dying and reviving, so consonant with the buried and the new born year, are not intruders. The shadows, if shadows there be, are on the hidden side of our being. Passing time with its inevitable retinue of tears, disappointments and trials, only brings the believing heart into the regions of the unchangeable and the unclouded glory.

At Conference.

The Louisiana Conference never was more deliberate, never seemingly less in a hurry than at its present session. Our notes of last week closed with some account of the first day, Wednesday, December 15. The minute business moved on with little interruption, and with smooth sailing for the most part. Something of a breeze sprung up over a case involving the location of one of the brethren. With this exception there was harmony.

Sunday the Presbyterian and Baptist Churches, and several colored churches, were open to the Conference preachers. A Sunday-school gathering at the Methodist Church, at nine o'clock, was addressed by Dr. Walker. Bishop Keener preached one of his grandest sermons at eleven o'clock, and ordained traveling deacons: J. M. Beard, Samuel S. Keener, W. B. Patterson, Thomas P. Smith. Local deacons: Asbury C. Coney, George B. Holzach. At three P. M. Rev. John Pipes preached an appropriate and instructive sermon, after which Thomas J. Hough and T. K. Faunt LeRoy were ordained traveling elders.

During the session Felix R. Hill was received by transfer from the Alabama Conference, and John W. Harmon was readmitted. Samuel S. Keener, J. M. Beard and J. L. P. Sheppard were received into full connection. Admitted on trial: Thomas Hall Jones, Frank E. Butler, Samuel Hugh Whitley, Reuben S. Collier, Asbury C. Coney. Continued on trial: Charles F. Stivers, Jephthah Landrum, Charles J. Mincholland, R. M. Blocker, Albert Taylor Galloway. The number of white members is 14,145. Collected for Bishops, \$707 45; for Conference, clergymen, \$2,462 60; for foreign missions, \$2,497 80; for domestic missions, \$1,449 10. Collected by the Woman's Missionary Society, \$861 70. In nearly every respect we believe the statistics show an increase on the reports of last year. The missionary anniversary on Saturday night, owing to inclement weather, was not largely attended. Dr. D. C. Kelley was the chief speaker, and the collection was \$330.

Monday and Tuesday were mostly occupied with the reports from standing committees. Those on education, church periodicals, Sunday-schools and temperance were specially able and elaborate, and these important subjects were discussed at considerable length. The Conference organized a Ministerial Educational Aid Society, and also directed that a collection be taken in all our churches during the year to pay the tuition of young men studying for the ministry at Centenary College. The memorial services on Tuesday were impressive. One minister, Rev. J. V. Pointer, had died during the year. Baxter Clegg read a discriminating and interesting memoir, and several of the brethren spoke feelingly of the life and character of their deceased comrade. Bro. Pointer was a noble and good man, and greatly beloved by the Conference. A memorial paper, in reference to Bishop Doggett, was also adopted. Bishop Keener addressed the Conference at considerable length, and giving an admirable summary of the gifts and labors of his lamented and revered colleague.

A resolution was passed requesting the Bishop to appoint the first Wednesday in February as the time for holding the next session. The next session is to be held in New Orleans. Dr. D. C. Kelley was present, repre-

senting the Publishing House and the foreign missionary interests, addressing the Conference in his own incisive and telling way, and preaching twice, to the great delight and edification of his hearers. The Conference will be glad to see him again. Dr. George T. Gould, president of Millersburg Female College, Millersburg, Ky., favored us also with his presence, and made a most favorable impression upon the Conference and upon the people of Shreveport. He preached three times, the third time repeating a sermon by request. Among other visiting brethren were Rev. John H. McLain, Rev. Richard W. Thompson, and Rev. H. M. Booth, of Texas.

Of course the Conference was glad to have Bishop Keener once more. He is aging somewhat, but his preaching is richer and more powerful than ever, and his Conference talks wonderful for wisdom, instruction and tenderness. On the whole, the session was a delightful one. The Conference was never entertained with a more satisfying and lavish hospitality. The good people of Shreveport will long be remembered. Our home, with Bishop Keener and Bro. Trippett, was at the elegant new home of Mr. J. H. Jordan, where he, assisted by his wife and his mother, Mrs. J. M. Jordan, entertained us in princely style. It was exceedingly pleasant to the writer to meet many old friends and acquaintances. Time has made its mark upon them, and upon us—some have fallen asleep.

On Tuesday afternoon, December 21, the votes of thanks were passed; the people of Shreveport, the churches, the steamboats, the railroads, the sexton, all were thanked by unanimous rising votes, the minutes were read, adjournment moved, singing and prayer were had, and a good and fatherly address delivered by the Bishop, and then came the revelations of the fate for another year. The announcement for Shreveport was held back until the last, and the secretary, Bro. J. T. Sawyer, was the man. He and Bro. J. T. Daves exchanged places. At this writing we have heard little expression in regard to the appointments generally. They are probably about as satisfactory as appointments usually are. The Bishop did the best he could, and the presiding elders helped all that was possible. May the Lord bless the preachers, and bless the work of their hands.

The Kingdom of God is Within You.

If this is so we ought to be conscious of the blessed fact. Have you peace? Can you say, there is now no condemnation? My God is reconciled. Is your spiritual sky calm and clear? Do you joy in God, and do you rejoice in hope of His glory? Do you find your heart united to keep God's commandments? Do you say, this one thing I do, pressing for the mark that you may win the prize? Do you exclaim in the consecration of your devotion to your Saviour, "God forbid that I should glory save in the cross of our Lord Jesus Christ?"

If the kingdom of God is within us, then it is not a system of outward restraints, resisting and crossing our wills, and marring our happiness. No; the kingdom, the power is within, and all the outward acts and pleasures are but the expression of the inward will and wish. To one who has the kingdom within, the commandments of the Lord are not grievous. His law is the law of liberty. Such an one does not feel that he is sacrificing, is debarred anything; the law of the Lord is his delight.

If the kingdom of God is within us, it must be the most efficient and perfect of all kingdoms, because our affections are in harmony with the Lawgiver, and His ways are to us ways of pleasantness, and his paths to us paths of peace, and because the Lawgiver dwells within us, and, by His Holy Spirit, enables us to see and to believe that His law is holy, just and good. A conviction that God dwells within us, that He sees not only our ways, but our inmost thoughts, and reads our most hidden motives, must, above all other influences, restrain from evil. Such a man needs no light of day, no public opinion, no fear of human laws and courts to restrain him from the wrong or hold him to the right. His regenerated nature loves mercy, does justly, and walks humbly with God; he cheerfully renders to Caesar the things that are Caesar's.

If the kingdom of God is within us, and that kingdom be righteousness, peace and joy in the Holy Ghost, how near is the source of our blessedness? Not in distant lands, not in great wealth, the wasting care and weary toil of long years win, not in high places, difficult and perilous to climb. No; it is near in our hearts, "a well" of happiness springing up into everlasting life.

If the kingdom is within us, with

its fulness of joy and brightness of hope, how independent of and how superior to external condition? Fortune may fly, health may fall, loved ones may die, but in the midst of all this accumulation of trouble we can exclaim: I know that my Redeemer liveth. Such men can sleep in lion's dens, can walk unburned in fire, sing praises in the midnight of an inner dungeon, and even shout in death, thanks be to God, who giveth us the victory through our Lord Jesus Christ.

The Germans in the United States.

The Germans residing in the United States of North America are immigrants, and are hence like all persons venturing on long voyages to find homes in distant climes—men of marked individuality. This accounts for the apparent want of homogeneity among them. At home, in Germany, the negative is congenially blended with the positive character, forming an agreeable state of society; but the Germans here, including even many females, are every one a personified declaration of independence. I have always been compelled to smile when I read in political papers of any party or man controlling the German vote. They are such an indescribable conglomerate of widely different social, educational, religious and political antecedents, that it would prove difficult to find a dozen agreeing on any given subject. Alexander von Humboldt, being aware of this *Archipelago* disposition of his countrymen in foreign lands, says, sarcastically, "I suppose, in his works that, strangely, in one part of our terraqueous globe he had found the German element live in peace and harmony together. This had been an island in the Indian ocean, where but one German was found."

It has been alleged that the Germans in politics are generally Republicans. This is true only so far as that party is identified with abolitionists. All Europeans are abolitionists. The horrors of slavery are tearfully communicated in the nursery, pathetically given in the first primers, graphically set forth in the school-books. According to the European conception, a slave-owner is a monster, a fiend, a demon. This accounts for the success of the "bloody shirt." As soon as the colored man shall have been eliminated from politics, acknowledging his status as a free citizen and a brother, irrevocably and forever, the European, and especially the German, vote will belong to all parties.

There are tramps and vagabonds, but generally the Germans are very industrious. Usually of strong physical frame, strong sinews and nerves of good average intellect, they shrink not from manual labor, but delight in it. Large numbers of Germans are found in our work and machine-shops. Their skill as mechanics and artisans, their faithfulness and devotion to duty are well known. But it is principally the farm which the German finds a genial sphere for usefulness. Husband and wife are their own master-servant and maid-servant. They rise early and retire late. I have heard Americans say that a German's farm can be distinguished from that of any other by the coziness of the residence, and by the completeness of stables, barns, sheds, fences and gates.

I have heard it said that the Germans degrade their wives and daughters by exacting menial services at their hands. Some may expect too much from the female members of their families; but I believe that there is equally as much slinging of another nationality, I wot of, in the opposite direction. But recently a gentleman remarked in my presence that he had not raised his daughter to be the wedded housekeeper or cook of any man. I then felt sorry for the luckless youth who some day will be so unfortunate to call that man's daughter his wife. Let our daughters be well educated, but emancipate them at the same time from the thralldom of "Bridget" and "Jane;" let them be accomplished musicians and painters, but let their goal taste not go beyond seeing the importance of removing the cobweb from the cornice of their beds, or sweeping the floor of their room; let them be well versed in ancient and current literature, knowing Moore and Goldsmith by heart, but teach them also with their own hand to prepare a savory supper for brother, father and husband when weary and weighed down with care; they return at night from their onerous tasks of the day.

Nearly all the Germans, after having been settled here for a few years, are tolerably well-to-do. They soon acquire a competency, investing their income in real estate—a home for wife and children. Thus they see old age, and possibly helplessness, approaching without misgiving and without resorting to life insurance companies. A friend remarked re-

cently, tauntingly I suspected, that the Germans get rich by saving, meaning that they are mostly miserly. This may be true to some extent, but it is at the same time true that a penny saved is a penny made. At the beginning of the "late unpleasantness" I listened to a tirade from G. W. Carter, against the Europeans and the Northern people particularly, saying that Northern society differed from that of the South in that the Northern people were miserly, even stinting their families in order to hoard up wealth, whereas in the South unbounded liberality prevailed. I glory in this liberality; but when I listened to said speaker I thought to myself that we ought to be just as well as generous, that we ought to save more in order to pay our debts at the expiration of each month or year. It is an imposition on society not to lay up something for a rainy day.

In regard to religion the Germans are generally not so bad as supposed. There are very few atheists among them. The works of the notorious atheists, pantheists and rationalists are but little read; and hardly ever go beyond the small coterie of erudite circles of men and women wedded to the world. If not over-zealous Englishmen or Americans would translate them in order, with much ostentation to refute their contents, they would soon be forgotten and unknown. Born, baptized, confirmed and married in formal churches, they suppose that the Christian religion requires nothing more in their hands than not to steal, not to kill, to have their infants baptized by the minister of their faith, and to attend public worship at least twice a year, say on Good Friday and Christmas.

The Germans are the very people accessible to Methodist doctrines. After conversion they are the best of Christians—Methodists indeed. Foremost in every church enterprise, they are loyal, liberal and true.

Modern Infidelity.

A recent pastoral address of Dr. Tait, Archbishop of Canterbury, deals with the prominent aspects of modern infidelity. We find the address published at length in the New York Independent. It is very able and very readable. We give the concluding part as follows:

Or, if we may descend to the harder ground of strictest logical argumentation, we challenge these men to give any intelligible account of how this bright world and all that lives in it came into existence without the action of a great First Cause—that is, God. Do you say it was evolved in the lapse of countless ages? Ask you: Evolved from what and how? If human life be the reduced product of a thousand evolutionary steps from the original protoplasm, how was the protoplasm endowed with this power of an almost endless fecundity? You gain nothing by driving your hypothesis back through the dark mists of an unknown antiquity. At last you must come to something which could not generate itself and endow itself with marvelous powers. You may mount your word upon an elephant, and your elephant upon a tortoise, and invent as many inferior animals as you please for the tortoise to ride upon; but at last you must come to something which has in itself the power of supporting itself, and that something must be God. No one has ever yet been able to refute the argument necessitating a great First Cause. And, if there be such a cause, it is the Author of our being, and it must be by the will of this cause that, through whatever length of time and amid whatever changes the world and all that inhabit it and the whole material universe has sprung into being. If there be such a cause, is it possible to divest yourself of the conviction that this First Cause is something not akin to the material frame, the development of which has sprung from a power imparted by It? You may object to the phrase, as too figurative, that God breathed into man's nostrils the breath of life, and he became a living soul; but you cannot, I think, on your own principles, escape from the inference, a logically deduced, that in some one or other of its forms, however long ago, this whole material system, la whatever primitive and undeveloped form it then existed, was, if we may not say breathed upon, at least influenced and directed and endowed with new powers by an Eternal and Self-Existing Mind. And, if such a mind was in existence at the first, do you suppose it did or would sleep when it had fashioned and wound up the material machine? A self-existing and eternal mind, how can it know death or anything akin to death? The Lord from whom creation springs at that must be its Lord ever. He may or may not put forth his powers in the direct regulation of its processes; but these powers, almighty and omnipresent, if eternal, must exist forever, and God, being the Creator of the universe, must, if there is any meaning in the term, be in existence to express his existence; he ever Lord of it. If in all eternity the man of science, who is guided by real facts, must allow that in man there is a mind, as well as a body, this mind, a however vast a distance it may be placed from its original, and however faint its resemblance, must have something within it akin to that mind by which it was generated. It must be more like the Eternal Mind than the body is, for it has this in common with the Eternal Mind, that it thinks and wills. May I not believe that you will grant so much

as this? Will your experimental philosophers refuse to take cognizance of their almost universal experiences of the human mind—its hopes, its terrors, its bright imaginings, its sense of right and wrong, its sense of duty, its sense of responsibility to be capable of development, and therefore, even in its rudimentary state, existing even where there is no man? Man has something within him which speaks of God, of something above this fleeting world, and rules of right and wrong have their foundation elsewhere than in man's opinion. Do not tell me that in the savage these powers are so feeble as to be perceptible in his conduct. No more perceptible is his power of understanding the propositions of Euclid; yet, if he had not the power latent, not all your education could ever make him understand them. The savage has a mind even when it is least instructed; and he has a conscience, too, even when it knows least of God and of right and wrong. Let the experimental philosopher, then, look to the nature of man at his best. Not the undeveloped nature of the child or the savage, but that matured nature which Bishop Butler considers the model of the real man, and, therefore, the specimen of what he is in truth. Let him observe the facts of this nature, and listen to its utterances, and he will find all things proclaiming that there is an immutable, eternal distinction between right and wrong; that there is a God, who is on the side of right; that man is not a mere material body, but is animated by a spirit within; that this spirit has in it longings and capacities which cannot be satisfied in the brief space of seventy years; that he is made for immortality, and is assured that he is immortal. Are these very old arguments? Well, they are the answers to very old errors, and old errors do not become new by being expressed here and there in new language, nor having collected a few new facts on the misinterpretation of which they are believed as truths. I take it that the old writers—heathen, Jewish and Christian—have, in truth, exhausted the arguments which can be used on this very old subject, and that they are now wrong in their conclusion that it is not the wise man, nor the true philosopher and man of science, but his reverse, who says in his heart there is no God. Great is truth and will prevail. I do not fear. I say, that either an atheistic Agnosticism or still less a dogmatic Atheism is the philosophy of the future, destined to establish itself on the ruins of the church of Christ. The only fear I have is that, before such systems are smitten by the sword of sound argument and ignominiously driven forth by the revolt against them of all man's higher feelings, they may do much harm to unstable souls. How shall we prevent this? Sound arguments must be at hand, and will be easily found by those who have the skill to use them; but there is always some attraction in daring speculations, which treat contemptuously time-honored convictions, and try every art to invest themselves with an air of ingenuity and novelty. The best safeguard will be found in the development of the soul's highest and most godlike instincts, and, thank God, in an attempt to cherish and train these, we Christians believe that we have the aid of a power which is divine, and will help Christ's servants in the endeavor to fan the divine spark to be found in every human soul, and to kindle in it a light which will preserve it in walking in darkness, and guide it in the search after truth and holiness. My brethren of the clergy, you will be watchful for your people in this matter, especially for the young of your flocks, for poison is widely disseminated among them; and must be met by an antidote. My brethren of the laity, you will be on your guard, also, both for yourselves and for the younger and more easily impressionable members of your families. This church of ours, I say, in this age, has great responsibilities in respect to the intellectual, speculative, and the moral conduct of the coming age. Do not suppose that, by setting forth the trite arguments by which "our old time Materialistic Atheism" has discredited, I intend to suggest to you to have these arguments on your lips still less uttered in ordinary sermons. We are, lost, in a mistaken zeal to resist Materialism, you give your noblest energies to scold at your audacious treatment of subjects which are very intricate and require much knowledge before we can handle them in detail. It is true that such pernicious error as we have been speaking of finds its way into our homes, and reaches the remotest and least informed of our people through much of the current literature of the day. It is well to proclaim that we are not a heathen to rest our belief in God and a life spiritual and immortal on the intellectual basis of the "atomists" by which great heroes of the human race smote down similar sophisticated reasonings in the old times. But, practically, little is gained for the good of souls in such cases by argument, except that it is well to have the feeling of security which a knowledge of such arguments can preserve. If we would take those whom we can influence from this wasting talent, let us reach them practically to live as we believe in the presence of God, to hold intercourse with him, and love the thought of him as an ever-present and affectionate Father. Teach them practically to listen to conscience as his voice, and to look forward, as a solemn duty, to the prospect of being admitted at last into his immediate and full presence. The true cure for poisonous error is to be found not in speculations; but in that practical respect of truth which unites the soul to God and the spiritual world through the daily growing purification and elevation of the life and character.

All experience shows, also, that in no way can this progressive purification and elevation be so effectually secured as by setting forth the adorableness of the Everlasting Father through His reflected image in the Incarnate Son and through all the

Farm and Garden.

JANUARY.

BY CAROLINE A. MARON.

Good day, new world! Like him of Genoa,
We, the sailors, kneel and bid the strand
Of our empire this new discovery find
Of time and cry, "Good day, new world! Good day!"

CHURCH LANE, "GARDEN ODDS WOULD SAY IN."
These hostile hills which lurk on every hand
Make them allies to lead us into grand
Possession of ourselves and of the way.
"New Year! New Year! World get united and strange!
For him who thus advances, all good things
You hold in store; for he it is who brings
Hope to the front, and courage—him no change
Small harm or weakens, nor shall any change
Rob him of this divine inheritance."

SAVING SWEET POTATOES.—The farmers of this State, and especially in this section, find great difficulty in saving the few sweet potatoes they raise for their own consumption, as when asked they wish to put up enough for winter, and other people's raising. We have seen a number of methods recommended, and have some experience ourselves. The following looks as though it might answer very well, and is adopted by an experienced Jersey grower. The potatoes are dug after the first sharp frost, and left to lie as long as possible, when they are covered with the vines. In the morning the vines are removed and the sun goes on with the drying process. This is pursued for four or five days, when they become thoroughly dry. They are then carefully carried into the cellar, where they are put on shelves in single layers, standing on their ends, by which any extra ones can be easily seen and removed, and the rest are in good circulation. Warmth has a great deal to do with preserving the sweet potato, hence if the cellar is not naturally warm, they should be put into a cellar in which there is a heater. They bear considerable heat without sprouting, but it should not get beyond fifty nor below forty degrees.

We have also known them to be packed in boxes, each potato being wrapped up in paper, and the boxes placed in cellars where there is no danger of freezing, as this is a very susceptible of being nipped and when once touched, they decay immediately. Yet the temperature should not be too warm to cause them to sprout. We have ourselves tried them packed in paper and put in barrels, also with fine shavings, and placed in a cellar well ventilated, but they would not keep. We have found—residing we may say at the headquarters of the sweet potato region—that the surest way to obtain good, sound potatoes, was to buy them in the market from the Jersey growers just as we need them—say a week or half-bushel at a time. But this system can be adopted only where the consumers are at hand. (Terminator. Telegraph.)

THE SHADE-TREE CATERPILLAR.—An expert naturalist writes as follows to the Buffalo Express in relation to the simple means necessary to abate the shade-tree caterpillar nuisance: "It is plain that if something is not done soon, a great many horse-chestnuts and maples along our streets will be desolated during August and September. The effective method, he says, is hand-picking, and just now is the critical time, before the eggs hatch on the second or third brood give up their hosts of young destroyers."

The life history of the pest is well known, and if kept in mind generally renders it possible to prevent the destruction by it of the beauty and life of our ornamental trees. Briefly it is this:

"In May and June the eggs, placed on the trees during the previous autumn, hatch; the caterpillars, fed on until July, when they spin their cocoons on the tree trunks, fences, etc. Hundreds of these cocoons, each with a chrysalis within, may be seen along any street of the city. After a few days the chrysalids give the moth—the females wingless, the males gray, with a white spot on each fore-wing. The females being unable to fly, remain upon their cocoons, appearing until they place upon them from one to two hundred white eggs, covered by a white, frothy glue which fastens them together, to support and protect them from wet and enemies. The egg-masses are seen in great numbers along our streets. The cocoons with chrysalids should be swept down with stiff broom or crushed with a stick, while the white egg-patches should be gathered and burned before they have had time to develop the caterpillars."

"The cotton bolls, somewhat in use as a source of doubtful utility, indeed, it is vexing to see trees with carefully selected bangles, well sprinkled with uncollected cocoons and eggs. Careful picking now, and the same after the leaves fall, will surely prevent serious annoyance by this caterpillar."

SELECTION OF FRUITS.—Sud Foster makes an estimate of the enormous loss sustained by the fruit-growers of Iowa, in selecting unprofitable varieties of the apple for planting their orchards. It had been found that one row of the apple trees, consisting of five trees, had produced more fruit than one hundred other trees in the same orchard. The hundred trees occupied more land and required more care and cultivation than the ten willow twigs. After making all allowances, an annual loss of two dollars on each of the hundred trees, as compared with the ten, was a reasonable estimate. In the fifty counties of the oldest portions of the State, the orchards yielded a crop of 3,183,000 bushels, and the estimated loss by not planting the most productive sort at the lowest figure was at least \$780,000. Mr. Foster proposes in future to "let the unproductive, unwholesome, short-lived, winter-killing sorts alone." The willow twig is given as an example for profit. Doubtless the Ben Davis and Duchess of Oldenburg would be quite as profitable, or even more so, for that State.

The value of correct information on the single point of selecting the best paying sorts would be worth the cost of a great deal of experimenting, investigation, and dissemination of this knowledge among the people in the various ways by which it could be effected, by societies, exhibitions, periodicals and intercourse between orchardists. When the value of any sort has been well established it is not apt soon to deteriorate. Twenty years ago at the east the Bartlett pear was the most popular and profitable in the country. Thirty years ago the Baldwin stood at the head of the list of market apples—it is so still. But there are some changes. The Socket pear is gaining in favor, and the Virgatus pear, once the most popular of all pears in certain parts of the country, has long since ceased to be planted. It is, therefore, important to keep up a limited system of experiment for de-

termining the position of the various fruits claiming favor in the different regions of country where they may be cultivated. (Country Gentleman.)

MEDICAL PROPERTIES OF EGGS.—For burns or scalds nothing is more soothing than the white of an egg, which may be poured over the wound. It is softer, as a varnish for a burn, than collodion, and being always at hand, can be applied immediately. It is also more cooling than the "sweet oil and cotton" which was formerly supposed to be the surest application to allay the smarting pain. It is the contract with the air which gives the extreme discomfort experienced from ordinary accidents of this kind; and anything which excludes air and prevents inflammation is the thing to be at once applied.

The egg is also considered one of the best remedies for dysentery. Beaten up slightly with oil or without, and swallowed at a gulp, it tends by its emollient qualities to lessen the inflammation of the stomach and intestines, and by forming a transient coating on those organs, to enable nature to resume her healthful way over the diseased body. Two, or at most, three eggs per day, would be all that is required in ordinary cases, and since the egg is not merely medicine, but food as well, the lighter the diet otherwise, and the quieter the patient is kept, the more certain and rapid is the recovery.

It is stated within a few years that a certain oil, to be obtained from the yolks of boiled eggs, is of great use in curing cuts and bruises. This oil is obtained by cooking the yolks over a fresh fire. They are stirred constantly till seemingly on the point of bursting into a blaze, when it is found that quite a quantity of oil is eliminated from each yolk, and this strained and secured is said to have wonderful healing properties. (American Country Yard.)

DEFECTIVE COTTON SEED.—There was widespread complaint last spring of bad seed, a result of damaged cotton seed. We put in a word on the subject now, because we are satisfied that the trouble grows out of carelessness in handling the seed after ginning. Our fathers used always to seed their cotton before ginning, but that custom has gone almost into disuse, and the result is that our seed are green and frequently damp when they fall from the gin. Allowed to lie in a heap, as is generally the case, they are heated and damaged. This may be avoided either by thoroughly drying the cotton before ginning, or by moving and stirring the seed after they are ginned. This precaution should always be taken with those seed which are intended for planting.

We do not prefer the first pickings for planting, unless they are selected, diseased and injured bolls are first, first to open. The taking pains, however, to make selections of fully matured bolls, the seed may be much improved if the diseased bolls are picked to themselves. The early maturing qualities of the seed are an important consideration in protecting it from the worm. (Alabama Farm Journal.)

USEFUL HINTS.—The Husbandman says: "No other force can be compared with a hedge to hold the great earth bank, and is frequently made in the west along the banks of those broad, shallow, channeled creeks and rivers, many of which in a dry time expose their channel for miles, except here and there a pool of stagnant water. These streams, though almost defunct in a dry time, after heavy rains go rolling, tumbling, splashing and thundering along, tearing out trees, picking up buildings, floating off rails, except for the holes used on these embankments and rail fences, the losses to the farmers in these broad, overgrown valleys would be immense. The hedges made to prevent the water from overflowing the fields and destroying crops and houses would soon be washed out except for the deep rooted hedges which give them strength. These deep rooted hedges of osage root down through the loaves and cling to the soil below. In those valleys where hedges are not used, great quantities of them are swept away in a single hour by the rushing waters, and board fences are undermined, knocked down and floated off by the hundreds of rods, while miles and miles of rail fences are lifted up and floated off by the swift running waters toward the great gulches and outlets. This great damage is done at the expense and to the exasperation of the farmers where they neglect to hedge their farms."

HOW TO FEED A PIG.—A Canadian householder of the Berkshire breed to all others, says:

"Never feed the young pigs on strong, concentrated food, such as ground corn, peas or other grain alone. Give milk if obtainable, or water, with equal proportions of bran, shorts and boiled potatoes, or other roots or vegetables; if the bran and shorts can be scalded, so much the better. If you must feed peas or corn meal, mix it sparingly with the vegetable diet until the pig is four months old, at least, when the pig's life, give him plenty of good roots, boiled or raw. In short, feed the pig liberally, but not to excess, with a good, pure mixed diet, and there will be neither sickness nor want of fertility. As the winter is the time that many lings are ruined by injudicious feeding, these hints may be of service to beginners."

A STRANGE PLANT.—A curious plant has been discovered in Wisconsin, which produces a kind of cotton and flax from the same stalk. It has already been woven into fabrics, and, as any article that will make as good cloth as can be made from this plant will make good paper, it has been called the paper plant. It can be planted in the spring, and cut in the fall and winter. It bleaches itself while it stands, and it will yield three or four tons to the acre. From a single root that was transplanted last spring grew twenty large stalks, with three hundred and sixty-five pods containing the cotton, at least sixty seeds in each. From this root were obtained seven ounces of pure cotton and over a pound of flax. It is a very heavy plant and grows from six to seven feet high.

PORK AND BARLEY.—The pig has been found to increase one pound in live weight by digesting five pounds of barley meal containing half a pound of nitrogenous matter, three and a half pounds of non-nitrogenous or starchy matter, and one ounce of a pound of mineral matter. Of the five pounds, five-hundredths part supports respiration and produces heat, four-hundredths part is assimilated, or about seven per cent. of the nutrient constituents of the food.

Household.

CHAPPED HANDS.—Some one writes to the American Cultivator as follows: "People whose avocations cause their hands to be much exposed to wet and dirt almost always suffer from severe chapped hands. I have used the following remedy for many years, having also tried every new panacea that came before the public. These various medicaments will do well enough for chapped and roughened hands that are affected all over alike, but not one will affect the deep chaps or chaps that come in the folds of the skin and at the corners of the finger nails and other parts of the hand. It would seem as if the hardened skin could not heal or had not vitality enough in it to close these chaps. I have often had my hands dry up, and chapped by one day's exposure to cold. I suppose mine are like some other people's in this respect, and crack or chap by the action of cold, dry weather contracting the skin. Whatever the cause, however, I will warrant the cure, which is simple, as follows: Take ordinary white rosin, say one ounce; melt it in any convenient vessel; (I use a patty pan) when melted add a little lard or oil until the mass is sufficiently softened, so that when you add cold, and in a temperature of 80 or 90° the thumb nail can be inserted into it by using a little force. If the hands to be affected are to be used out of doors the consistency will be hard enough; if it is harder it will break or crack off and will fail; if softer the application will not adhere sufficiently to resist washing. When you have obtained the right consistency by means of the oil or lard, mix the whole thoroughly, and put it by for use. When your hands are chapped, or your fingers are so much that to rub them with a button seems impossible, soften the wax in a lump, by holding the patty pan over a lamp. Take an ordinary match, and with it push up a drop by dipping the match into the melted wax; hold it a moment to cool, but do not let it get cold; then touch the chap with a drop of the melted mixture. You need not burn yourself, but the wax must be melting hot. At first you will find some difficulty in using it, but it is not enough to stick, and not hot enough to burn the flesh. Directly the drop of hot wax is applied, it will adhere before it cools, have ready a little piece of ordinary newspaper and place it at once on the chap. The paper will adhere firmly, and it will not do so warm it over a lamp until it does. Then moisten the paper with the saliva from the mouth or otherwise, and tear off all the outside projecting portions, leaving the wax alone covered. If properly done, the moistened newspaper will readily peel off, and when dried (which takes place in a few seconds) you will have the most comfortable and peeling plaster imaginable on the chap, and in ten minutes you can go about your ordinary occupation comparatively free from pain. Do this at night and use no oil or grease, first, and next morning your chaps will be vastly less inflamed and quite easy. Of course, flesh will not heal in a minute, but two or three applications will altogether cure them, so far as any pain from them is concerned. I have done daily, eight or nine times, in this manner, but my flesh will crack and bleed on one day's exposure."

TO STEW TOMATOES.—Take ten large tomatoes, put them in a pan and pour boiling water over them, to remove the skins easily; peel them and put them in a colander to drain. Cut all the hard or unripe portions; cut them through and take out the seeds. Cut them up very fine, put them on to stew in an earthen pipkin (we use a crock kettle made at New Brighton, Pa., by Sherwood Bro. & Scott), and let them simmer for two hours or more, covered well; the flavor is vastly improved by long stewing. Before dinner is ready, add a large cupful of stale bread, crumbled up fine, and the size of an egg; a heaping teaspoonful of salt—some use a dessertspoonful; one-fourth of a teaspoonful of pepper. Canned tomatoes are cooked exactly as the fresh ones. (J. J. M. in Country Gentleman.)

MERINGUE RICE PUDDING.—Put two cups and a half of milk to heat in a double boiler. Beat the yolks of two eggs with a good half-cupful of sugar; add a tablespoonful of cornstarch, dissolved in half a cup of cold milk, and stir in the hot milk gradually. Return this mixture to the double boiler, with a cup of fresh boiled rice, and cook and stir constantly until it thickens, then flavor with vanilla and put it into a pudding-dish and into the oven until lightly colored, but be sure not to cook it long enough to curdle the custard. Beat the whites of two eggs stiff; add two tablespoons of powdered sugar, and flavor with lemon; then beat again until it will not run. Spread the frosting over the top of the pudding, and when on the grating at the oven until delicately colored. It may be served warm, but is better cold.

WASHING BUTTER.—Prof. Arnold says: "The assertion is often made, that many people believe, that water washes out the flavor of the butter, but it only cleanses the butter of the milk, sugar and milk acid which may adhere to it, just as clarifying sugar removes from it the foreign matters which modify its true flavor. The flavor of butter consists of fatty matters, which do not combine with water, therefore, cannot be washed away by it. The effect of washing upon the keeping quality of butter depends upon the purity of the water with which the washing is done. If the water contains any foreign matter that will affect the butter, it will keep better for washing the butter than than by kneading it out."

THE CARE OF THE EYES. 1. Rest the eyes for a few minutes when the sight becomes in the least painful, blurred or indistinct. 2. Have sufficient light; never sit facing it; let it come from behind or from one side. 3. Never read in horse or steam cars. 4. Never read while lying down. 5. Do not read much during convalescence from illness. 6. The general health should be maintained by a good diet, air, exercise, amusement and a proper restriction for the hours of hard work. 7. Take plenty of sleep. Retire early and avoid the painful evening light. Ten hours sleep for delicate eyes is better than eight.

FRUIT CAKE.—One cup sugar, one cup of butter, one cup, half, strong coffee, one cup molasses, one egg, four cups flour, one pound raisins, half pound nutmegs, one teaspoon soda, two teaspoon cream of tartar, spices. Bake one hour.

Educational.

—Says the Educational Weekly: "Grammar is the worst taught subject in the schools. Outside of the graded schools too much time is spent upon arithmetic. It is arithmetic, arithmetic, from six to twenty. The height of the schoolboy's ambition is to 'elph' through the arithmetic three times. The anxious father says: 'I do want my boy good in arithmetic,' and so he graduates from the school in possession of this branch of learning, perhaps, but unable to speak or write a sentence accurately."

—The Journal of Education says: "There is no region of American life where the morality of the Lord's Prayer, the Sermon on the Mount, the Golden Rule, and the Ten Commandments, is so universally adopted as the basis of every-day life, so thoroughly inculcated in all practical and vital ways, and so successfully enforced by fit retribution as in the common schools."

—Among the duties to be performed by the four inspectors who are to be appointed by the San Francisco School Directors, is the enforcement of the rules excluding sectarian books and teachings from the schools, and prescribing such instruction as shall enable pupils "to earn a living, and cultivation respect for truth, labor and industry."

—The Rev. T. B. Hilton, an alumnus of the Northwestern University, has been appointed by Bishop Hurst to the principalship of the Rocky Mountain Seminary, located at Salt Lake City, Utah. He will be assisted by his wife, Mrs. Jessie Brown Hilton, who is also a graduate from the classical course of the Northwestern University.

—Mr. George Munro, of New York, a well-known publisher of several popular periodicals and also of a choice popular library, has endowed a chair of history, political economy, and rhetoric in Dalhousie College, at Dalhousie, Province of New Brunswick. The Rev. John Furthest is to be the incumbent.

—President Nash, of Des Moines University, having resigned, a successor has been appointed in the person of Mr. David F. Cull, principal of the Cedar Valley Seminary. Mr. Cull was a member of the class of '75, Madison University, and is probably the youngest college president in the country, being but twenty-five years of age.

—The committee from the trustees of Williams College having in charge the letter of resignation of President Chadbourne will meet in this city shortly, and endeavor to persuade him to withdraw it and continue his present work. The report that the presidency of the college had been offered to Dr. Mayner, of Boston, is stated to be incorrect.

—A freshman class of seventy-five has just entered Williams College. The whole number of new men admitted is nearly ninety. The new gymnasium will be ready for use in a few weeks, the old one is to be used as a hall for commencement dinners, prize speaking, etc.

—Iowa has in her public schools an average attendance of 265,000 pupils and 21,000 teachers. It is complained that the standard of the teachers' examinations in the State is not sufficiently high, and that the certificates issued are an evidence of real ability. Iowa's school fund amounts to more than \$1,500,000.

—St. Louis has nine hundred and seventy-eight teachers in her public schools and 61,558 scholars. There are 18,682 studying German, a decrease of nine hundred and sixty-three since last year, which we are glad to see. The employment of colored teachers in the colored schools has increased the attendance.

—The Rev. Cyrus Hamlin, D.D., LL.D., formerly president of Robert College, Constantinople, Turkey, and recently of Bangor Seminary, has been elected to the temporary presidency of Middlebury College, Vermont, and has accepted the position.

—The Moser Greek Professorship of the Greek Language and Literature has been established in Mollenberg College, and the Prof. T. L. Ship, Lutherism, was unanimously elected its first incumbent.

—Messrs. Hiram Sibley and D. A. Watson, citizens of Rochester, N. Y., have each given \$5,000 to build a wing to the Industrial School of that city—a charitable day-school for poor children.

—Professor Blackie (Greek professor at Edinburgh University) advocates the study of at least two modern languages and one ancient language as indispensable to culture.

—Prof. MacViekar, principal of the State Normal and Training School at Potsdam, N. Y., has been appointed by the State Board of Education, principal of the Michigan State Normal School, and has accepted. He enters upon his duties in November.

—Mr. Cyrus H. McConick, who has so often been generous to the Presbyterian Theological Seminary in Chicago, has offered to give \$50,000 for its endowment, if other friends will give as much.

—It has been decided that under the will of the late Daniel Fish, Esq., of Lansingburgh, N. Y., the Theological School of Boston University, can receive but five thousand dollars.

—President Brown, of Hamilton College, has resigned his position, after an administration of fourteen years. Prof. Dr. Goettner will fill the duties of the office until a new president is elected.

—Of the four Chinese students who were examined for admission into Harvard, two were admitted. Professor Ko's pupil has sailed for China.

—The Boston University Law School presents courses of study three and five, and seven years in duration, with appropriate examinations and degrees. The numbers of the undergraduates are not falling off at the University of Dublin.

—The expenditures of the industrial schools of Great Britain last year reached the sum of \$1,518,275.

—The Woman's College at Salem, Oregon, has opened, and is now ready to receive female students.

—The Rev. Dr. C. John was inaugurated as president of Hamline University on the 8th inst.

—Cleveland has a school attendance of 18,000 and four hundred and forty-one teachers. All but thirty-three of these teachers are women.

—There are one hundred and seventy colleges in the United States, where both sexes are admitted as students.

—All the theological seminaries of the Presbyterian Church North, graduated only one hundred and forty students last year.

—The Antioch Theological Seminary has lengthened the term of study from a three-year to a four-year course. Howditch has lately received gifts amounting to \$110,000.

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